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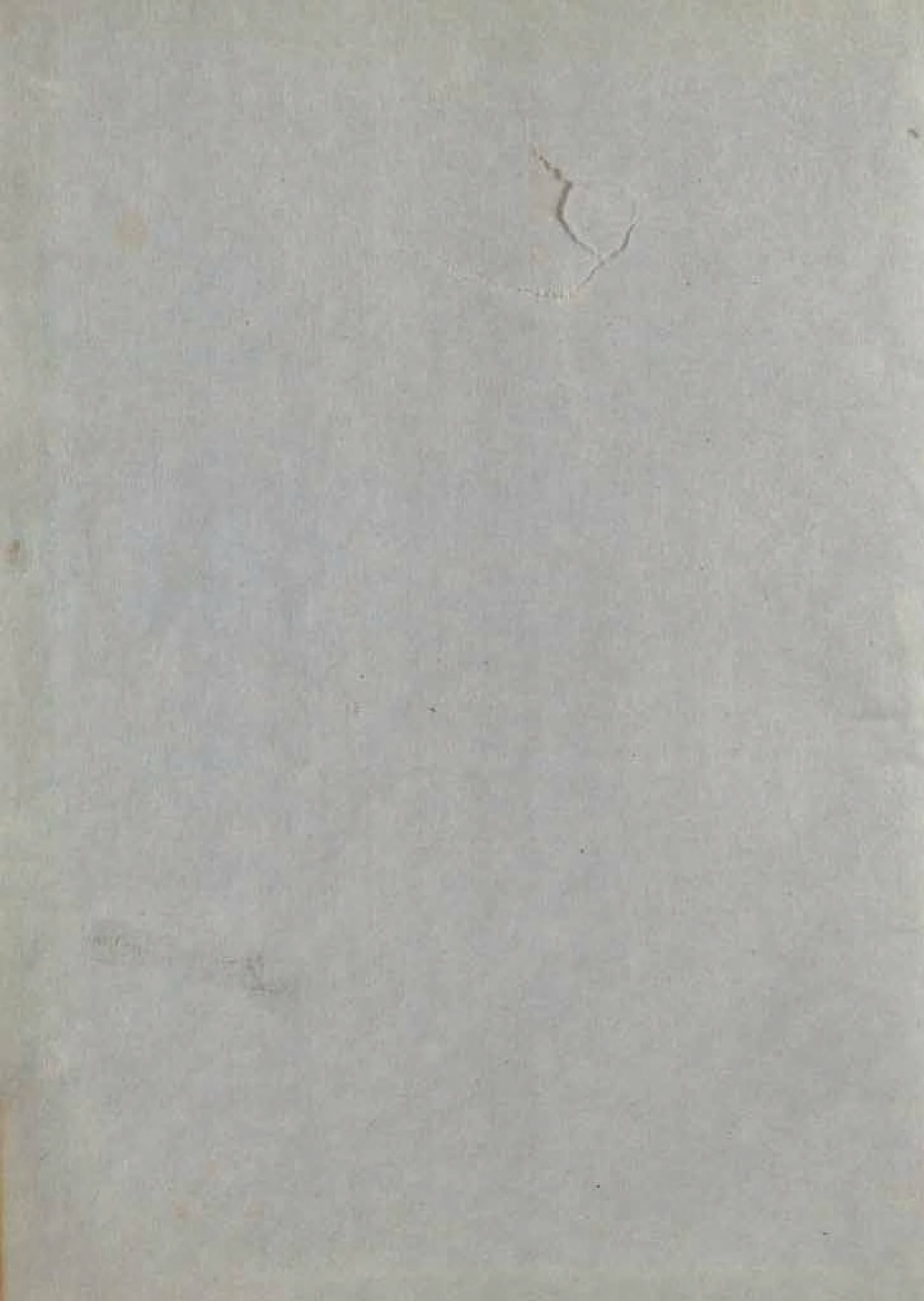
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PROFESSOR STEN KONOW, PH.D.,

HONORARY CORRESPONDENT OF THE GOVERNMENT OF INDIA, ARCHÆOLOGICAL DEPARTMENT.

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ADDITIONS AND CORRECTIONS.

Vol. XI.

PAGES 3, 6.—A communication from Mr. H. Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Dēvagēri inscription. I have read there:—[Sā]ntivarmma nēvarade maryyādey-āge, etc. I found in the second of these words the instrumental singular of nēvara as a longer form of nēra, = nēr, 'straightness, propriety, pleasantness.' And I translated:—"Śāntivarman, while governing the Banavāsi twelve-thousand with rectitude and according to established customs," etc. Mr. Krishna Sastri has reminded me of the expression paḍḍora maryyādey-āge, "with the great river (the Kṛishṇā) as the boundary," in the Muḷgand inscription of Pañchaladēva, *ante*, vol. 6, p. 259, line 5: and, proposing to read the first syllable after [Sā]ntivarmma as bhā instead of nē, he has suggested that we should find here the name Bhēvarade as meaning possibly the river Rhtmarathi, the Bhīma. That, however, is not exactly the case. The reference is to the river Wardā, which is mentioned as Varadā in the Aihole inscription of A.D. 634-35, *ante*, vol. 6, p. 5, line 19. Banavāsi is on the north bank of the Wardā: and the river flows about two miles on the north of Dēvagēri, and so into the Tuṅgabhadra some twenty-two miles farther on to the east. In the Dēvagēri inscription we should read:—[Sā]ntivarmmane Varade maryyādey-āge, and translate:—"Śāntivarman himself, while governing the Banavāsi twelve-thousand with the Varadā as the boundary," etc. The meaning is that he was ruling those parts of the Banavāsi province which lay to the south of the Wardā: and the other records (see pp. 4, 5) of the Māṭṭra family, to which he belonged, are all from places which are in agreement with this. The suggestion of nēvara as a longer form of nēra, = nēr, is of course to be cancelled.—J. F. F.

- Page 42, footnote 15, line 3, for वरा read वप
 " 59, line 20, for pāila read pāilā.
 " 65, " 15, for Bāi read Bāi.
 " 94, text-line 13, for su(sū)nave read su(sū)navā.
 " 95, " 23, for °tyam read °tyam.
 " " 33, for yāchate read yāchatā.
 " 96, line 14, for Mahāsāndhivigrāhika read Mahāsāndhivigrāhika.
 " " text-line 4, for °rājādēvaḥ read °rājā(rāja)dēvaḥ.
 " " " 13 f., for Bhāradvaja- read Bhāradvāja.

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- p. 7, l. 17, for Lakshmanasēna read Lakshmanasēna.
 p. 9, text l. 28, for °वपव° read °वपव°.
 p. 10, l. 1, for जी(व)° read जीव°
 p. 10, l. 2, for साम(वे)° read सामवे°
 p. 11, l. 36, for Īśanabhāṭa's read Īśanabhāṭa's.
 p. 13, n. 16, for वसव° read वसव°
 p. 14, l. 18, after °कामे add ।.
 p. 14, n. 21, for °कष्ट° read °कष्ट°.
 p. 14, n. 28, for °वातो read °वातो.
 p. 15, l. 3, after °मानसा add ।.
 p. 15, l. 7, for विरेचि° read विरेचि°.

- p. 15, n. 25, for °सखीतिराजी read °सखीतिमाजी.
- p. 16, l. 1 from below, for विषं read विष्.
- p. 16, n. 25, for विसीदु read विसीदु.
- p. 17, l. 17, for °कदागक° read °कदागक°, and delete figure 11 and the corresponding note.
- p. 18, l. 5 from below, for Shāhab-ud-din read Shāhab-ud-din, and for Quib-ud-din read Quib-ud-din.
- p. 18, l. 3 from below, for Alāvadina read Alāvadina.
- p. 19, l. 4, for Garjjana read Garjjana.
- p. 23, n. 23, for °विदे read °विदे.
- p. 25, l. 8, for °वसु(स) read °वसुस.
- p. 25, l. 16, for °शिवकरी read °शिवकरी.
- p. 27, l. 9, for सवने read सुवने.
- p. 27, l. 11, delete the figures 18 and 19.
- p. 27, n. 16, for Rajpūta read Rājputa.
- p. 27, n. 19, for °आसजाति: read °आ सजाति:
- p. 29, l. 4, for महाप्रवच: read माहाप्रवच:
- p. 30, l. 19, delete the figure 8.
- p. 31, l. 2 from below, for Saṅkaragaṇa read Śaṅkaragaṇa.
- p. 31, n. 3, for -lālana- read -lalanā-
- p. 32, l. 5, for Buddharāja read Buddharāja.
- p. 32, l. 17, for agnihōtra read agnihōtra.
- p. 33, l. 15, for Saṅkaragaṇa read Śaṅkaragaṇa.
- p. 35, l. 10, for dānach- read dānāch-.
- p. 35, l. 15, for Anantamāhāyī- read Anantamahāyī-
- p. 36, l. 4 from below, for Anantamāhāyī read Anantamahāyī.
- p. 43, n. 3, for Arthāsāstra read Arthasāstra.
- p. 44, l. 20, for Vaisāsha read Vaiśāsha.
- p. 44, l. 21, for Bundēkhaṇḍī read Bundelkhaṇḍī.
- p. 45, l. 1, for Yōginipura read Yoginipura.
- p. 46, l. 22, for -kṛityeśhu read -kṛityēśhu.
- p. 46, l. 23, for -pravīrah read -pravīrah.
- p. 46, l. 4 from below, for (Bia) read (Bai).
- p. 126, n. 10, for -vēlān-anā read -vēlān-āna.
- p. 139, text l. 21, for -rōjapād- read -rājapād-.
- p. 149, l. 26, cancel 1 before aripṭa.
- p. 153, n. 15, for -ābhoga read -ābhōga-.
- Page 202, text l. 5,—for [nī]kara-nikā[mam-n]llasit- read nikara(nikara)-samullasit-.
- .. 215, Translation V. 11.—Mr. Krishna Sastri suggests the following translation: He the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramāditya (V.), being deprived of Kuntala and wishing to run away from him (i.e. Gāṅgēyadēva) suddenly took up the kenta creeper (in hand as a sign of submission).
- .. 220.—Mr. Krishna Sastri observes that the part of the introductory eulogy beginning with aridurdhara and ending with nātha also occurs in records of the Telugu Chōlas and in that of Chandradityadēva of Bastar (see *Annual Report on Epigraphy* for 1908-9, p. 112, and *Ep. Ind.*, Vol. XI, p. 343 n. 3). The lion-banner of Chandraditya of Bastar and the country of Vaddanāṇḍa (evidently Bandh—not Orissa or Vaddavādi as stated in the *Annual Report* quoted above) clearly show that the chiefs mentioned in the Mahāḍa plates were the lineal descendants of Chandraditya, who was a feudal chief of the Nāgavarma king

Dhārāvārsha of Bastar in the 11th century A.D. It follows also that (1) the reading *Kalikāla* in l. 3 refers to the mythical Choja king Karikāla and not to the Kali age; (2) that the reading *k-ārānātha* in l. 4 has to be *Kāvēri(vi)-nātha*, 'the lord of the river Kāvēri'; and (3) that *-ra(na)raura-* in l. 5 should be *-Varaūra-*, 'lord of Varaūra (i.e. Uraiyūr), the best of towns,' while the *akshara na* has to be looked for at the end of l. 4. The plates should be arranged in the order A, Ca, Cb, Ba, Bb.

Page 220, text l. 9,—for *-bhūpatiera-* read *-bhūpatila-*

" 220, text l. 10,—for *-dēva-chūḍavarddha-* read *-dēvaru-pravarddha-*, and for *-samva[tsa]rah vārṇa-* read *-samva[saram]vula-*.

" 220, text l. 11,—for *kachūvarkamundam* 33 read *iruvaimundam* 23.

" 220, text l. 23,—for *-vāṃphaya-* read *-na(ni)kshēpa-*, and for *ayum . . . sa* read *a(ā)ya-vya[ya*]-sa-*.

I am indebted to Mr. R. Narasimachar for the following emendations of my text and translation of the Yēwār inscriptions in this journal, vol. 12, pp. 268ff.—L. D. B.

Page 273, Inscription I.—*Mahājanagaḷ* are not merchants, but the great men of the village.

" 273, Inscription I.—*Agnishṭhe* is a firepan used for warming oneself in cold weather; it is the original of the Kannaḍa *aggishṭi* or *aggishṭike*.

" 279, text l. 134.—*Avinīṭ-ādhāna* means *agny-ādhāna*, Agni being carried by the ram (*avi*). *Paribhāvip-āgaḷ*, "when one thinks of it," is a separate clause.

" 279, text l. 142.—*Gua-ṭṛeti-jātaṃ* should be translated "tree of virtue."

" 280, text l. 149.—*Arkame* or *akame* is a Kanarese word meaning "indigestion"; *akame-raḍa* is "to suffer from indigestion." The meaning of the verse is: that ornament of the Brāhman race was entirely devoted to sacrificing to the *dēvas* and *pitris* till they suffered from indigestion. The construction is "*pratati . . . arkame-raḍuvīṇam*"; and *tat* in *tat-samāja* refers to the *dēvas* and *pitris*.

" 280, ll. 162-164.—The whole verse refers to Ravidēva's skill in writing (not to music): "there is no room for any ambiguity when reading his writing, because *rākṣasuddhi* (correct formation of lines), *bhūttī* (plan or arrangement), and *mātre* (size of letters, or vowel-marks), shine with neatness."

" 280, ll. 164-166.—This verse refers to his skill in reading. A good reader was called a *gamaki*. He held a rank equal to that of a poet (*kavi*), a controversialist (*vādi*), and an orator (*vāgmī*); these four kinds of scholarship are often referred to in early Jain and Lingāyat literature.

" 281, text l. 182.—*Jala-rākhe* is "writing on water," to indicate instability. *Tāraka-bīrakam* may be a mistake for *tāraka-bīrakam*, "having no sense"; this expression occurs on p. 5, verse 19, of Nāgavarṇa's Prosody (Kittel's edition) in the form *tārīga-bīrīga*, and as *tārāga-bīrāga* in Hariśvara's *Girijakalyāṇa*, *Āśvāsa* 1, quoted on p. 173 of my *Karṇāṭaka-kavi-charita*. *Śauca-guṇa* is *tāraka-bīrakam chalan*, "nonsensical and fickle."

" 282, text l. 186f.—*Att-atta* means "goes beyond." *Podalpan-ilpudu* appears to be a mislection for *podaldu nilḍudu*, "extended or spread further and further." Fame is described as spreading beyond the several things mentioned.

With *śakīyind-att-atta*, etc., compare the verse *Taruṇind-att-atta*, etc., from Nēmicandra's *Nēminātha-purāṇa*, quoted on p. 207 of *Karṇāṭaka-kavi-charita*, which describes the growth of Vāmana when he became Trivikram.

Page 290, l. 3.—For the Simha-parashad, to which Maleyāla-pandita belonged, see *Ep. Rep.* for 1915, p. 88, paragraph 6.—H. K. S.

„ 301.—In my article on the “Silver plate or disc from Māpikāla” (p. 300) I could suggest no interpretation of the second word *karavaka*. *Karavaka* no doubt = *kāraṇaka*, which Professor Lüders discussed in his article on the Māpikāla inscription (J. R. A. S., 1909, 654f.) and showed to mean ‘superintendent of building,’ as first pointed out by Professor Kielhorn. Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word. In 1909, however, this word had not been read as *karavaka* (as far as I am aware), and he naturally made no reference there to this disc. Dr. Barnett has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Professor Lüders.—F. E. P.

„ 309.—In connection with my identification of Karaṭikallu, it may be noted that a Mysore inscription of about A.D. 1180 (*Ep. Carn.*, vol. 11, Chitaldroog, Dg. 44) mentions the Karaṭikal nāḍu, and puts in it a place named Nandavāḍige. Here we recognize Nandavāḍige, in the Hungund taluka of the Bijāpūr District, Bombay,—the misspelt “Nandarudagi” of the Atlas sheet 58, eighteen miles towards south-west-by-west from “Kurrudikul,”—where there is an inscription of Kṛishṇa II (*Ind. Ant.*, vol. 12, p. 221).—J. F. F.

315, l. 4.—I have ventured to depart from the usual practice and translate *rājakṛtyānām-anāṅguli-prākṣhaṇtyaḥ* by “not to be pointed at with the finger (of hypothecation) to royal officers,” because to this day there survives a certain form of mortgage called *tōr-aḍaen*, which is “a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan” (*Kisumuḍr Glossary*, p. 47).—L. D. B.

EPIGRAPHIA INDICA.

VOLUME XII.

No. 1.—RAGOLU PLATES OF SAKTIVARMAN.

By PROFESSOR E. HULTSCH, Ph.D.; HALLE (SAALE).

This inscription is engraved on four copper-plates measuring about $5\frac{1}{8}$ inches in breadth and about $2\frac{1}{4}$ inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Rāgōlu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayya¹ sent me the original plates about which he added the following remarks :—

"Each plate has a ring-hole on its left side about $\frac{1}{4}$ inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval seal ($1\frac{1}{4}$ inch by $1\frac{1}{4}$ inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be *Sak[t]i-varma[nāḥ P]*."

I may add that the beginning of the first line shows traces of the letters *mahārāḥ*. Consequently the complete legend of the seal may have been :—

1 महाराजस्य श्री-

2 शक्तिवर्मणः

The alphabet is of an early Southern type and the language Sanskrit prose (with three verses quoted near the end of the inscription). The *sandhi* rules are, with two exceptions,² carefully observed.

The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty. The former is probably *Sak[t]ivarman* (l. 3), as read on the

¹ His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such.

² -*epiddhagā* ā, l. 6, and *daṭṭaḥ* a-, l. 9.

seal by Mr. Venkayya, and the second seems to be Māga[dha] (l. 2). The king bore the titles "lord of Kalinga" (l. 1 f.) and "son of Vāsishṭhi" (l. 2)¹ and issued his grant from Piṣṭapura (l. 1). The village granted by him was named Rāk[a]l[u]va (l. 4) and belonged to the Kalinga district (l. 3). The two last lines of the inscription state that this document was issued in the thirteenth year (of the king's reign), and that its writer was the minister Arjunadatta.

The village granted, Rāk[a]l[u]va, is evidently identical with the modern Rāgōlu, where the plates were discovered. Piṣṭapura, where the king resided at the time of the grant, is the ancient name of Piṭhāpura in the Godāvari district and is mentioned also in the Allahabad pillar inscription of Samudragupta,² in the Aihole inscription of Pulakēśin II.,³ and in the Timmapuram plates of Vishnupardhana I.⁴

TEXT.⁵

First Plate, Second Side.

- 1 मिहिरस्तु ॥ स्वस्ति विजयपिष्टपुरात्कलिङ्गाधि-
- 2 पतिर्भाग[ध]कुलालहरिण्युर्वासिष्ठीपुत्रो
- 3 महाराजश्रीश[क्ति]वर्मा कलिङ्गविषये
- 4 राकलुवग्रामे⁶ सर्वसमन्वागतान्तदपतितान्⁷

Second Plate, First Side.

- 5 आद्यापयति [i*] अस्येष ग्रामकोष्ठाग्रमः स्वपु-
- 6 त्रायुर्ज्वलद्वये आ चन्द्रतारकादग्रहारं
- 7 [कृत्वा सावर्ण्यं]सगोत्रपञ्चार्ययवाजसनेयि-
- 8 ब्राह्मणकुमारग्रामेष्टास्य च पु[त्रेभ्य]

Second Plate, Second Side.

- 9 एवमेतस्मै गोत्राय दत्तः अभटप्रावेशः
- 10 सर्वकरप्रदेयैव परिहृतस्तद्वात्वा⁸ सुप्ताभिः
- 11 पूर्वप्रहृतया मर्यादयोपस्थानदत्त-
- 12 व्यस्मेयहरिण्युर्ज्वलोपनेयम् [i*]

Third Plate, First Side.

- 13 अमहीवजाच वाचाः [i*] यः प्रमादात्तोभादाद्य
- 14 लोपं कुर्यात् पञ्चमहापातकसंयुक्तो भवेत् [i*]

¹ The same eponymic was borne by several Andhra kings; see Prof. Rapson's *Coins of the Andhra Dynasty*, etc., p. 232.

² Dr. Fleet's *Gupta Inscriptions*, p. 13.

³ Above, Vol. IX, p. 319.

⁴ The vowels of the second and third syllables of राकलुव⁵ are not quite certain.

⁵ Read perhaps "राकलुव".

⁶ Above, Vol. VI, p. 11, verse 27.

⁷ From the original copper-plates.

⁸ Read "समन्वात्वा".

Ragolu plates of Saktivarman.

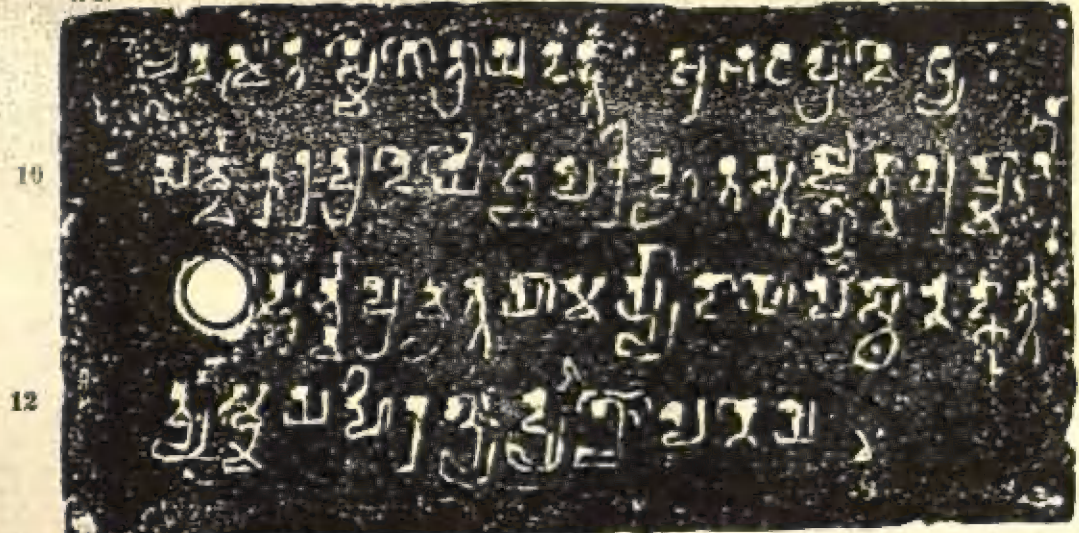
i b.



ii a.



ii b.



28

30

32

34

36

38

40

42

44

4

4

54

en

3

[illegible]

28

30

32

24

36

38

22

42

44

45

48

50

52

54

42

- 15 ये चान्ये राजानस्तांच विज्ञापयति [1*] राजधर्मोव-
 16 मिल्यनुपालयितव्यः [1*] भवन्ति चात्र प्रागभिहितः

Third Plate ; Second Side.

- 17 श्लोकाः [1*] बहुभिर्बहुधा दत्ता वसुधा वसुधाधिपैः [1*]
 18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥*]
 19 षष्टिं वर्षसहस्राणि स्रग्गे वसति भूमिदः [1*]
 20 आजेता चानुमता च तान्येव नरके वसेत् [॥ २ ॥*]

Fourth Plate ; First Side.

- 21 पूर्वदत्तान्दिजातिभ्यो यन्नादत्र सुधिष्ठिर [1*]
 22 महोम्नश्मितां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति [॥ ३ ॥*]
 23 सवत्सरे^१ चयोदशे वैशाखपौर्णमास्याम् [1*]
 24 स्वयमाज्ञाप्तिरमात्यार्जुनदत्तेन लिखितम् [॥*]

TRANSLATION.

(Line 1.) Let there be success! Hail! From the victorious Pishtapura the lord of Kaliṅga, the son of Vāsishṭhī, the glorious Mahārāja Śak[ti]varman, who adorns the Māga[dha] family, commands the inhabitants, accompanied by all (others), of the village of Rāk[a]l[u]va in the Kaliṅga province (*vishaya*):—

(L. 5.) "This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), to the Brāhmaṇa Kumāraśarman, who belongs to the *gōtra* of the [Sāvarga], who has five Rishis (as ancestors), and (who has studied) the *Vājasaneyi-(śākhā)*, and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues.

(L. 10.) "Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (*viz.* grain), gold, etc. according to the old-established rule.

(L. 13.) "And the descendants of Our family ought to be addressed:—He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins."

(L. 15.) And other kings (the king) requests:—" (Remembering) that such is the duty of kings, you ought to preserve (this grant)."

(L. 16.) And with reference to this there are (the following) formerly pronounced verses:—

[Ld. 17—22 contain three of the customary verses.]

(L. 23.) In the thirteenth year, on the full-moon (*tithi*) of Vaiśākha.

(L. 24.) The *ājñapti* (was the king) himself. (The above edict) was written by the minister (*amātya*) Arjunadatta.

^१ Read 'संवत्'.

^{*} Read 'मादयि'.

No. 2.—BRIHATPROSHTHA GRANT OF UMAVARMAN.

By PROFESSOR E. HULTSCH, PR.D.; HALLE (SAALE).

Like the Rāgola plates of Śaktivarman (No. 1 above), the copper-plates bearing the subjoined inscription belong to Mr. G. Ramadas of Vizagapatam and were sent by him to the late Rai Bahadur V. Venkayya, who forwarded to me two sets of ink-impressions of them. Mr. Ramadas writes that the plates "were obtained from a smith in the Pālakoṇḍa tāluka. Nothing more is known of them." Mr. Venkayya sent me the following description of the original plates:—

"Three copper-plates of four sides. Average length $7\frac{1}{2}$ " ; height $3\frac{1}{2}$ " (at the margins) and $3\frac{1}{4}$ " (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is $5\frac{1}{2}$ " and the lowest $4\frac{1}{2}$ ". The ends of the ring are secured at the bottom of an oval seal measuring $2\frac{1}{2}$ " by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be *rā[jō]mavarmanya*. The other three lines are not distinct."

To judge from the impressions, the inscription is much damaged; but, with the exception of the name of the writer in l. 16, every word can be made out with the help of the context. The alphabet is of an early Southern type. The *jīvaśālīya* is used in l. 1, the *upadhānīya* in l. 7, and the numerical symbols 20 and 30 in l. 15. The language is Sanskrit prose (with three verses of Vyāsa quoted in ll. 11-15).

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmarī plates of the Mahārāja Chandavarman.¹ This king may have belonged to the same family as Mahārājōmavarman, the donor of the subjoined grant. For both kings issued their edict from Simhapura or Sihapura and bore the epithets "lord of Kālīṅga" and "devoted to the feet of (his) father." The second portion of the designation Mahārājōmavarman probably contains the word Umā, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

The inscription records that Umavarman granted the village of Brīhatprōshthā (l. 2) to the Brāhmaṇa Haridatta (l. 4). This person may be identical with another Haridatta, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the year 30 (l. 15) (of the king's reign).

As stated before, Chandavarman and Umavarman resided at Simhapura or Sihapura. According to Singhalese inscriptions² the two kings Niśśankamalla and Sāhasamalla, the second of whom ascended the throne in A.D. 1200,³ were sons of the Kālīṅga king Goparāja of Simhapura. The Buddhist chronicle *Mahāvamsa* (chapter 59, verse 29) states that Tilokasundari, a queen of Vijayabāhu I. (who is reported to have reigned from A.D. 1054 to 1109),⁴ was a princess of Kālīṅga, and that three relatives of hers, one of whom was named Madhukappava,⁵ came to Ceylon from Sihapura (*id.* verse 46). Simhapura is perhaps identical with the modern Siṅgupuram between Chicacole and Narasannapōta.⁶

¹ Above, Vol. IV, p. 143 f.

² Professor E. Müller's *Ancient Inscriptions in Ceylon*, Nos. 148 and 153.

³ J. R. A. S., 1900, pp. 327 and 331.

⁴ J. R. A. S., 1913, p. 519 f.

⁵ This name reminds us of the Eastern Gāṅga king Madhukāmarāya; see above, Vol. IV, p. 186 and the Table facing it.

⁶ Above, Vol. IV, p. 143.

Brihatproshtha grant of Umavarman.

ib.



ii a.



E. Hultzsch.

Scale 9.

Collotype by Gebr. Plettner.

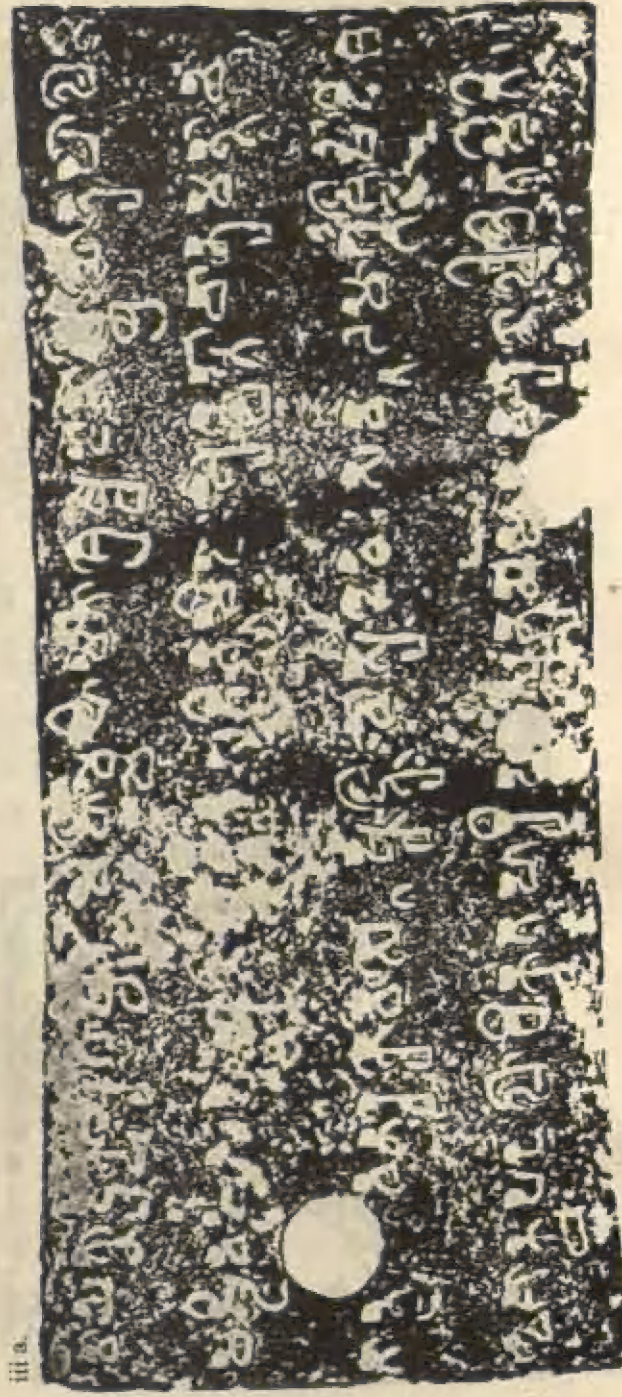
ii b.

10
12



iii a.

14
16



TEXT.¹*First Plate; Second Side.*

- 1 श्रीं स्वस्ति विजयसीहपुराद्वयपादभक्तकलिङ्गाधिपतिरश्रीमहाराजो-
- 2 भवर्मा — बृहत्प्रोष्ठायामे सर्वसमवेतान्कुटुम्बिनस्त्रमाज्ञापय-
- 3 त्यस्येष ग्रामोस्त्राभिरीपमन्यमसगीवाय* बह्वृचसत्रद्वयचारि-
- 4 णे ब्राह्मणहरिदत्तायासहस्रांशुश्रितारकप्रतिष्ठमयहारं

Second Plate; First Side.

- 5 कृत्वा सर्वकार[परिहारैष परिहृत्य द]न्तयवागुभोगादुदृत्य
- 6 षट्त्रिंशदधहारसामान्यकृत्वा भोगसम्बन्धनिर्व्वचनीयस्ततः [1*]
- 7 तदेवं विदित्वा युष्माभिः पूर्व्वोचितमर्थ्यादयोपस्थानहर्त्तव्यम्
- 8 मेयहिरण्याद्यक्षोपनेयश्रविथतश्च राज्ञो विज्ञापयति [1*] धर्म-

Second Plate; Second Side.

- 9 क्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासताम्भट-[†]
 - 10 कमिदन्दानं सहस्रमनुपस्थद्विरेषोयहारोनुपात्यः [1*] भवन्ति
 - 11 चात्र व्यासगीताश्रयो[काः] [1*] बहुभिर्व्वहुधा दत्ता वसुधा वसुधाधि-
 - 12 पैः [1*] यस्य यस्य यदा भूमिस्तस्य [त]स्य [तदा] फलम् [॥ १॥]
- स्वदत्ताभ्यरदत्तां

Third Plate; First Side.

- 13 वा यद्वादश्च युधिष्ठिर [1*] महीश्रद्धिमतां श्रेष्ठ दानाच्छ्रेयोनुपाल-
- नम् [॥ २॥*]
- 14 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [1*] आचैसा चानुमन्ता च
- 15 तान्येव नरके वसेत् [॥ ३॥*] आत्मा वासुदेवः [1*] संवत् १० मार्ग-
- शीर्षा दि २० [1*]
- 16 देशाक्षपटलाधिकृत* हरिदत्तसुना म...धरेण लिखितमिति ॥

¹ From ink-impressions supplied by the late Rai Bahadur V. Venkayya.² Exp. caused by a symbol.³ Read "मन्यवम्".⁴ Read "श्रीर्ष".⁵ Read perhaps "कतेय".

TRANSLATION.

(Line 1.) *Ōm*. Hail! From the victorious Sihapura¹ the lord of Kalinga, the glorious Mahārāja Umavarman, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of Bṛihatprōṣṭhā :—

(L. 3.) "This village has been given by Us to the Brāhmaṇa Haridatta, who belongs to the *gōtra* of the Aupamanyavas (and) who has studied the *Bakṛiśa* (*śākhā*), having made (it) an *agrahāra* which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the [Da]ntayavāgu division (*bhāga*) (and) having joined (it) to the Thirty-six *Agrahāras* in such a way that it must be mentioned (henceforth) in connection with (this) division (?).

(L. 7.) "Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (viz, grain), gold, etc. according to the old-accustomed rule."

(L. 8.) And future kings (the king) requests :—"Having obtained possession of the earth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this *agrahāra*, considering this present grant (to have) religious merit (for its object)."

(L. 10.) And with reference to this there are (the following) verses sang by Vyāsa :—

[Ll. 11-15 contain three of the customary verses.]

(L. 15.) The messenger (*ājñā*) (was) Vāsudēva. In the year 30, on the 20th day of Mārgaśīrṣa.

(L. 16.) (The above edict) was written by M...vara, the son of Haridatta, who was placed in charge of the record office (*akṣapāṭala*) of the district (*dēśa*).

No. 3.—THE TARPANDIGHI GRANT OF LAKSHMANA SENA.

By R. D. BANERJI, M.A.

In 1875 Mr. Westmacott published an account of a copper-plate discovered in the village of Tarpandighi in the district of Dinajpur.² This was the first inscription of Lakshmanasēna discovered until then. Mr. Westmacott's article was accompanied by two lithographs of drawings made from this copper-plate. The inscription has not since been published with mechanical facsimiles. It now appears that the plate belonged originally to Sir William Le Fleming Robinson, Bart., of Hillesley House, Wotton-under-Edge, Gloucestershire. It was lent to Mr. Westmacott for publication by the owner. The plate has recently been purchased from Sir Ernest Robinson, the nephew of the owner, by the *Baṅgīya Sahitya Parishad*. The inscription is incised on a single thick plate of copper measuring 13" x 11½" with a projection of 3¼" in length, to which is attached the royal seal by means of a copper bolt. Prinsep in his paper on the Bakerganj grant of Kṣāvasēna has referred to the curious figure which is to be found on Sēna grants.³

Another copper-plate inscription of Lakshmanasēna is the Ānuliya grant originally published in a now defunct Bengali periodical called *Ātīhāśika Chitra* (of Rāmapur Boaliā in the Rajshāhi District of Bengal). The author of that paper made out the *sādhana* of the figure which forms the royal seal of the Sēna Kings of Bengal. In the Bakerganj grant of Kṣāva-

¹ This is a Prākṛit form of Sihapura.

² *Journal Beng. As. Soc.*, Vol. XLIV, P. I, pp. 11 ff.

³ *Ibidem*, Vol. VII, p. 43. The name of the donor seems to be Kṣāvasēna as read by Prinsep and not Vīṣvarūpasēna as supposed by Babu Nagendra Nath, *ibidem*, Vol. LXXV, P. I, p. 8.

sēna the seal is distinctly referred to by the expression *Sadāśiva-mudrayā mudrayiteṣā*.¹ The author has found that in the *Mahāvīracāra-Tantra* the deity named Sadāśiva is actually mentioned. The god is described as follows (*Ullāsa* xiv)² :—

"He is wearing a tiger's skin; the sacred thread is made of snakes; his body is covered with ashes and he wears ornaments made of snakes. He has five faces of the following colours :—smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks. He holds the Ganges (on his head); he has ten arms; his forehead is beautified by the moon. In his left hands he holds a skull, fire, a noose, a bow and an axe and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon. He is praised by all gods and excellent *muni*s. His bent look is resplendent in granting the highest bliss; he has the appearance of snow, jasmine, and moon; he is resplendent with the bull as his seat; he is everywhere day and night praised by *siddhas*, *gandharvas*, and *apsarases*, the lover of *Umā*, the sole refuge, the dear."

The Tarpandighi grant is exactly similar to the Ānuliya grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmapasēna, which was found by Pandit Rāmagatī Nyāyaratna and to which I have referred in my article on the Mādhānagar plate of Lakshmanasēna,³ is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhānagar grant do not resemble those of any of the other three grants of Lakshmapasēna.

The inscription opens with an invocation to the god Viṣṇu. The first two verses contain an enlogium of the moon, from whom the Sēna kings are said to have been descended. This is followed by the usual genealogy of the Sēna kings from Hēmantasēna down to Lakshmapasēna. As I have already observed, the first seven verses agree entirely with those of the Ānuliya grant. The next two verses are identical with vv. 8 to 10 of the Ānuliya grant.

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahisṭī in the Varēndrī country⁴ in the Pauṇḍravardhana bhukti by the *Paramīśvara-Paramavaishṇava-Paramabhāṭṭāraka-Mahārājādhirāja* Lakshmapasēnadēva, who meditated on the feet of the *Mahārājādhirāja* Vallālasēnadēva, in the third year of his reign (equivalent to the third year of the Lakshmapasēna era=1122 A.D.), to a *Brāhmaṇa* named Īśvaradēva-Śarman of the Bharadvāja gōtra and a student of the Kauthuma branch of the Sāmaveda.

The donee was the great grandson of Hātāsānadēva-Śarman, the grandson of Mārkaṇḍeядēva-Śarman and the son of Lakshmidharadēva-Śarman. His *pravaras* were *Bhāradvāja*, *Āṅgīrasa*, and *Bārhaṇspatyā*. The grant was made as *śakṣiṇā* on the occasion of the gift

¹ *Journal Beng. As. Soc.*, Vol. VII, pl. XLV.

² *Vyāghra-chaṛma-paridhānaṁ nāga-yajñopaveśitaṁ | viśhāṭi-līlā-sarvāṅgaṁ nāg-ślakṣā-bhūṣitaṁ || dhūma-pil-āraṇa-śaila-kṛishṇaish pañchabir ānanaish | yuktāṁ trinayanaṁ bibhraj-jatā-jūṣa-dharaṁ viśham || Gaṅgā-dharaṁ data-bhujāṁ safi-sūbhita-mustakam | kapilam pācakaṁ pāṇam pīṣakaṁ paratnā karaiḥ || cāmair dadhānaṁ śakṣaiḥ cha sūlāṁ vajr-āṅkutaṁ śaram | varāṁ cha bibhṛatāṁ sarvair dēvair munīvaraiḥ ||*

param-ānanda-saṁdōh-śilasat-kuṣila-lōchanam | hima-kund-jade-saṁkṣātaṁ vyishāsana-cirājitam || varitōḥ siddha-gandharair apsarōbhīr ahar-nītam | gṛyamānam Umā-kāntam ikānta-śarapṇā priyam ||

³ *Journal and Proceedings, Beng. As. Soc.*, Vol. V, pp. 467 ff.

⁴ [*Varidyā* in the text (l. 33).—V. V.]

known as *hēmatśvaratha*.¹ The *dātaka* was the minister of Peace and War (*sāndhivigrahika*) Nārāyaṇadatta, also mentioned in the same capacity in the Ānuliya grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are : in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words :—

Vuddha-vihāri-dēvatā-nikara-dēyammaṣa-bhūmyāḍḍhāpāpārvaḍiḥ;

the Southern boundary was the tank named Nichaḍahāra : the Western boundary was (the village of) Nandiharipakunḍi, and the Northern boundary was the ditch known as Mōllāṇakhāḍi.² The land granted annually yielded 150 *Purāṇas*³ or copper coins.

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmendra Sundara Trivēḍi, the secretary of the *Bangiya Sāhitya Parishad*.⁴

First Side.

- 1 ओं ओ नमो नारायणाय ॥ विद्युद्यव ॥ युतिः फणितेर्वालेन्दुरिन्द्रा-
युधं वा- (1)
- 2 रि स्वर्गतरङ्गिणी सितशिरोमाला वलाकावलिः । ध्यानाभ्याससमीरणोपनिहितः
- 3 श्रेयोऽङ्कुरोद्भूतये भूयाहः स भवार्तितापभिदुःखः शम्भः । कपर्दीम्बुदः ॥ [१*] 'धा-
- 4 नन्दोऽम्बुनिधौ चकोरनिकरे दुष्पः (ख) च्छिदात्तल्लिकी कङ्कारे हतमोक्षता
- 5 रतिपतावेकोऽहमेवेति धीः । यस्यामी असृतात्मनः समुदयन्त्याण प्रका-
- 6 शाज्जगत्पन्थे ध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्बुदे ॥ [२*] 'सिवावन-
- 7 सनृपकोटिकिरीटरोचिरम्बु (म्बू) जसत्पदनच्युतिवल (ल) रीभिः । तेजो-
- 8 विषज्वरमुपो द्विपतामभूवन् भूमीभुजः स्फुटमधौषधिनायवं-
- 9 यो ॥ [३*] 'षाकौमारविकलरैर्हृदि दिशि प्रख्यन्दिभिर्हृयंगः प्रालेयैररिरा-
- 10 जवक्कनलिनस्नानीः समुन्मीलयन् [१*] हेमन्तः स्फुटमेयसेनजननचैवो-
- 11 चपुष्पावलीशालिप्राध्वविपाकपीवरगुणस्तेषामभूदंशजः [१*] [४*] 'यदीयेर-
- 12 द्यापि प्रचितभुजतेजःसहचरैर्योभिः शोभन्ते परिधिपरि-
- 13 ण्हा इव दिशः । ततः काञ्चोलीलाचतुरचतुरश्रोधिजहरीपरोतोर्वी-
- 14 भर्ताजनि विजयसेनः स विजयो ॥ [५*] 'प्रत्यूहः कलिसम्पदामनलसो वेदा-
- 15 यनैकाध्वगः सङ्ग्रामः चित्तजङ्गमाज्जतिरभूदज्ञालसेनस्ततः । यद्येतोम-
- 16 यमेव शौर्यविजयी 'दत्तौषधं तत्तृणादचीणा रचयाञ्चकार वयसाः

¹ [*Hēmatśvaratha* or *hīraṇyātśvaratha* (a horse-chariot of gold) is one of the sixteen great gifts (*śāḍaḍaṃakā-dāḍaḍaḍa*) mentioned in the *Maṭṭya-Purāṇa* and in Hēmidri's *Dāṇakāṇḍa*.—Ed.]

² It seems to me that the first part of the name contains the Arabic word *Mallaḥ*. Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Muhammedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a century before the Muhammedan conquest. Cf. *Journal Beng. As. Soc.*, Vol. XLII, Pt. I, pp. 259 ff.

³ [The name of the coin, which occurs also in two other Sēna inscriptions, is probably *Kapardaka-Purāṇa*.—Ed.]

⁴ [The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr. Banerjā.—S. K.]

* Expressed by a symbol.

* Metre : Vasantatilakā.

* Metre : Śārdūlavikrīḍita.

* Metre : Śikharipi.

* End दक्षी०.

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- 17 स्वस्मिन् परेवां श्रियः ॥ [६*] 'संभुक्तान्यदिगङ्गनामगुणाभोगप्रलोभादिशा-
 18 मोशैरंशसमर्पणेन घटितस्तत्तत्प्रभावस्फुटैः । दोरुषक्षपि-
 19 तारिसङ्गररसो राजन्यधर्माश्रयः श्रीमल(ल)क्षणसेनभूपतिरतः सौ-
 20 जन्यसीमाजनि ॥ [७*] 'शशहन्मयार्द्रमुक्तविषयास्तन्माचनिष्ठीकृतस्त्रान्ता या-
 21 न्तु कथञ्च नाम रिपवस्तस्य प्रयोगादयम् । यैरात्मप्रतिविम्बितेपि निपत-
 त्यचेपि
 22 चञ्चत्तृणेष्वद्वैतेन यतस्ततोऽपि सपरो देवः परं वीचते(ः) ॥ [८*] स खलु
 श्रीविक्र-
 23 मपुरसमावाप्ति(सि)तश्रीमज्जयस्कन्धावारात् महाराजाधिराजश्रीवज्जालसेन-
 24 देवपादानुध्यातपरमेश्वरपरमर्वणवपरमभट्टारकमहाराजाधिराज-
 25 श्रीमल(ल)क्षणसेनदेवः कुशलो । समुपगताशेषराजराजन्यकराज्ञी-
 26 राणकराजपुत्रराजामात्यपुरोहितमहाधर्मोध्यक्षमहासाम्निविशहि-
 27 कमहासेनापतिमहामुद्राधिकृतश्चान्तरङ्गद्वहदुपरिकमहाचपटलिक-

Second Side.

- 28 महाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्कदौष्माधिकचौरो-
 29 हरणिकनौवल्लहस्यश्वगोमहिषाजाविकादिव्यापृतकगौष्मिकदण्डपात्रि-
 30 कदण्डनायकविषयपन्था(त्वा)दोन(न)न्यांश्च सकलराजपादोपजीविनोध्यक्षप्र-
 31 चारोक्तानिहाकीर्तितान(न्) चङ्गदृष्टातोयान् जनपदान् चेचकरांश्च ब्रा-
 32 ह्मणान(न्) ब्राह्मणोत्तरान् यथाहं(हं) मानयति बोधयति समादिशति च मतम-
 33 स्तु भवतां 'यथा श्रीपौण्ड्रवर्धनभुक्त्यन्तःपातिवरंद्यान्' पूर्वं वुहविहारीदेव-
 34 तानिकरदेयाम्भूमाढावापपूर्वालिः सीमा । दक्षिणे निचडहारपु-
 35 ष्करिणी सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा उत्तरं मोक्षाण-
 खाडी सीमा इ-
 36 थं चतुःसीमावच्छिन्नस्तत्रत्यदेशव्यवहारनलिनदेवगोपद्याद्यसारभूवहिः
 37 पक्षोन्मानाधिकविंशत्युत्तराढावापशतैकालकः संवत्सरेण कपर्दकपु-
 38 राणसारशतैकोत्पत्तिकी वेल्हाह्मिणीयामीयभूभागः ससाटविटपः
 39 सजलसल्लः सगर्तोपरः सगुवाकनारिकेलः सङ्गदशापराधः परि-
 40 ह्मं(ह्म)तसर्वपीडो ऽचङ्गभट्टप्रवेशो ऽकिञ्चित्प्रयाङ्गस्तृणपूतिगोचर-
 41 पर्यन्तः हुताशनदेवशर्मणः प्रपौत्राय मार्कण्डेयदेवशर्मणः पौत्राय ल-

* Metre: Śārdūlavikrīḍita.

* The visarga has here been used as a sign of interpolation.

* Read 'वरन्दार'. There is a sign like a St. Andrew's cross after this word.

* Read चपरे.

* Read इत्यं.

- 42 श्री(च)रदेवशर्माः पुत्राय भरद्वाजसमीचाय भारद्वाजशास्त्रिरस-
 43 वाईस्वत्यप्रवराय साम(वे)दकौमुमयाखाचरणानुष्ठाविने हिमाश्वर-
 44 यमहादानाचार्यश्रीईश्वरदेवशर्माये पुण्ये ऽहनि विधिवदुदकपू-
 45 र्चकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिष्ट्य मातापित्रीराजन्य पु-
 46 ण्यशीभिर्वृहये दत्तहेमाश्वदयमहादाने दक्षिणाते(त्वे)नोष्पु[ण्य] या-
 47 चन्द्रार्कचितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रयासनीकृत्य प्र-
 48 दत्तो ऽस्माभिः ॥ तद्भवतिः सर्वैरेवानुमन्तव्यम् । भाविभिरपि कृपति-
 49 भिरपहरणे नरकपातभयात् पालने धर्मगौरवात्पालनीयम् । म-
 50 वन्ति चात्र धर्मानुग्र(मं)सिनः श्लोकाः । बहुभिर्वसुधा^१ दत्ता राजभिस्त्रगरा-
 दिभिः ।
 51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं यः प्रतिगृह्णाति
 यस्य भूमिं प्रय-
 52 ञ्छति । उभौ तौ पुण्यकर्माभौ निवतं स्वर्गमामिनौ ॥ स्वदत्तां पर-
 दत्ताम्वा यो हरे-
 53 त वसुधराम [१^२] स विष्ठावा^३ क्षमिर्भूत्वा पितृभिस्त्रह पचते ॥ इति कमलदला-
 54 न्दुविन्दुलोलां त्रियमनुचिन्तय मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुद्धा न
 55 हि पुरुषैः (१) परकीर्तयो विलोप्याः ॥ श्रीमन्नक्षत्रसेनो नारायणदत्त-
 सान्धिविग्रहिकं
 56 इह ईश्वरयासनदाने दूतं व्यधत्त नरनाथः ॥ सं १ भाद्रदिने २ ।
 श्रीनिमहासानि ॥

No. 4.—CHATSU INSCRIPTION OF BALADITYA.

By D. R. BHANDARKAR, M.A.; POONA.

This inscription, which is published here for the first time, was discovered as early as 1873, by A. C. L. Carleyle, assistant of Sir Alexander Cunningham. It was found at Chatsū, the principal town of a *taluk* of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the *Archæological Survey Report*, Vol VI, p. 116, in the following words: "I found a Kutila inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsū at the bottom of which this inscription was found about seventy or eighty years ago." The tank here mentioned is no doubt the one locally known as the *Golerāy talāw*, but the inscription stone when I was at Chatsū at the close of December 1909, was in a wall of the dilapidated temple of Raghunāthji in the immediate neighbourhood of the flight of steps.

^१ Read "हिमाश्वर".

^२ The final वा of वसुधा has been added above the line.

^३ Read विष्ठावा.

The inscription is engraved on a slab of black stone, and consists not of twenty-six, as Carlleyle says, but of twenty-seven lines, which cover a space of about 2' 11½" broad by 1' 4½" high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left side. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of *jk* in *Raj* 𑀧𑀸𑀓, line 18; of *ā*, e.g. in *yācāṣā*, line 6; and of *ī*, e.g. in *vāṣa-maytā*, l. 1. Attention may also be drawn to the curious forms of *ph*, e.g. in *phāṣinaṣ*, l. 3, and the subscript *t*, e.g. in *mam*, *ādhivasas-ity-uktam*, l. 2. The letter *g* occurs in two forms; the ordinary one may be noticed, e.g. in *-viprayōga-*, l. 3, and the other one in, e.g. *vāhīnt-parigatāṣ-*, l. 18, or *Sugrīcād-*, l. 19, in which case it can easily be mistaken for *ś*. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the *avagraha* occurring e.g. in l. 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the *prastāvi* is certainly responsible for the grammatically inadmissible word *vi(bi)ṃvi(mbi)ṭāṇ-*, undoubtedly a mistake for *vi(bi)ṃvi(mbi)ṭāṇi*, in l. 3. The word *viṭāṇa* is used in l. 7 apparently in the sense of "one whose vehicle is the bird", referring, of course, to Vishṇu. Excepting the initial words [*Om na*] *maṣ* and the closing words from *atīkṛtāṣ* to *saṃvat*, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter *ḥ* is throughout denoted by the sign for *v*; (2) *t* is invariably doubled in conjunction with a following *r*; (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding *r*, *bh* only being not doubled; (4) *śrī* is used twice, in ll. 19 and 21 instead of the correct *śhrī*; (5) *-duṣṭhā-* is written in l. 11 instead of *duṣṭhā*; (6) the letter *s* is frequently employed instead of *ś*, though once *ś* is used instead of *s*, viz. in *-śamayaṣ*, l. 22.

After the initial words *Om namaṣ* the inscription opens with obeisance to the goddess Sarasvatī (v. 1), an invocation of blessings from the god Murāri (vs. 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartṛipatṭa, who was like Rāma endowed with both priestly and martial qualities (*brahma-kṣatri-śaivita*). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brāhmaṇa by caste but did the duties of a Kṣatriya, Bhartṛipatṭa also was a Brāhmaṇa by extraction but displayed martial energy; in other words, Bhartṛipatṭa was a Brahmakṣatra, i.e. what is now known as Brahmakṣatri.¹ His son was Īśānabhṭa (v. 8), and Īśānabhṭa's son was Upēndrabhṭa (v. 9). From the latter sprang Guhila, and from him Dhanika (vs. 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Dabok in Mēwār. It begins with *Sam 407 Bhādrapada-kūḍi 8 amṛit(n) di[va]ṣe Paramabhṭāṭāraka-Mahārājādhirāja-Paramāvara-Śrī-dDhavalappadāva-pravadha(rdha)māna-rājyē | Guhila-puttrāṇām Śrī-dDhanikaṣy-ṣpabhuṇyamāṣyām Ddhavagarttāyām, etc.* If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadāva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kaṣuvām inscription of A.D.

¹ For further treatment of this subject see my paper on the "Guhilots," *Journ. & Proceedings, Beng. As. Soc.*, Vol. V, 1909, pp. 187 ff.

738.¹ Dhanika was succeeded by his son Āuka, and the latter by his son Kṛishnarāja (vs. 12-13). Kṛishnarāja's son was Śaṃkaragaṇa, who conquered Bhaṭa, king of the Gauḍa country, and made a present of this kingdom to his overlord (vs. 14-16). Can this Bhaṭa be Śūrapāla of the Pāla dynasty, who, according to Cunningham, was a son of Dāvapāla, and according to Mr. V. A. Smith,² the same as Vighrahapāla I? Śaṃkaragaṇa's queen was Yajña who was a devotee of Śiva (v. 17), and from her he had a son named Harsharāja (v. 18), who is called a *devīja*, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmaṇa only. He conquered kings in the north, and presented horses to Bhōja, who, I think, must be Bhōja I. (A.D. 843-882) of the imperial Pratihāra dynasty (v. 19). He married a princess named Sillā (v. 20), and had from her a son called Guhila (v. 21). Verse 22 says that he produced the impression that he was Guhila I, come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the Gauḍa king and levied tribute from princes in the east. He married Rajjhā, daughter of the Pramāra Vallabharāja (v. 24). Their son was Bhaṭṭa (v. 25), who led an expedition of conquest against kings of the south, (v. 26) and married Purāṣā, daughter of one Viruka (v. 27). The issue of their marriage was Bālāditya, Bālārka or Bālabbānu (v. 28). Verses 29-32 bestow nothing but conventional praise on him. Verse 33 tells us that he married Rattavā, daughter of the Chāṣamāna king Śivarāja, who is eulogised in the verse following. From her Bālāditya had three sons, viz. Vallabharāja, Vighraharāja, and Dēvarāja (v. 35). In commemoration of Rattavā who had died, Bālāditya, we are informed, erected a temple to Murāri, whose site probably is occupied by the temple of Raghunātha, where the inscription was found when I visited Chāṣṭā (v. 36). Verse 37 expresses a wish for the permanence of the temple. The next verse states that the *prāśasti* was composed by one Bhānu, son of Chhitta, a Karanika by caste, and a Vaiṣṇava by religion. The *prāśasti* was engraved by the *śatradhara* Bhāila, son of Rajuka. This is followed by the word *Samvat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century.

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, Guhilasya varṇa; in other words he was a Guhilōt. So far we have only known one Guhilōt dynasty, viz. that reigning sometimes at Nāgahrada (Nāgdā), sometimes at Āghāṭapura (Āhaḍ), and sometimes at Chitrakūṭa (Chitār). This is the celebrated dynasty to which the Rāpās of Mēwār claim to belong. But it now appears that there was another Guhilōt family ruling over a territory extending from Chāṣṭā in Jaipur to Dabōk in Udaipur. The capital of this dynasty is not known. Probably it was Dhavagarta, i.e. Dhod in the Jahājpur district, Mēwār. Reminiscences of this family are still existent at Chāṣṭā. The local traditions have still preserved the couplet

Rāpā chhōḍē Chāṣṭā

jō chāy sō lā

"The Rāpā has forsaken Chāṣṭā

Whoever wants may take it."

This shows that Chāṣṭā had at one time been held by the Guhilōts. Again, the tank where the inscription stone was found, is called *Golārā talav*. *Golārā* obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja. This may be either Guhila I or Guhila II.

¹ *Prog. Rep. Archaeol. Surv. Ind. West. Circle* for 1906, p. 61. Here the date read by me was 807 but on referring to the impressions I find that it is almost certainly 407.

² *Ind. Ant.*, Vol. XXIVIII, pp. 233 ff.

TEXT.¹

- 1 मः² याज[न्] ७ खाजन्नीः³ शोमता या वि[रो]धिनी । तां वन्दे वाक्ष्यीं⁴
देवीं वाक्प्रपञ्चप्रसिद्धये ।१ एकोपि [गु] ७ सपक्काद्विद्यते⁵ मुरजिचिधा । यो
ज[ग]. सु — ७ धे⁶ ।२। आक्रान्तभूतलमघौघ-
विघातदत्तं⁷ गं—
- 2 [प]यःपरिचयेन विराजमानं । पायादनन्तमुनिलोकनिषेवितं वो वारीव
यामुनमधोलजपादयुग्मं ।३। [ए]का त्वं हृदयं ममाधिवससीत्युक्तं
त्वया — ७ — — —⁸ प्रिय वल्लभा यदपरा स्त्रीः स्वले⁹ शायिता¹⁰ । इत्थं
कौस्तुभदर्पणे
- 3 प्रतिमितिं स्वां वीक्ष्य पद्माह यं सास्यं स पराशुखीमनुनयस्तां पातु
वो—धवः¹¹ ।४। त्वक्कास्यवियविप्रयोगविधुरा¹² गोप्यो दिवं या ययुस्ता
एतास्तव पूर्ववद्रतसुखं प्रत्यागताः सेवितुं । इत्युक्तः फणिनः
फणामणिगणे दृष्टात्मनो विम्बितान्यः¹³ सेर्यं र-
- 4 मय[ि]¹⁴ मुरारिरवताग्रत्याययन्वः स तां ।५। नीरन्ध्रः प्रधितः पुरः पृथुतरः
प्रोत्खातभूभृत्कुलो व्यासासो¹⁵ जनितप्रतापदहनोप्यासादितास्त्रोवतिः¹⁶ ।
अन्तःसारतरोऽरिकुंजरकरव्याघातदत्तो ऽभवदंशस्तद्विपरीत एष [गु]हिल-
स्त्राहारभू¹⁷—
- 5 तो [भु]वः ।६। ¹⁸अस्तग्रामोपदेशैरवनतनृपतीन्भूतलं भूरिभूत्वा भूदेवा-
न्भूमिदानैस्त्रिदिवमपि मखैर्व[न्द्य]वन्दितात्मा । ¹⁹ब्रह्मचक्षान्वितोऽस्मि-
न्ममभवदसमे रामतुल्यो विशन्वः सौर्यान्वो²⁰ भर्तृपटो रिपुभटविटपि-
च्छेदकेलीपटीवान् ।७। ली-
- 6 आक्रान्तमहा]महीभूदवनिर्गोरीकुचालि[ङ्ग]न]व्यापारैकरसोप्यभिनन्दयो²¹ वाक्षे-
र्योनोजन्मनः²² । भास्वद्भूतिविधि[तः]²³ कृतवजिर्चित्यं विशुद्धे [ह]ये
तस्मात्स्या[वु]रिव व्यजायत नृपादीशानपूर्वो भटः ।८। उपहतवृषो
याज्जालव्यालवृत्त्वसुपागतः²⁴ कृतजडरति-

¹ From the original stone.² Read श्री नमः ।³ Read 'वाक्प्रपञ्चमुखाय'⁴ Read 'वाक्प्रपञ्च'.⁵ Read वः विदे.⁶ Read मुरा.⁷ Probably केव का लेही has to be restored.⁸ Read सौरः.⁹ Read शायिता.¹⁰ Read साधवः.¹¹ Read 'सुप्रिय'.¹² Read विम्बिता.¹³ Read व्यासासो.¹⁴ Read 'सादितस्त्रोवति'.¹⁵ Read 'लीहार'.¹⁶ Read 'वामन'.¹⁷ Read ब्रह्म.¹⁸ Read शौर्यान्वो.¹⁹ Read 'मिथ'.²⁰ Read वाक्षे.²¹ Read 'विधुविध'.²² Read 'वामन'.

- 7 आया[च]रो¹ द्विजिह्वसमावितः । हरिरजमहो ना[चो-से]र्विवाह[म]रि
[म]धोरहसदिव यो भूपः सो ऽभूदुपे[न्द्र]भटस्ततः । ८ [कल]मसुषोतित-
सर्वभूतले² निजोदयानन्दितमूलकैरवः । उदीर्घधामा परि(पुरि)पू[र्ण]मण्डलः
शसीव³ जज्ञे गुहिलस्ततो नृपः । १० [१*]
- 8 मानं मानवतां मतिं मतिमतामानन्दमान[न्दिनां] — —⁴ [को]शवता
‘वलं’ ‘वलावतासुषोगसु[योगिनां] । ‘सत्वं’ ‘सत्ववतां स्थितिं स्थितिमतां
दुर्माणि दुर्गन्विता यः शौर्यादहरद्दिपां स धनिकस्तस्माजज्ञे⁵ प्रभुः
। ११ । करविहितजयत्रीः । १२ सन्नुश्रवावसादा-
- 9 दजितनरसहायो भीमसेनानुयातः । १३ — १४ व्याघोयमा-
नन्दकारी [सुत] इव तपसो ऽस्मादाउकोऽभूत्स भूयः⁶ । १२ । चक्राक्रा-
न्तारिचक्रो हतनरकभयानन्दिताशेषलोको लक्ष्मीलाभादिशेषप्रज[नि*]तपरसुषु-
प्तविशेषवाचः⁷ । सा-
- 10 [धू]नां सत्वस[हः]⁸ स्थितिसुपविदधच्चिप[हं] पाप[भाजामा]शोधिप्राप्तकीर्तिर्माधुजि-
[दि]व ततः कण्ठराजो वभूव⁹ । १३ । प्रतिज्ञां प्राकृतोद्भटकरिघटासंक-
टरणे¹⁰ भटं जित्वा गौडचित्तिपमवनिं संगरहतां । १४ वालाहासीं चक्रे
[प्र]मुचरययोर्यः प्रच-
- 11 यिनीं ततो भूपः¹¹ सोभूजितवहुरवः¹² शंकरगणः । १४ [१] सेनानामेवैनम-
दर्थ—सौन्दरो[न्दि]तुष्टैर्यस्वासंख्यैः¹³ श्रियमिव दिशां [जित]राकटुकामैः¹⁴
पत्तमन्ना¹⁵ विविधकुपतिश्रेयदुष्कादुदन्वाग्भूयो¹⁶ नीतो मयनसमयप्रव्यां
शोभितायाः¹⁷ । १५ । क-
- 12 नृप्यो हपदये¹⁸ रविरतुलमहो देविमन्त्रो¹⁹ समन्त्रं शाङ्गी²⁰ संशामवातं²¹
दश[शत]नयनी नाकधामाधिपत्वं । मन्त्रे श्रीयं जज्ञौ श्रीः सुतिनि-

¹ Read ‘आयाचरो’

² Read ‘नाचीमुह’.

³ Read ‘कवासुहोति’, the *thrice* of

⁴ Read ‘श्रीय’.

⁵ The word here peeled off is certainly ‘श्रीय’.

⁶ Read ‘वलं’.

⁷ Read ‘सत्ववता’.

⁸ Read ‘सत्वं’.

⁹ Read ‘सुषोगसु’.

¹⁰ Read ‘लक्ष्मी’.

¹¹ Read ‘प्रभु’.

¹² Read ‘भूपः’.

¹³ Read ‘नाच’.

¹⁴ Read ‘मण्डल’.

¹⁵ Read ‘वभूव’.

¹⁶ Some letter had been previously engraved in place of ट of ‘उद्भट’.

¹⁷ Read ‘चक्रा’.

¹⁸ Read ‘भूप’.

¹⁹ Read ‘शङ्गी’.

²⁰ Read ‘सौन्दरो[न्दि]तुष्टैर्यस्वासंख्यैः’.

²¹ Read ‘कट’.

²² Read ‘पत्तमन्ना’.

²³ Read ‘विविध’.

²⁴ Read ‘शोभितायाः’.

²⁵ Read ‘हप’.

²⁶ Read ‘देव’.

²⁷ Read ‘शाङ्गी’.

²⁸ Read ‘वात’.



हित उ ति¹ सज्जयाओ उज्ज्या² यज्जीग्ध्वी³ प्रयासत्त[स]मगुजितानेकनाक-
प्रधानो⁴ । १६ महामहीभूतः पुर्वा⁵ शिवा-

13 नन्दितमानसा तेनोटा पार्वतीतुल्या यज्जा नाम यश[स्त्रिनी । १७]—
— — — — — निखलमतिं शक्तिं दधानं परां सेनारक्षणदक्ष-
मुपमहसं व्यावृतविदेपण⁶ । सानन्दं शिखिनः परिपिहितया⁷ श्रीहर्षजं⁸
द्विजं तस्यां वीरमजीजत्त⁹ नतयं स्कंदोपमं भूभुजं

14 १८८ विरैर्वैरिचभूविनाश[कुशलैर्हर्षिन्वतो — — — — — वारणवंशजै]र्गिरि-
शिरस्तुंगैर्भद्रान्वैर्भजे¹¹ [१*] जित्वा यः सक्कलानुदिच्छन्पतीश्वीजय¹² भक्ता
चादौ¹³ सक्काधिकतसिन्धुलघनवि—¹⁴ श्रीव[श]जान्वाजिनः । १८९ योगेपजन-

15 [संज्ञातां] शिष्टामिव विभावसोः । व्युवाह विधिना सि[ज्ञा]मुक्तसद्विग्रह-
श्रुतिं ॥२०॥ कान्तानां हृदयेष्वमुक्तसगरं रक्षां विधातुं करं तद्देवा-
दिव शंकितः श्रुतिपथं यातोपि यौ¹⁵ दूरतः । सौभाग्याघनवज्र-¹⁶

16 [भो]पि नितरामुद्देगल्लदुपिणां¹⁷ — [श्री]गुहिलः सु¹⁸ तेन जनितः(१)पुत्रः प्रभावा-
न्वितः । १२१ भूयो[वा]तरदेप संगरभरान्वोदुं समर्थोऽस्मिन् वैर¹⁹ पूर्ववीर्यं
पृथुयशा देवो नरः संस्मरन् । नूनं नो विनिहन्तुमायतमुजशापच्यु(च्यु)-²²

17 तैः सायकैरित्याशङ्क्य रणांगणादरिगणा यस्य द्रुतं विदुताः ॥२२॥ पीनोर-
स्त्रैरुदन्तकुलिशखरखुरचुवपूर्वाब्धितैरैः²⁰ संयामाओधिपोतैरु[द]धिभवमहावाह-
वंशप्रसूतैः । जित्वा गौडाधिनाथं²¹ विबुधजनवधूगीतसत्कीर्त्तिमहाजौ²³
प्राच्येभ्यः

18 पार्थिवेभ्यः²⁴ प्रचुरतरकर²⁵ याषहीत्स्नामि[नि]रुठः²⁶ ॥ [२१*] [लक्ष्मी]
चांद्रमसोमिवोद्यतिमति²⁷ लच्छाम्परोद्भासितां²⁸ चावि[र्भू]तकलां

¹ Read विहितमतिं.

² Read °प्रधाने.

³ Read परिपिहितं.

⁴ Read वीरं.

⁵ Read °जीजय.

⁶ Read प्रकाशकतः; the letters कत are engraved below the line.

⁷ Read संयमविधौ; the space of श्री is left empty.

⁸ Read सौभाग्याघनं.

⁹ Read °विहैरं पूर्वमवी.

¹⁰ Read विबुधं.

¹¹ The letter वे was at first inadvertently omitted but was afterwards engraved in a tiny form between द्वि

¹² Read °जीजयमा.

¹³ Read पुत्री.

¹⁴ Read °हर्ष राजं.

¹⁵ Read °भजे.

¹⁶ Read ददौ.

¹⁷ Read श्री.

¹⁸ Read तस्यां.

¹⁹ Read °मुजशापं.

²⁰ Read °सरकीर्त्तिराजौ.

²¹ Read °विहैरं.

²² Read °विहैरं.

²³ Read °विहैरं.

²⁴ Read °विहैरं.

²⁵ Read °विहैरं.

²⁶ Read °विहैरं.

²⁷ Read °विहैरं.

²⁸ Read °विहैरं.

¹⁷ Read श्री.

¹⁸ Read स तेन.

¹⁹ Read °मुजशापं.

²⁰ Read °विहैरं.

²¹ Read °विहैरं.

²² Read °विहैरं.

²³ Read °विहैरं.

²⁴ Read °विहैरं.

²⁵ Read °विहैरं.

²⁶ Read °विहैरं.

²⁷ Read °विहैरं.

²⁸ Read °विहैरं.

²⁹ Read °विहैरं.

³⁰ Read °विहैरं.

³¹ Read °विहैरं.

³² Read °विहैरं.

³³ Read °विहैरं.

- स्वकान्तिविशदामीशोदयानन्दितां । यो[श्चो]धरिव¹ वाहिनीपरिगताज्जातां
 सुरन्नालयादूहे वल्लभराजतो नरपते रक्तां² 'प्रमरान्व[यात् ।] [२४]
 19 राज्यं स्त्रीयं दधानो जितखरसमरचापधूतारिखरः सुयीवाद्वासमानो जनि-
 तजनकमुक्तांगदः सत्ययुक्तः³ । तस्यान्तेनोदपादि प्र[णमद]वनिसृन्मौलिभि-
 शुम्बिताङ्गुः⁴ भट्टः काकुस्थकक्ष्यो⁵ भरतकृतरसो 'नीत्यलीनः सुमंसे
 ॥[२५]भाक्रांता वोच्य 'शैन्वेर्वि' ७ ७ ७ ७
 20 तटीभञ्जनानान[गौ]घाः भीतो बन्धादिवाल⁶ पुनरमृदुमरुहेपमानोर्गिवाङ्गुः⁷ ।
 यस्यादाहृत्तिषाब्धिः⁸ समिति जितवतो दाक्षिणात्यान्वितीशानीशादेशादघोषा-
 ग्लसदसमरुचो वेलया रत्नराजीः ॥[२६*] गंभीरापि समुद्यता परिजने
 लोलापि नित्यं⁹ [स्त्रि] — — —
 21 [श्चो]पचितापि वाचि मधुरा शाता[पि]¹⁰ रक्ता प्रिये । श्यामापीनकरप्र-
 साधितमुखी सुम्बापि दक्षा विधौ तेनोदौघत वीरकस्य तनया तन्वी
 पुराशाभिधा ॥[२७*] न्यस्ताङ्गु¹¹ प्रथमं महीधरशिरस्याक्रान्तकाष्ठं ह्वयैः
 सम्यक्कर्तुमण्डलं¹² समुदयैर्होपाल्यमैर्भासितं¹³ । मुष्णतं निजतेजासा¹⁴ प्रसरता
 तेजांसि — — ७ — —¹⁵
 22 लादित्यममृत सा मृदुकररानन्दयन्तं¹⁶ प्रजाः ॥[२८*] पद्मानन्दकरोष्यरातिसर-
 सामुद्रुतपद्मोदयो भान्तागोष्यचलस्त्रितिर्मृदुकरोष्यप्रतापीद्वयः । भारुढोष्यदयं
 हृतास्तगमयः¹⁷ सौम्योपि दुर्दर्शनः वालाङ्गोपि¹⁸ निशा निषेवितरती रक्तोपि
 यो निर्गेलः ॥[२९*] लोलो वालाङ्गमालो¹⁹ ग्लपयति कुमुदा — ७
 — — ७ — —
 23 [नित्यं] प्राप्नोदयोपि [व्रजति पुनरधः खिन्न]पादप्रचारः । वैकल्यं स्त्रीच-
 नानां वितरति सततालोकभाजां नराणां इत्थं येनासमन्ताज्जगति न
 जनिता तुल्यता तेन सार्द्धम् ॥[३०*] वि[ग]तपुरुषभावा यस्य चण्डप्र-
 हारैरतिशयमृदिताङ्गः पीडिताः²⁰ साधनेन । युवतय [इ]व मृदुगो द्रा-
 वद्वंत्सो²¹ स्ववेगादधिकरणमसक्ताः²² शस्त्रमेना ७ —[दुं]²³ ॥[३१] विष्णं

¹ Read 'योधेरिव'.² Read 'प्रमारा'.³ Read 'सत्य'.⁴ Read 'युम्बिताङ्गु'.⁵ Read 'काकुस्थ'.⁶ Read 'निम्ब'.⁷ Read 'कैन्वे'.⁸ Read 'बन्धादिवाल'.⁹ Read 'शाङ्गु'.¹⁰ Read 'वाचि'.¹¹ Read 'शिरा वाप'.¹² Read 'भान्तापि'; the letter पि is so engraved that it looks almost like वि.¹³ Read 'न्यस्ताङ्गु'.¹⁴ Read 'सम्यक्कर्तु'.¹⁵ Read 'होपाल्ये'.¹⁶ Read 'प्राप्नोदयोपि'.¹⁷ Restore 'तेजसिनां वा'.¹⁸ Read 'करो'.¹⁹ Read 'समय'.²⁰ Read 'वालाङ्गोपि'.²¹ Read 'साधनेन'.²² Read 'पीडिता'.²³ Read 'वद्वंत्सो'.²⁴ Read 'प्रक्ता'.²⁵ Restore 'मिरीदु'.

- 24 नि^१यय^२ पुराणमरसं भायाविनं निर्मणं सुक्ता [देश]वयोरसार्जवगुणैर्यु^३[लं
भजसो]चितं । वाला^४ नृपमादरादिति रमां वक्तुं प्रयाता स्वयं कीर्त्ति-
र्यस्य हिमाशुधामधवला दूतीव दुग्धोदधिम् ॥[३२*] चाहमानशिवराज-
तनूजां रट्वासुदधिजामिव भव्यां । कान्त[र]त्ननिचितामुपवेमे सोरिलश्चवि-
जयः^५ कमलेशः ॥[३३*] विजित्य सौभाग्य-
- 25 [गुणैः] सपत्नीरपण्यरूपार्जव[यौ]वनाब्धाः^६ । उवास पत्युर्गनसि प्रकामं या
रा[जलक्ष्मी]रिव लोकनंदा ॥[३४*] असूत या वल्लभरा[ज]मादौ ततो-
परं विद्यहराजमार्यं । सुतं तृतीयं त्रिदशेन्द्रतुल्यं ओदेवराजं गुरुभक्ति-
भाजं ॥[३५*] यः प्राप्तेयौघगौरो गुरुभिरुपचितो यावभिः सर्वसारेः
प्रोत्तुंगाग्रो विचित्रो विकटकटतटास्र-
- 26 भूभारमाढः । स प्राप्तादो सुरारेरकलितमहिमा खेडतो वालपूष्पा^७ याताया
देवलोक^८ तुङ्गिगिरिरिव श्रेयसेकारि तस्याः ॥ [३६*] यावत्कौस्तुभमुद्भ-
स्तिमुरसा धत्ते सुदा माधवो निष्कंपः कनकाचलः परिहृतो यावत्सुरैः
शोभते । यावद्भूरवतिष्ठते पुष्टतरा^९ शेषे सकलाचला^{१०} तावत्सदिरसुवतं
स्त्रितरं भूयादिदं भू-
- 27 ~ - ^{११}॥[३७*][राज्ञो] वुधेषु^{१२} निकटे[ष्व]पि वालभानोः^{१३} कौतूहलोत्कलि-
कयानकवित्त्वदर्पात्^{१४} । हित्तात्मजः करणिको हरिविप्रभक्तो भालुः
प्रशस्तिमकरोत्पटुबुद्धिरेताम्^{१५} ॥[३८*] उत्कीर्णा प्रशस्तिमिमां^{१६} सुप्रधारण्य-
कसुतभादलेन [१*] संवत्

No. 5.—LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373.

By PANDIT RAM KARNA ; JODHPUR.

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Lādṇū, 20 miles N. W. of Dīdṇā, the principal town of the district of the same name, in the Jodhpur State. It was thence removed, as the story goes, by the Mahammadans to a *dargāh* of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jodhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently unearthed by the present Thākūr of Lādṇū in V. S. 1958.

^१ Read निजिषयं.^२ Read बालं.^३ Probably "कुलाचला in the sense of कुलाचला was intended.^४ Read वधेषु.^५ Read "वुधि".^६ Read वाला^७.^८ Read देवलोक.^९ Read बालभानोः.^{१०} Read बालभानोः.^{११} Read प्रशस्तिर्य.^{१२} Read श्रीरिलयं.^{१३} Read पुष्टतरा.^{१४} Restore भूतदे.^{१५} Read कौतूहलोत्कलि.

The inscription covers a space of 2' 1" broad by 1' 7½" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ¼". The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e.g. wrong *saṁdhi* in *-asaṁ Alāvadīnā* (l. 12); wrong *parasmaipada* in *virajati* (l. 22), the correct form *virajatā* not suiting the metre, etc. Instances of wrong metre are also not wanting, e.g., *ubhaya-kula-viuddhina* (l. 23). Here are nine letters instead of eight as required for each *pāda* of an *Anuṣṭubh* verse. The text is in verse excepting four lines, viz. ll. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The *prastāva* is composed up to verse 35 by *dīkṣita* Kāmachandra, apparently a Jaina, (l. 29), and the latter portion by a *Gauḍa* Kāyastha Dāndā (line on the left margin). The following orthographical peculiarities may be noticed. Rules of *para-savarṇa* have not at all been observed. Letters following *r* have not been doubled in all places, e.g. *śarvārtha-* (l. 3) where *v* has been doubled but not *th*; *tōmarair-bhuktā* (l. 7), here *bh* has not been doubled; *-sthīr-nripa-* (l. 9), *-Karaṭa-* (l. 11), etc. The palatal *ś* has been confounded with the dental *s*; *v* has been used for *b* throughout, and *p* has sometimes wrongly been engraved for *y*, e.g. *rampā* for *ramyā* (l. 5).

The inscription is divided into six parts, and it is worthy of notice that the letter *cāla* has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, viz. *Rājavalī-carṇanāṁ* in l. 7, *Vaṁśa-carṇanāṁ* in l. 14, *Mātri-vaṁśa* in l. 19, and *Sauśura-vaṁśaḥ* in l. 21. With respect to the last, i.e. *Sauśura-vaṁśa*, attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses.

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v. 1), the goddess Sarasvatī (v. 2) and Varuṇa,¹ the god of water (v. 3). Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritāna or modern Hariyāṇa there is a town named Philli or Delhi, which is extolled in verse 5.

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Philli which was first ruled by the Tōmaras and then by the Chāhamāna kings, is now ruled by the Śaka kings who are possessed of elephants, horses and men, i.e. foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) *Sahavvādina* (*Shāhab-ud-dīn Ghori*²), who was succeeded by (2) *Kuṭvādina* (*Qutb-ud-dīn Aibak*), (3) *Samavvādina* (*Shams-ud-dīn Altamish*), (4) *Pārōja-sāhi* (*Raku-ud-dīn Firōz Shāh I*), (5) *Alavādina* (*Alā-ud-dīn Mas'ūd*), (6) *Maujadina* (*Mu'izz-ud-dīn Bahrām Shāh*), (7) *Nasaraddina* (*Nāsir-ud-dīn Mahmūd*) (v. 7), (8) *Gayāvadina* (*Ghiyās-ud-dīn Balban*), and (9) *Kuddī Alāvādina* (*Alā-ud-dīn Khiljī*) who was then ruling over Delhi (v. 8).

¹ This god has also been invoked in the Bhāgīnd inscription of the Paramāra Pārṣapālā of V. S. 1103, on which I have written a paper in the *Bo. As. Soc. Jour.*, Vol. XXIII, pp. 75 ff.

² The correct name is given within parentheses.

The word *Kuddi* I cannot identify, but Alā-ud-din of the Khilji dynasty is, apparently, meant. Verse 9 bestows purely conventional praise on Alā-ud-din. He is further described as having first conquered the southern part of India (v. 10) and then conquered the kings of Vaṅga, Tilāṅga, Garjjara, Karaṇṭa, Gaṇḍadēsa, the hill chiefs of Garjjara and the Pāṇḍyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v. 11). The following verse is again in eulogy of Alā-ud-din, in which it is stated that there is, was, and shall be no king who can be a match to him (v. 12). In verse 13 we are informed that a person named Sādhārana, lord of Purā, was a favourite of the king (Alā-ud-din) and, on account of his merits, became his treasurer.

The third part begins from verse 14 and supplies us with the three names of the ancestors of Sādhārana. In the town of Uī in the west there lived a Kshatriya named Bhuvana-pāla who was born in the Kāśyapa *gōtra* (v. 14). I am unable to identify this village of Uī.¹ He was married to Suśīlā who gave birth to a son named Nālhaḍa (v. 15). Nālhaḍa had Jōphī for his wife, who bore to him a son named Kīrtipāla (v. 16). Kīrtipāla was married to Nālhaḍa, from whom was born Sādhārana (v. 17). The following two verses are purely eulogistic of Sādhārana (vs. 18-19).

The fourth part consisting of only two verses describes the genealogy of the mother of Sādhārana. There was a Kshatriya named Sahārana who had Jaunapāla as his son, from whom sprang Jūma (v. 20). Jūma was married to Jōi of the Śrīmad *gōtra*, who bore him a daughter named Nālhaḍa, who gave birth to Sādhārana. I am unable to trace out the Śrīmad *gōtra* anywhere. This Sādhārana was respected by kings and was a charitably disposed man. He gave a *lakṣa-dāna* (i.e. articles of the value of one lac of rupees) (v. 21).

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhārana's father-in-law; but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhārana's causing a step-well to be sunk in the village of Lāḍṇū. There was a Kshatriya named Haripāla who lived in Divaṇanapura (v. 22). I have not been successful in identifying the town of Divaṇanapura for want of the name of the District wherein it was situated. To him was born a son named Sādaḍa (v. 23). Sādaḍa had a daughter named Nāgi whom he gave in marriage to Sādhārana (v. 24). Sādhārana, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v. 25). At a distance of $7\frac{1}{2}$ *yōjanas* (i.e., 30 *kōs* or 60 miles) to the east of Nāgapattana, i.e., the present Nāgōr, the capital of the country called Sapādalakṣa, modern Savālakṣa, there is a waterless (desert) tract of land called Lāḍṇū² (v. 26), where everything but water was easily procurable; and, therefore, Sādhārana caused a step-well to be dug out as a work of charity (v. 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by Viśvakarman (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v. 30). Sādhārana has been successful in pleasing the gods, the *pitris* or manes, and the people of this

¹ [The reading of the name is not certain.—S. K.]

² The village of Lāḍṇū was formerly under the jurisdiction of Nāgōr, but on re-distribution it has now been placed under Dīwāṇā, as noted above.

world by its water at one and the same time, as one does with charity (v. 31). The person who causes a step-well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v. 32). Then follows a benedictory verse in the name of Sādhārāṇa (v. 33). In the next verse is given the name of the person who composed the *prastāvi*, viz. *dikṣita* Kāmachandra; the date of its composition is given as Thursday, the Jayā tithi of the month Vaiśākha in V. S. 1372 (v. 34). Here the year is given in two figures as 72, but a reference to line 30 *infra*, would show that it is 1372. The date is not given clearly in the original text, but only the day, month and year are given. Jayā is the name given in astrology to three dates, viz., the 3rd, 8th and 13th; but which of these is meant here, it is difficult to determine. It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word *pradhāna* would lead us to suppose; for this date, usually called *Akṣaya-tritīyā*, is observed as a festival and considered auspicious even up to this day in the whole of Mārwar. Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhārāṇa,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in prose in line 30, which is Friday, the 3rd of the dark fortnight of Bhādrapada of V. S. 1373, or Friday, the 6th August A.D. 1318,¹ when Sādhārāṇa caused the *pratishṭhā* or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍpā. It is also stated that this was done in the reign of *Suratāṇa* Kuṭvudī (Qutb-ud-din Muḥarak Shāh), son (successor) of Alāvadīna (Alā-ud-din Khiljī), and that after him (Muḥarak Shāh) Gayāsadīna (Ghiyās-ud-din Tughlaq) ascended the throne of Delhi (v. 36). Only this much of this verse is clear and no sense can be made out from the rest.² The last verse (i.e. 37) is again in eulogy of Sādhārāṇa. The two lines on each side supply us with the information that the second part of the *prastāvi* after verse 35 was written by a Gauḍa Kāyastha named Dāndā, son of Dālū and grandson of Mahiyu: that this step-well was dug under the supervision of *vāṇ śrī-Naiṇasiha*; and that the *prastāvi* was engraved by a mason (*sūtradhāra*) named Salakhāṇa.

We thus see that the first part of the *prastāvi* was written by *dikṣita* Kāmachandra in the month of the Vaiśākha of the Vikrama year 1372, when Alā-ud-din Khiljī was the Emperor of Delhi, as is clear from the use of the present tense in *Alāvadīnaḥ kṣatipūṣṭi sadyaḥ* (v. 8), *prabhuṣṭi sadyaḥ* (v. 9), and *sahjātā na purā na ch-asti bhavitā* (v. 12). But when the step-well was opened to the public after performing the *pratishṭhā* (consecration rites), the ruling prince was Qutb-ud-din Khiljī, which fact is evident from the following words *Alāvadīna-putra-Suratāṇa-Kuṭvudīna-vijaya-kalyāṇa-rajyē* (l. 31); while the words *Gayāsadīnaḥ-tu-n[ri*]pas-tatā-bhā[ri*]* (l. 32) lead us to infer that when the last portion of the *prastāvi* was committed to the stone, Ghiyās-ud-din had succeeded Qutb-ud-din Khiljī as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-din, yet as he ruled for four years from V.S. 1378-1382 (or A.D. 1321-1325) and a reference to his name as a prince has been made (l. 32), we may safely say that the later portion of the *prastāvi* was engraved during his reign. In short, this whole *prastāvi* was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the *prastāvi* up to verse 35 was composed by *dikṣita* Kāmachandra in the reign of Alā-ud-din Khiljī in V.S. 1372 and was incised on stone in the reign of Qutb-ud-din Muḥarak Shāh in V.S. 1373. During this interval the rule of Shahāb-ud-din Umar was over, and hence no reference is made to his name. The later portion, from line 30 to 33, and two lines on the

¹ Professor Kielhorn gives two dates as its equivalent (*vide* No. 255 of his List of Northern Inscriptions); the other being "Friday, 26th August A.D. 1317."

² There is, however, a mention of *Śrī Naiṇasūrya* and *Samasadīna* in line 32, and we may identify Naiṇasūrya with the modern Narnaul, of which Samasadīna was, perhaps, a viceroy.

margin were composed by the *Gaṇḍa Kāyastha* Dāndā and engraved in the reign of Ghiyās-ud-dīn Tughlaq, i.e. between V.S. 1378—1382. No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of *rājavalī-varṇanā*, the dynasty of 10 Muhammadan Emperors of Delhi from Shahāb-ud-dīn Ghōrī to Alā-ud-dīn Khiljī; but the list differs a great deal from that given in the Persian history called *Tawārikh-i-Firishtā*, according to which some names seem to have been omitted and some reversed in their order. Below is given a statement comparing the genealogy contained in this inscription with that of *Firishtā*, as also their dates in Hijri, Christian and Vikrama eras:—

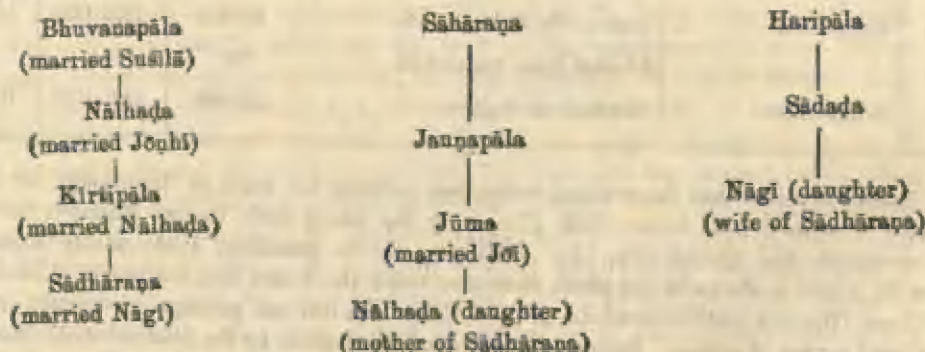
No.	Sanskrit inscription.	Tawārikh-i-Firishtā.	Hijri years.	Christian years.	Vikrama years.
1	Shahāb-ud-dīn . . .	Shahāb-ud-dīn Ghōrī . . .	582-602	1186-1206	1243-1263
2	Qutb-ud-dīn . . .	Qutb-ud-dīn Aibak . . .	602-606	1206-1209	1263-1266
3	.....	Arām Shāh . . .	606	1210	1267
4	Shams-ud-dīn . . .	Shams-ud-dīn Altamish . . .	607-633	1210-1236	1267-1293
5	Firōz Shāh . . .	Rukn-ud-dīn Firōz Shāh . . .	633	1236	1293
6	.....	Raziyā Bégam . . .	634-637	1236-1239	1293-1296
7	Alā-ud-dīn . . .	Mu'izz-ud-dīn Bahrām Shāh . . .	637-639	1239-1241	1296-1298
8	Mu'izz-ud-dīn . . .	Alā-ud-dīn Mas'ūd . . .	639-644	1241-1246	1298-1303
9	Nāsir-ud-dīn . . .	Nāsir-ud-dīn Mahmūd . . .	644-654	1246-1256	1303-1313
10	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Balban . . .	654-655	1256-1256	1313-1343
11	.....	Mu'izz-ud-dīn Kai Qubād . . .	655-657	1256-1258	1313-1315
12	Shahāb-ud-dīn . . .	Jalāl-ud-dīn Firōz Khiljī . . .	658-696	1258-1296	1315-1353
13	Alā-ud-dīn . . .	Alā-ud-dīn Khiljī . . .	696-716	1296-1315	1353-1373
14	.....	Shahāb-ud-dīn Umar . . .	716	1315	1373
15	Qutb-ud-dīn . . .	Qutb-ud-dīn Mubārak Shāh . . .	717-721	1316-1321	1373-1378
16	.....	Khushrū Khān Nāsir-ud-dīn . . .	721	1321	1378
17	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Tughlaq . . .	721-725	1321-1325	1378-1382

It may be noted that the *prafastī* writer has, perhaps for want of knowledge of history, omitted 3 names, viz., Arām Shāh (No. 3 in the above list), Raziyā Bégam (No. 6) and Mu'izz-ud-dīn Kai Qubād (No. 11). Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No. 14) and Nāsir-ud-dīn (No. 16) have been left out, perhaps on account of their very brief tenure of power. Besides, in the genealogy as given by the *prafastī* writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Bahrām Shāh), and *vice versa*. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Firōz Shāh, has been put in after that of his father

(i.e. Firds), and then Mu'izz-ud-din and Nāsir-ud-din (sons of Shams-ud-din No. 4) have been mentioned; but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-din (No. 12) has been put in before Alā-ud-din (No. 13) in the *prastasti*, simply because the former was the father of the latter; but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-din has been mentioned, who actually ruled. Shahāb-ud-din's name is merely mentioned by the Firishtā as the father of Alā-ud-din but not as Emperor.¹

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of Sādhārāṇa, who caused the step-well to be constructed. It is stated that in a village named Uī there lived a Kshatriya of the Kāśyapa *gōtra* named Bhuvanapāla. Similarly, in the genealogy of his mother there is also a mention of Sāhārāṇa being a Kshatriya of the Śrīmad *gōtra*. And, again, his father-in-law's ancestor is also styled as a Kshatriya. So we see that the same word Kshatriya has been used in all the three genealogies, which leads us to believe that Sādhārāṇa was a *Khatti* by caste and not a Rājput; because, *firstly*, Brāhmaṇic *gōtras* are, as a rule, not specified of Rājput families; *secondly*, if he had been really a Rājput, his sept such as Chāhamāna, Paramāra, and so forth, would certainly have been mentioned; *thirdly*, Sādhārāṇa was the treasurer of the Emperor Alā-ud-din (*vide* verse 13 *supra*), which office is never held by the Rājputs; *fourthly*, during the reign of the Muhammadan Emperors the community of Khattris had attained both name and fame, which is a very well-known fact. The Khattris had then taken to service in the military as well as the civil line. In verse 13 there occurs a word *Parā-pati* which means either (1) "lord of a village named 'Parā'," or (2) "lord in former times"; but as there is no word to fill up the ellipsis to show of which place he was the lord in former times, it would appear that "lord of (a village called) Parā" is the meaning intended by the *prastasti-kāra*. This view is further strengthened by the fact that there is a village named Khānpurā, 3 miles from Lāḍpū, the second component of which was, perhaps, at first used to denote the village, the prefix Khān being added in later times when it was granted to a Muhammadan Khān. The words *mahā-ṭha śrī-Sādhārāṇa* in the marginal line of the left side of the stone, also further support this fact, as Sādhārāṇa is called a *mahā-ṭha*, which apparently stands for *mahā-ṭhakkura*, as the lord of a village is called a Thākur or a Jāgirdār. Moreover, the Khattris still now use the word Thākur when writing letters to their *samdhis*, or fathers of their children-in-law.

The following table contains the genealogical trees of the three families given in our inscription:—



¹ [The list of succession in the Pālam Bāoli Inscription is—1, Sāhavadīna; 2, Khutavadīna; 3, Samavadīna; 4, Phārajasthi; 5, Jalāladīna; 6, Manjadīna; 7, Alāvadīna; 8, Nasaradīna; 9, Hammira Gayāadīna. Cf. *Journ. Beng. As. Soc.*, Vol. XLIII, Pt. 1, pp. 104 E.—S. K.]

TEXT.¹

- 1 ॥ श्री ॥ स्वस्ति ॥ श्रीगणेशाय नमः ॥ यो नित्यं विश्वलक्ष्मीं प्रययति
विधिवद्देवदैर्लब्धवन्धः (1) सद्यः पुण्याति सि[हि] हरिरिव जनतापालनाये-
प्सिता यः । यो [वा]
- 2 व्यालेशशाली हर इव नितरां विश्वविघ्नानि निघ्न (1) विघ्नं विघ्नराजः
स [म]व[तु भव]तामिष्टसिद्धौ गजास्यः ॥ १ ॥ या [शौर्ली] युतिमातनोति
विलसन्मुक्तावलीव-²
- 3 द्रम (1) धं च [क] तुतुवारकुंदकलिकाकर्णरूपरोत्तरां । य[र] घा(घा)वा हरिणा
हरेण सततं सर्वार्थसिद्धौ सुता (1) सा वः पातु सरस्वती भगवती
द्वा[न]प्रदा सर्वदा ॥ २
- 4 सर्वप्रियः प्रचुररत्नविभूषितां (1) धंद्राननाजसुखदो[पि] भुजंगसेव्यः । गंभी-
रहृजगति जीवनपूरिता[यः] (1) कामोव नंदयतु वो वरुणः स देवः ॥
३ ॥ १० ॥
- 5 च श्रीहरि[पा]दसंख्यवशात् श्रीः संचरत्युज्ज्वला¹² (1) [वी]रोचै¹³ हरिदम्बजा
जनपदं मत्तेव यथावेति । तच्च श्रीहरितानदेशविमले¹⁴ दिङ्गीति नाम्ना
पु[रो] (1) र-
- 6 म्या¹⁵ शकपुरीव¹⁶ रत्ननिचया नित्यं बुधेद्र[प्रिया] ॥ ४ ॥ विष्णोः शास्त्रप[र]परा-
युतिविदः सर्वव्ययम्वा[न]¹⁷ परे (1) पु[ण्ति] प्र[ति]वासरं विदधति स
कन्ये वर्णाः परे । ॥ ११ ॥
- 7 क्षामोर्धनिरीचणचततनुः पुण्यायुधः क्षामिनी (1) वक्त्राभोजमधुप्रपुष्टवपुषा वि-
शेषु सबल्लते¹⁸ ॥ ५ ॥ राजाव[लीव]र्णन ॥ ॥ या पुरा तोमरैर्मुक्ता (1)
चाहुमानाधिपै¹⁹
- 8 पुरो । गजवाजिन[र]ाधीशैः (1) साधुना पात्यते शर्वैः ॥ ११ [६*] ॥ भूपः साह-
ज्वदीनस्तदनु [सम]भवत्कुटुदीनः शर्वेशः (1) शश्वच्चिःशेषितारिष्मति स
समसद्दीननामा ततो-

¹ From impressions prepared by myself.² Read °च°.³ Metre: Vasantatilakā.⁴ Metre: Śārdūlavikrīḍita.⁵ Read °वीरोचैरि°.⁶ Order of words changed to suit metre; it ought to have been विमले श्रीहरितानदेशे.⁷ Read रम्या.⁸ Metre: Śārdūlavikrīḍita.⁹ Read संचलते.¹⁰ Metre: Śragdharā.¹¹ Metre: Śragdharā.¹² Read °द्रमचक्रवृ°.¹³ Read °ननाज°.¹⁴ Read °माक्षी°.¹⁵ Metre: Śārdūlavikrīḍita.¹⁶ Read °मान°.¹⁷ Read °देव°.¹⁸ Read °सुखसा°.¹⁹ Read °वक्त्र°.²⁰ Read °बुधेन्द्र°.²¹ Read °प्रमान°.²² Read °वक्त्र°.²³ Metre: Anuṣṭubh.²⁴ Read °धिपै°.

- 9 भूत् । तस्मात्पैरोजसाहिर्नृपगुणनिपुणोलावदीनस्ततोऽस्माद्रूपः श्रीमौजदीनस्त-
[दत्त च न]सरहीननामा ततोऽस्य ॥२ [७*] गयामदीनस्तु ततोऽस्य
कुही अलावदीनः (i)
- 10 क्षितिपोस्ति सद्यः ॥३[८*] अलावदीनो नृपति[र्ग]हीनस्त्वहीनकर्मा रिपु[भि]-
वमर्मा[i] सहावदीनस्य सुतो[न]वद्यः सम[स्तर]रत्नैः प्रभुरस्ति सद्यः ॥४
[८*] रत्नवा (ii)-
- 11 सोगुणैः काता कांतेव गजगामिना । कामिनी वलिनानेन दक्षिणाया
जिता पुरा ॥५[१०*] जित्वा वंगतिलंग[गु]र्जरलसत्कर्णाटगौडाधिपा[न]
[ग]र्ज्जर्जन-
- 12 पार्वतीयनृपतीन् पांड्यान् पयोधियितान् ॥ (i) स्थाने स्थापितवान् न
[कारितरेणाज्ञागा]दिरत्नप्रदा[न] (i) [की]त्तिस्त्रिभुवनानिव प्रभुर[सौ] अलावदीनो
नृपः । (ii)
- 13 ६[११*] उच्चैः सोर्यगुणै[र]दारचरितेस्त्रिव्रतापेन वा रत्नैर्व्याजिगजादिभि-
र्वसुवयः¹⁰ पूष ॥११[१०*] स्वराडाजते । (i) श्रीहृ[स्व]नरे[श्वरो] भुवि [महान]ज्ञाव-
दीनोपमः संजातो न पुरा न चास्ति भवि-
- 14 ता नाग्रे शक्रेः¹² क्वचित् ॥५ ७ [१२*] अलावदीनोऽस्य¹⁴ [नृ]पञ्च¹¹
राज्ये पुरापतिर्मूषधनाधिकारी । गुणैश्च स[र्व]ोत्तमतामवप्य¹⁶ साधारणो
भूमिवत्तमोभूत्¹⁷ । (ii) ८ [१३*] वंसवर्णनं ॥५ १० पञ्च-
- 15 मायां दिशि सु[भि]²⁰ नगरे उदग्रहि[संज्ञिते] । पुरा भुवनपालोभू[त्*]
क्षत्रियः काश्यपान्वय²¹ ॥ १ [१४*] श्रीमा[न] भुवनपालोच [सु]सीलां²³
प्राप्य वज्रभा । क्षत्रियाचारचंद्रं स नाल्लडाख्यमजीजनत् । (ii)
- 16 २ [१५*] श्रीनाल्लडाख्यः स्वगुणैर्वरिष्ठां[ष्ठां] जोगहोतिनाम्नीं दयितामवाप्य ।
उत्पादयामास विमलकीर्त्ति²⁰ श्रीकीर्त्तिपालं वि[मल] सुपुत्रं । (ii) ३
[१६*] धर्मो धर्मजसन्निभः [शुभम]तिर्हिन्यो वदान्यः सु-
- 17 धीः सार्धं²⁷ नाल्लडसंज्ञितामुदग्रहश्रीकीर्त्तिपालः²⁸ प्रियां । तस्मां सर्वसुखप्रदं

¹ Metre: Upēndravajrā.⁴ Metre: Anuṣṭubh.⁵ Read °सावज्ञा°.¹⁰ Read °वयै°.¹¹ Metre: Upajāti.¹² Read °नवाप्य°.¹³ Metre: Anuṣṭubh.¹⁴ Metre: Anuṣṭubh.¹⁶ Read विमल°.¹⁷ Read °दवहृदी°.² Note omission of *Sakhi*.³ Read वलिन°.⁶ Metre: Śārdūlavikrīḍita.¹¹ Read पूषः स्वराडाजते.¹² Read °दीनस्त°.¹³ Read भूमिपव°.¹⁴ Read पुमे°.¹⁵ Read °जीर्वा°.¹⁶ Metre: Śārdūlavikrīḍita.³ Metre: Upēndravajrā.⁶ Metre: Śārdūlavikrīḍita.⁷ Read श्रीय°, and °सीव°.¹¹ Read शक्रेः.¹² Read नृपस्त.¹³ Read वंसवर्णनं.¹⁴ Read काश्यपान्वय.¹⁵ Metre: Upajāti.¹⁶ Read सार्धं.

[illegible]

खलु जगलोकैक[सा]धा[र]णं श्रीसाधारणमात्मजं ह्यजनयद्भर्मा यथा स
त्रियां [॥*] ४ [१७*] 'साधाराः'^२

18 यस्य सत्कीर्ति^३ कुर्वन्त्या विश्वमुज्ज्वलं^४ [॥*] कृष्णं रिपु[सु*]खं चक्रे (॥) तद्वि
चित्तं^५ जग[च]ये^६ । (॥) ५ [१८*] 'गंभोरोवुनिधियंथा सुविमलबंदी
यथा तापहृता[सा]नां^७ [ज]लदो यथा युवतिहृत्कांतोपि कामो^८
यथा [॥*] श-

19 ततः पांडुसुतो जथा^९ कनकद^{१०} सर्वेषु कर्णो यथा सर्वैरुच्चगुणैस्त्वमेव विधिना
मृष्टोसि साधारण । (॥) ६ [१९*] माचिवंश^{११} [॥] 'साधारणोभवत्यु(र्व)
च[चि]यस्तत्कुतः सुधीः [॥*] जौणपालाभिधस्तः'^{१२}

20 स्य पुत्रो जूमाभिधो ह्यभू[त्] । (॥) १ [२०*] 'जूमा[स्त्र्ये]न वलीयसा^{१३}
सुयशसा 'रत्नकरेणोज्ज्वलां^{१४} श्रीमद्भोचसमुद्भवां गुणवंतो^{१५} जोर्दे[ति*] लङ्ग^{१६}
प्रियां [॥*] तस्यां नाल्दडसंज्ञिता सुतनयो^{१७} जज्ञे यथा श्री-

21 युतो जाता^{१८} रत्नमिव चितीस्वारमतः^{१९} साधारणो लज्जदः [॥*] २ [२१*]
'स्वरुरवंसः [॥*] 'दिवण[न]पुरावासो हरिपालोभवत्युरा । चत्रियाममपद्मानां^{२०}
मित्रवयो रुचिं दधौ^{२१} । (॥) १ [२२*] 'हरिपालत्वं^{२२} व[ज्र]जः^{२३} सादृष्ट

22 इति विश्रुतो महावु(वु)दिः [॥*] यसा^{२४} विराजति^{२५} भुवने जननयनशिवकरो
यशचंद्रः ॥ २ [२३*] 'यथ नागीत्य(त्य)भिधा य^{२६} पुत्री श्रीसादडांबुधेः^{२७}
समुद्भूता [॥*] या^{२८} साधारणममलं

23 श्रीरिव ना[राय]णं लेभे ॥ ३ [२४*] 'उभयकुलविशुधेन^{२९} सत्पत्न्या सहितेन
च । साधारणेन धर्मार्थं पुर्वधर्मे न^{३०} देव ॥ ४ [२५*] 'सपाद-
लसादय नागपत्तनात्पाचोदिसायां^{३१} जल-^{३२}

^१ Metre: Anushtubh.

^४ Read 'मुज्ज्वलं.

^७ Metre: Śārdūlavikrīḍita.

^{१०} Read यथा.

^{१३} Metre: Anushtubh.

^{१६} Read वली.

^{१९} Read गुणवंतो.

^{२२} Read जाता.

^{२५} Metre: Anushtubh.

^{२८} Metre: Āryā.

^{३१} Read यसा.

^{३२} Metre: Āryā. The syllables समुद् are redundant.

^{३३} Read 'वुधे.

^{३४} Read 'लपडेन.

^{३५} Metre: Varṇasātha with third pāda in Indravajr.

^{३६} The letter ल is engraved beyond the line.

^२ Read साधारणस.

^५ Read चित्रं.

^८ Read 'हृत्तमानां.

^{११} Read कनकद.

^{१४} Read 'मिधस्तस्य.

^{१७} Read रत्नज.

^{२०} Read जगत्था.

^{२३} Read 'वरमतः.

^{२६} Read 'यानवप.

^{२९} Read 'लस्य.

^{३०} Instead of 'राजते, which would not suit the metre.

^{३१} Read सा.

^{३२} Read पुत्रधर्मे मनी दधे.

^३ Read 'कीर्त्या.

^६ Read 'सूये.

^९ Read कामो.

^{१२} Read 'हवंशः.

^{१५} Metre: Śārdūlavikrīḍita.

^{१८} Read 'श्रीमन्मलां.

^{२१} Read सुतनया.

^{२४} Read चचुरवंशः.

^{२७} Read दधौ.

^{३०} Read तनूजः.

^{३३} Read यो.

^{३४} Metre: Anushtubh.

^{३५} Read 'दिशायां.

- 24 वर्जितं पुरं । [सता]ईसंख्यं¹ वतं² योजनानां (i) श्रीलाङ्गसूत्रसुदीरितं³
जनैः ॥ ५ [२६*] 'तचान्यसुलभं संख्यं⁴ विना तोयादनुत्तमातुं⁵ । साधा-
रणेन गुणि[ना*]⁶ वापी पुण्या-
- 25 च कारिता [11*] & [२७*] 'समुजोपाज्जितैर्द्रवैरात्मनः⁷ पुण्यवृद्धये [1*] च-
पार्श्वानां⁸ सुखायाभूदापो पापापहारिणी ॥ ७ ॥ [२८*] 'यदापीजलमुज्ज्वलं⁹
च सुलभं यस्मात्¹⁰ पौराः परं¹¹ मन्यं-
- 26 ते सुजितं¹² स्वयं¹³ प्रकटितं¹⁴ कीलालरूपं पुरे । पीठत्वा¹⁵ पांथवनाः स्तुवंति¹⁶
जननं तत्कारकस्यानिग्रं गच्छंतः पथि तोयि[तः]¹⁷ प्रतिपदं वापीजलैर्निर्गम्यते¹⁸
। (ii) ८ [२९*] 'विस्वकर्मा¹⁹
- 27 चिता यथा त्वयं देवतैरसृजतमर्पितं तथा [1*] रूप्यरूपसविधि[च] बुधे²⁰
सा सा लता जगति वापिका²¹ जनैः²² । (ii) ९ [३०*] 'देवताः
पितरो लोका युगपचोषिता²³ क्षितौ । साधा-
- 28 रचनं²⁴ वादुपुरेच²⁵ सुकृतैरिव । (ii) १० [३१*] 'वापीकूपताडागोचदेवेष-
[त]ादिकारकाः²⁶ [1*] इ[ह] मुक्ता बह्वभोगानि[द्र]वहिवि मोदते ।
(ii) ११ [३२] 'सहस्रनयनस्यापि²⁷ प्रिटिरामिरसो²⁸ यथा [1*] तथा
- 29 यस्यास्ति भोपालं²⁹ स स्यात्साधारणं³⁰ सुखी [11*] १ [३३*] 'वासमतौ वर्ष-
वरे प्रधाने वैसावमासे³¹ च³² तिथौ जयायां । गुरोर्हिने³³ दोषितकामचंदो
वापीव्युत्ति³⁴ विदधे प्रश[स्ता] [11२*] [३४*]
- 30 'यावन्नर्कचं³⁵ सोमय (i) यावन्नगापति³⁶ क्षितिः [1*] साधारणस्य सत्कीर्त्तिर्वापी³⁷

¹ Read 'संख्यं'.² Read 'सख्यं'.³ Read 'द्रव्ये'.⁴ Read 'सुलभं'.⁵ Read 'परं'.⁶ Read 'प्रकटितं'.⁷ Read 'निर्गम्यते'.⁸ Read 'बुधे'.⁹ Metre: Anushtubh.¹⁰ Read 'वाप्यपुरे'.¹¹ Metre: Anushtubh.¹² Read 'सुपाथः'.¹³ Read 'वैसाख'.¹⁴ Read 'दीपकक्षि'.¹⁵ Read 'पथि'.¹⁶ Read 'वत'.¹⁷ Read 'नकात्'.¹⁸ Read 'वपार्श्वानां'.¹⁹ Read 'वाकाय' and observe omission of *saṃdāi*.²⁰ Read 'सुलभं'.²¹ Read 'पीठा'.²² Metre: Rathoddhah.²³ Read 'वापिका'.²⁴ Read 'जीविता'.²⁵ Metre: Anushtubh.²⁶ Read 'सहस्रं'.²⁷ Read 'साधारण'.²⁸ Read 'च'.²⁹ Metre: Anushtubh.³⁰ Metre: Anushtubh.³¹ Metre: Anushtubh.³² Metre: Sārdūlavikrīḍita.³³ Read 'सखं'.³⁴ Read 'तोषिता'.³⁵ Read 'विश्वकर्मा'.³⁶ Read 'जनैः'.³⁷ Read 'रणेन'.³⁸ Read 'तजामीवदेवसावादि नारक'.³⁹ Read 'पृष्टिरामिरसो'.⁴⁰ Metre: Upajāti.⁴¹ Read 'गुरोर्हिने'.⁴² Read 'दुर्ग'.

तावत्स्थिरा भवेत्¹ ॥ [३५*] संवत्² ११७३ वर्षे भाद्र वदि ३ सुक्रदिने³
सङ्गौ[यामे द-]

31 क्षुण्दिमि⁴ वपीप्रतिष्ठा⁵ कारिता । साधारणेन । सदा समस्त राजावलीस-
मसंज्ञतो 'सत्तावदीनपुत्रसुरताणकुदुदोविजयकल्याणराज्ये' । इमि . . . —

32 ससवं धर्म प्राप्तु⁶ । गयास[दी*]नस्तु 'नपस्ततोभूयो नैव्यजो[व्ये] समसदीन'¹⁰
[३६*] ¹¹वेदायै¹² पंडितोय¹³ सत[भ]रविहितो¹⁴ यचाया¹⁵ वायडोपि¹⁶
देसोय¹⁷ प[त्ति] — — —

33 नररविन्दद्रव्यनाद्धतसे¹⁸ । साक्षात्पादितोयं मरुसुतवती दीर्घवायसजावि¹⁹
स्वामिन्ने — यपूर्वः स भवसि भवने कोपि साधारण त्वं ॥
[३७*] ह

— • ॥ ¹⁹सङ्गौवास्तव्यगे(गो)डान्वयकायस्व(।)श्रीमन्त्रियसुतडालू(डालू)¹⁹सुतदांदासि-
वितं²⁰ ॥ जगदेवसुत उरारवन्मस- - - - -

• ॥ मङ्गाठ श्री[सा]धा[रण]सं²¹ धर्मपुत्र्ये²² रा श्रीनैणसीह [एष] वाविया एते
कारवे कामं कराविता²³ तथा सूत्रधारि सत्त्वण²⁴ ॥

No. 6.—TWO INSCRIPTIONS FROM BODH-GAYA.

By VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J. D. Beglar during the restoration of the great temple at Bodh-Gaya.²⁵ The discovery was announced by the late Pandit Bhagwan Lal Indrajī in 1885.²⁶ Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892.²⁷ The stone itself could not be traced either in the Indian Museum or at Bodh-Gaya. After the death of Mr. J. D. Beglar his library and collection of antiquities were purchased by the Archaeological Survey of India. This collection of Antiquities

¹ Read भवेत्.

⁴ Read दक्षिणदिशि.

⁷ Read 'वविजयरा'.

¹⁰ Read समसदीनः.

¹² Read 'तीर्थ'.

¹⁵ Read वागडोपि. The district near Lāḍpā seems to have been occupied by the Bāgaḍī clan of the Chauhan Rajpūts.

¹⁷ Read देसोय.

²⁰ Read 'लिखितं'.

²² Read कारापिता.

²⁵ Journ. Bo. As. Soc., Vol. XVI, pp. 367 ff.

² Read संवत्.

⁵ Read वारीप्रतिष्ठा.

⁶ Read प्राप्तीतु.

¹¹ Metre: Śaṅkharā.

¹⁴ Read 'सत'.

³ Read शुक्र°.

⁸ Read 'कसावा'.

⁹ Read वप° and 'भूची'.

¹³ Read वेदायै.

¹⁶ Read वगुवा

¹⁹ Read 'वासजातिः'

²¹ Read 'पुत्र्ये'.

²³ Cunningham's *Mahabodhi*, p. 78.

²⁴ *Mahabodhi*, pl. XXVIII A.

were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśokachalladēva, of the Lakṣmaṇasēna year 51.¹

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr. V. Hathorne.² It was subsequently lost sight of and Dr. Rajendra Lala Mitra could not find it at Bōdh-Gayā,³ while Pandit Bhagwan Lal had to edit it from Prinsep's drawing.⁴ Babu Rakhaldas Banerji, however, found the inscription stone built into one of the walls of a modern building at Bōdh-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Babu Rakhaldas has already drawn attention to them in his article on "Lakṣmaṇa-sēna and the Mussulman Conquest." The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Hama Kol inscription edited by Mr. Venis.⁵ The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19" by 10", and consists of thirteen lines. It records the erection of a Buddhist shrine (*vihāra*), with an image of the Buddha, by Bhaṭṭa Dāmōdara, etc., with the assent of king Aśokachalladēva⁶ at the request of a number of his officials. Provision was also made for offerings (*naivedya*) in three *chaityas* with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakṣmaṇasēna.

In editing the text of this inscription Pandit Bhagwan Lal⁷ supposed that the *kākapada*-marks in line 9 made on either side of the letter *ṣ* were inserted by the royal preceptor (*rājaguru*) who is stated to have been an inhabitant of Kāśmīra (l. 5), and he, naturally, therefore, took the letters on the top of the inscription to be *Śaradā*. It may be noticed that whenever a *kākapada*-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word *samasta*, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental *sa*, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmīr entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked *sa* of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that *Sīṅghala-saṅgha-ādayas* in ll. 9-10 perhaps indicates the income which the Mahābōdhi derived from the Singhalese pilgrims of whom evidently there was a large number.

¹ Another missing inscription found in this collection is the Gōvīndpur Stone Inscription of the Śaka year 1059 (*Ep. Ind.*, Vol. II, p. 333).

² *Journ. Beng. As. Soc.*, Vol. V, p. 6.

³ *Budda-Gaya*, p. 7.

⁴ *Ind. Ant.*, Vol. X, pp. 346 f.

Journ. and Proc. Beng. As. Soc., Vol. IV, pp. 459 ff.

⁵ Professor Kielhorn accepts the form Aśokachalladēva as read by Bhagwan Lal (see his *List of Northern Inscriptions*, Nos. 575 to 577).

⁷ *Journ. Be. As. Soc.*, Vol. XVI, pp. 357 ff.

TEXT.¹

- 1 श्रीं नमो बुधाय ॥ ये धर्मा हेतुप्रभवा हेतुं तेषां तद्यागतो² ह्य-
वदत् [1*] तेषां च यो नि-
2 रोध एवंवादी महाचरणः³ ॥ देयधर्मोयं प्रवरमहाजानवाधिपः⁴ पर-
3 मोपाशकसमस्तत्वप्रजयोपेतमहाराजश्रीमदशोकचक्रदेवस्स [1] यद्व-
4 पुण्यं तद्वदत् (1) मातापितृपूर्वगमं कृत्वा शकलसत्वरामेरदुत्तरजान-
5 फल[1*]वातय इति ॥ काशीरपण्डितभदन्तगुचपयी¹⁰ [1*]¹¹ राजगुरपण्डित-
सूयल ।
6 पाचसंहारदेव¹² । पाचवैलोक्यप्रज्ञाकादिभिः श्रीमद्राजानं¹³ वीध-
7 वित्वा । भइदालोदरं¹⁴ । भइपदुम । शिष्टराघवमहिपूकाल प्रहित्व¹⁵
8 वीधारीयं¹⁶ बुधप्रतिमासहिता कारिता । यदपरं । नैवेद्याय¹⁷ तापै-
9 तं पैतृकचयं देपण्डितं आचंद्रार्कं ये केचित¹⁸ श्रीमन्महाबोधौ स्मि-
10 घ्नसंवादेयस्तैः¹⁹ प्रत्यहं देयं । नैवेद्यामिदं सत्यहारित्तकल्पि-
11 तकारहरिचिंतयपदारी सामकयोपरिकल्पितमिति²⁰ ॥
12 श्रीमद्भगुणसेनस्वातीतराज्ये सं ५१
13 माद्रदिने २८²¹

Inscription (B) has not been completely deciphered.²² It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Beha in the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lakshmanasena and his sons. The inscription records the dedication

¹ From the original stone and from an excellent ink-impression supplied by Dr. Bloch.

² Expressed by a symbol.

³ Read बुधाय.

⁴ The *akṣharas* तो of तद्यागती have been added above the line, and their place has been marked by a *kākapada* under the line.

⁵ Read महाचरणः.

⁶ Read महाजानवाधिनः as in inscription (B), below

⁷ Read मोपाशकसमस्तत्वप्रजयोपेतमहाराजश्रीमदशोकचक्रदेवस्स. The *akṣharas* समस्त have been added above, with the figure 3 to indicate the line, and their place has been marked by a *kākapada* under the line.

⁸ Read पुण्यं.

⁹ Read कृत्वा सकलसत्वरं.

¹⁰ [I would read "बभय श्रीराज".—S. K.]

¹¹ Read "गुरु".

¹² Read "सहृद".

¹³ Read वीधवित्वा.

¹⁴ Read "दर".

¹⁵ Read "प्रसन्ना, instead of प्रसतिभिः." Read बुधं.

¹⁶ Read "ये तर्पेतसैवसत्वरं. The *akṣharas* त of पैतृक and य of चयं have been added above, with the figure 9 to indicate the line, and their places have been marked by *kākapadas* under the line.

¹⁷ Read केचित् श्रीमन्महाबोधौ.

¹⁸ Read "दवर्क".

¹⁹ This sentence is not quite intelligible.

²⁰ Read श्रीमद्भगुण.

²¹ At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ass associating with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.

²² Pandit Bhagwan Lal's transcript on p. 348 of *Indian Antiquary*, Vol. X, has two breaks and one or two misreadings.

of some votive offerings, not specified, by Sahapapāla, an officer of Daśaratha, the younger brother of king Aśokaśalla. Sahapapāla was a Kshatriya and was the treasurer of prince Daśaratha. He was the grandson of Mahāmahattaka Mṛgābrahma and the son of the Mahattaka Chātābrahma. Aśokaśalla, the elder brother of Daśaratha, is mentioned as the King of the Khasa country of the Sapādalakha Hills. The inscription is dated in the year 74 of the Lakshmapāsēna era, on the twelfth day of the dark fortnight of Vaiśākha, on a Thursday, corresponding to Thursday, 19th May 1194.

TEXT.¹

1. श्रीं नमो बुधाय ॥ देयधर्म्यं प्रवरमहायानयायिनः परमोपासकस्य
हेवचरचारविन्दमकरन्दमधुकरफलकारभूपाखवे-
2. श्यामुज्ज्वलपतिगण्डनारायणरिपुराजमत्तगजसिंहनिखिलमहीपालजनकेत्यादि
निजनिखिलप्रशस्तिममसङ्ग-
3. तसपादलचण्डिखरिखसदेशराजाधिराजश्रीमदशोकचन्द्रदेवकण्ठभ्रातृश्रीदशरथ-
नामधेयकुमारपा-
4. दपश्रीपजीविभाण्डागारिकसत्यव्रतपरायणादिनिवर्त्तनीय²बोधिसत्त्वचरितचित्रियकु-
लदीपश्रीसहस्रपालनामधेय-
5. स्व महत्तकश्रीवाटवज्रसुतस्य महामहत्तकश्रीसुसिन्नज्ञपौत्रस्य³ यद्वच
पुत्रं तद्वत्वाचार्योपाध्यायमातापि-
6. दृपूर्व्वङ्गं कृत्वा सकलसत्त्वरागैरनुत्तरज्ञानफलावाप्तय इति ॥ श्री-
मन्नक्षत्रसेनदेवपादानामतीतराज्ये
7. सं ७४ वैशाख वदि १२ सुते — ॥ ⁴ ॥

No. 7. VADNER PLATES OF BUDDHARAJA.

[KALACHURI]-SAMVAT 360.

By Y. R. GUPTA, B.A., Nasik.

These copperplates, two in number, belong to or at any rate are in the possession of Nānā valad Ahilāji Tidke of Vadner in the Chāndvaḍ (Chāndor) Talukā of the Nasik District. About a year and a half ago, a Baniā told me that he had been shown two plates by an inhabitant of Vadner, the writing of which could not be deciphered. I had to make several attempts to obtain, them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddhārāja of the Kalachuri dynasty to a Brāhmaṇa

¹ From an inked impression supplied by Babu Rakhaldas Banerji.² Expressed by a symbol.³ Read बुधाय.⁴ Read "कणिठ".⁵ Read "श्रीवि".⁶ At the end of the inscription, between the figure of interperction, is the picture of a flower.

Bodhasvāmin of Vāṭanagara. One funny thing about this grant is that Nānā believes it to be a sanad of Pāṭilki. He is very particular and hardly allows anybody to have a look at it. The plates are substantial. The first of them measures from $10\frac{1}{4}$ " to $10\frac{3}{4}$ " long by 8" broad including the rims. Excluding them, the length is $10\frac{1}{4}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{3}{4}$ " to $7\frac{1}{4}$ ". The second measures about $10\frac{1}{4}$ " long by from $8\frac{1}{4}$ " to $8\frac{3}{4}$ " broad including the rims. Excluding them the length is from $10\frac{1}{4}$ " to $10\frac{1}{4}$ " and the breadth from $7\frac{1}{4}$ " to $7\frac{1}{4}$ ". The plates have two holes from $\frac{1}{2}$ " to $\frac{1}{2}$ " in diameter for the insertion of the two original rings, which have been lost. Whether there was any seal or not I cannot confidently say. There are however no traces of one, just as is the case with the Sarsavai plates. When the grant came under my notice, the Vadner plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription. Either of them bears writing on the inner side only. The second plate is a little broken at the right rim where line 28 ends. The weight of the plates is 129 tolas, without the rings. The letters are very deeply and well cut. They do not show through on the reverse sides at all. Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Ābhōpa and the Sarsavai plates, mentioned below.

The alphabet very closely resembles that of the Sarsavai plates of Buddhārāja¹ (the only peculiarity worth noticing about the Vadner grant being that the *a*-strokes are not brought so far down as in the Sarsavai plates), and closely to that of the Ābhōpa or rather Ābhōpā plates² and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates. The numerical symbols for 300, 60, 10 and 3 occur in the date portion in line 34. The language is Sanskrit. Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose. As regards orthography we may note the doubling of a consonant before *y* in -*ddhyāta*-, l. 14; -*māddhyandina*-, l. 21. In a similar way the consonants following *r* are usually doubled; thus -*arkhārṇava*-, l. 20; -*sarggē*-, l. 23; *svarggē*, l. 27; *dirggā*-, l. 24; -*ārjjana*-, l. 8; -*ōrjita*-, l. 10; *narēndrair-ddānāni*, l. 31; -*darppa*-, l. 16; -*otsarppapārtham*, l. 22; *nirbhukta*-, l. 31; *pañcābhīr-mahā*-, l. 26; *dharma*-, ll. 9, 11, 12; *dhammārtika*-, l. 31; *gāmbhīryavati*, l. 2; -*siddhir-yyēna*, l. 6; -*dhairyyaśauryyasthairyy*-, l. 15; -*durllāghē*, l. 2; *pūrva*-, l. 30; *sarva*-, ll. 17, 19, 20; *bahubhīr-vasudhā*, l. 29. On the other hand we find *krtyā*, l. 3, and, of course, *varsha*-, l. 27. The class nasal and not the *Anusvāra* is commonly used in the interior of a word, the only real exception being -*bhaṃgāya*, l. 8. A final sibilant before a sibilant is commonly assimilated; thus -*upāta-saṃpanna*-, l. 5; *dharmaś-trīyō*-, l. 9; etc., but -*Mahāśca-raḥ tri*-, ll. 14, 17. The *Jihvāmūlya* is used in -*paraś-kulaṅka*-, *rahitāś-kula*-, l. 4; the *Upadhānīya* in -*vigrahaś-parābhī*-, l. 8; -*trīḥ-pra*-, l. 10; -*pradaś-pūrva*-, l. 13; -*ddhyātaś-parama*-, l. 14; -*karaś-pra*-, l. 17; -*mantavyāḥ-pālayitavyaś*-, l. 25. The use of *śh* instead in accordance with the Vārttika on Pāṇ. VIII, iii, 36 in -*śśtu śhittānām*-, l. 16. Instead of *tv* we find *te* in -*sute*-, l. 2; *a* is used for *ā* in -*chaṇchalaś*-, l. 24; *a* for *ā* in -*pradheansa*-, l. 16; *ei* for *ri* in -*prakṛiti*-, l. 5; -*kripaṇa*-, l. 13, superfluous *h* has been added in *mahimāntāś*-, l. 30. The rules of *Samāśhi* have sometimes been neglected; compare *pratiśthāpayitā cty*-, l. 12; *viddhayāś* *śda*-, l. 23. Most instances occur at the end of a line; thus *yathāvat*, l. 5, before *ātmany* l. 6; -*tanāś*-, l. 12, before *an*-, l. 13; -*syat*-, l. 26, before *ity*-, l. 27; *cha*-, l. 27, before *am*-, l. 28; *likhitāś*-, l. 33, before *idāś*-, l. 34.

The inscription is one of Buddhārāja, the son of Saṅkaragana, the son of Krishnarāja of the family of the Kāṣāchchuris. In the Aihole inscription the same form Kāṣāchchuri occurs.³

¹ See *Ep. Ind.*, Vol. VI, pp. 294 ff.

² See *Ep. Ind.*, Vol. IX, pp. 296 ff.

³ *Ep. Ind.*, Vol. VI, p. 6, line 6, where we read *śśāpāṇāśyāś rāṣarāga-mandirī Kāṣāchchuri-trī-lāṇa-parigrahaṇa*.

That the forms Kalatsūri, Kalachuri, Kalachuri, Kaṭachchuri and Kaṭachchuri are identical and are applied to the same family has been shown by Dr. Fleet.¹ This Buddhārāja of the Vaṇḍer plates. I need hardly say, is the Buddhārāja mentioned in the Sarsavai plates in the Nerūr plates², and in the Mahākūṭa or Makutēśvara column inscription.³ The Vaṇḍer grant is of importance inasmuch as it is the earliest known grant of Buddhārāja Kaṭachchuri, the Sarsavai plates being issued in 361 of the Kalachuri era. Only two grants, excluding the present one, issued by the old Kalachuris who ruled over the Nāsik and other districts and, roughly, over Central India, and who appear to be the imperial dynasty⁴, were up till now known to us. It may, however, be remarked that these ancient Kalachuris are also referred to in the Aihole inscription⁵, the Nerūr plates⁶, and the Śāṅkhodā plate of Śāntilla.⁷ The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the Kalachuris was not crushed though Buddhārāja was defeated by Maṅgalīśa. His Sarsavai and Vaṇḍer plates prove this, being both posterior to the Makutēśvara inscription.

The Vaṇḍer grant was issued while Buddhārāja's victorious camp was pitched at Vidiśa. The purpose for which it was made, is the usual one, viz., to provide for the five great sacrifices *balī, chara, vaiśvadeva, agnikūṭra* and for others. The name of the donor is Bodhasvāmin, of the Vājasaneyya-Mādhyaṇdina school, who was a resident of Vaṭanagara and belonged to the Kāśyapa gōtra.

The object of the grant is described in exactly the same way as in the Sarsavai plates. The village granted in the latter is first defined with regard to the district and *bhōga* to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly in our grant, we are first told that the village belonged to the Vaṭanagara *bhōga*⁸ and was situated near Bhātṭasūrika. Then follow, in the place where the name of the village is given in the Sarsavai plates, the words *Kōṇiyasūriā i śha grāmaḥ*.⁹ The village has accordingly been designated, not by a proper name, but as a village of *kōṇiyas*. Who these *kōṇiyas* were, I cannot say with confidence. I feel however inclined to agree with Mr. Bhandarkar, who thinks that they may be the Kolis of the present day.

Of these localities Vaṭanagara is doubtless Vaṇḍer—usually called Bahirōbachē Vaṇḍer to distinguish it from other villages of the same name—in the Chāndvaḍ Tālūkā of the Nāsik District, where the plates were discovered. It was the head quarters of the *bhōga* of the same name. The Marāṭhi form of Sanskrit *vaṭa* is *vaḍ* and *nagara* would regularly become *nēr*, just as in Pimpalnēr, from Pippalanagara, and Champānēr from Champānagara. Bhātṭasūrika may possibly be Bhātgaon about nine miles from Vaṇḍer. *Bhātṭa* becomes *bhaṭ* according to a well-known rule: a double consonant in Prākṛit is replaced by a single consonant, and the preceding vowel, if short, is lengthened. Cf. Marāṭhi *bhāt*, Prākṛit *bhaṭta* rice; Marāṭhi *sāt*, Prākṛit *satta*, seven. As an instance of the omission of the second part of the name of a village or town, we may compare *Kendōramānya* in the Mahākūṭa column inscription, the very record of Buddhārāja's defeat, which is evidently the modern Kendūr. Again we know that the modern Jedḍa may be connected with the Jedugūr of the Balagāmve inscription of Vinayāditya.¹⁰ We can quote many instances where *pur* or *gaon* is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. Vidiśa is probably the

¹ *Ind. Ant.*, Vol. XIX, p. 16.

² See D. R. Bhandarkar, *Ind. Ant.*, Vol. XI, p. 20.

³ *Ind. Ant.*, Vol. VII, pp. 161 ff.

⁴ Cf. the use of the word *bhōga* in the Sātārā grant of Viśhṇuvardhana, *Ind. Ant.*, Vol. XIX, pp. 309 ff.

⁵ Cf. *Kamārisaḍaś i śha grāmaḥ* in the Sarsavai grant, l. 20.

⁶ *Ind. Ant.*, Vol. VII, p. 161.

⁷ *Ep. Ind.*, Vol. VI, pp. 1 ff.

⁸ *Ep. Ind.*, Vol. II, pp. 23 ff.

⁹ *Ind. Ant.*, Vol. XIX, pp. 309 ff.

¹⁰ *Ind. Ant.*, Vol. XIX, pp. 144 ff.

famous capital of the Daśārṇas on the Vetravati¹, the modern Bēsnagar, near Bhilsā. Similarly the Ābhōṇa plates of Śaṅkaragaṇa were issued from Ujjayini. I have thought of the possibility of identifying the latter with the modern Ujjayini, or Ujjani in the Sinnar Taluka of the Nāsik District, and sometime I was inclined to think that Vidiśa might be the present Tisgāon in the Chāndor Taluka, 3½ miles from Bhātgaon. It seems however hardly possible to derive Tisgāon from Vidiśa, and I think it safer provisionally to adhere to the identifications mentioned above. The more so if Mr. Bhandarkar is right in assuming² that the Kāṭachchuris reigned at Māhishmati.

The present record is dated in words and numerical symbols on the 13th day of the bright half of Bhādrapada of the (Kāṭachuri) year 880. The date does not admit of complete verification.³ Divān Bahādur Pillai has been good enough to calculate it for me, and he has informed me that it might correspond to either Friday, 11th August A.D. 607, or Thursday, 29th August A.D. 606, or Tuesday, 19th August A.D. 609. I am inclined to think the last of these dates the right one.

As regards the epithets of Śaṅkaragaṇa, Professor Kielhorn's remark⁴ that 'the author was acquainted with and borrowed or imitated certain epithets which are found only in some of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I first read them. I would here add that the coins found at Dēvlānē in the Bāglān Taluka of the Nāsik District, but occasionally met with throughout the district and wrongly attributed to the end of the 4th century A.D. by Dr. Bhāu Dājī⁵ and others were (as is shown by Professor Rapson⁶), imitated from the later Gupta coins. As I intend to publish a short note on these coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence can be traced in the official documents of the Kāṭachchuris and in the coinage of the Nāsik District of about the 6th and 7th centuries A. D.

The accompanying plate has been prepared from estampages made by me in Vadnēr. The owner would not consent to the plates being sent to Ootacamund for the purpose. On the whole however, the estampages are plain enough in all important places, and the passages which cannot be read with certainty can be supplied from the Sarsavai plates.

TEXT.

First Plate.

- 1 Ōm⁷ svasti [(*)] Vijayaskandhāvarād-Vai(t)dīśa-vāsakāśob-ohharad-ṇpagama-
prasaṇṇa-gaganatala-vimala-vipul[ē] vividha-puru-
- 2 [sharatna]-gupa-kiraṇa-[nikar]-āvabhāsīt mahāsa[t*]tv-āpāśraya-durllāghō
gāmbhīryavati sthityanupālānaparē mahōdadhā-
- 3 v-iva [Kāṭa]chchuripaṇm-[anvayē sakala-jana]-maṇḍharayā chandrikay-ēva
kīrtiyā bhuvanam-avabhāsayann-ā janmana [ēva Paśu-
- 4 pati-samā]śraya-parah - kalaṅka-[dō]sha-rahitaḥ - kula-kumudavāsa-lakṣmī-vibōdhanas-
chandramā iva śrī-Kṛishṇarājō [yab]
- 5 sathārāya-viśēsha-lobbhād-iva sakalair-ābhigāmikair-itarais-cha gupair-ṇpētas-
sāmpanna-prakṛi(ri)ti-maṇḍalo yathā[va]

¹ Cf. *Māghadūta*, v. 24.

² *loc. cit.*

³ See Kielhorn, *Ep. Ind.*, Vol. VI, p. 295, note 6.

⁴ *Ep. Ind.*, Vol. VI, pp. 295 ff.

⁵ *Jour. Ro. Br. R. As. Soc.*, Vol. XII, p. 213; cf. Dr. Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, pp. 295 f.

⁶ *Indian Coins*, para. 100.

⁷ Expressed by a symbol.

- 6 śtimany-āhita-śakti-aiddhir-yyāna oha ruchira-varṇa-śobhinā niyatam-aakhalita-
dāna-prasaṅga prathita-bala-garimā
- 7 vanavāraṇa-yūthapōṇ-ēv-āviśaṅkaṁ viharatā vana-rājaya iv-āvanamitā diśo
yasya oha śāstram-āpanna-
- 8 trāṇāya vighrahaḥ-parābhīmānabhaṁgāya śikṣitam vinayāya vibhav-ārjjanaṁ
pradānāya pradānaṁ dharmamāya
- 9 [dharmma]ś-śreyōvāptayā teṣaṁ putraḥ-prithivyām-apratirathaś-chatuṛ-udadhi-
salil-ānvādita-yaśā Dhanada-Varuṇ-Indr-Ānta[ka].
- 10 [sama]-prabhāvaś-eva-bāhu-bal-ōpāt-ārjjita-rājāśrīḥ-pratāp-ātīśay-ōpanata-samagra-
sāmanta-maṇḍalaḥ
- 11 paraspar-ōpādita-dharmam-ārthha-kāma-nishēvi praṇati-mātra-superitośha-gambhīr-ōnata-
hṛdayas-samyak-prajāpālan-ādhi-
- 12 gata-bhūri-dravipa-viśrāṇ-ānvāpta-dharmmakriyāś-chir-ōtsannānām nṛpati-varṇānāḥ
pratishṭhāpayitā atyuchohbritānām
- 13 un[mā]layitā din-āndha-kripaṇa¹-samabhilashita-manorath-ādika-nikāma-phala-pradaḥ-
pūrvv-ōpara-samudr-ānt-ādi-dēśa-avāmi
- 14 m[ātāpitṛ]-pād-ānuddhyātāḥ-parama-Māhēśvaraḥ śrī-Śaṅkaragaṇas-teṣaṁ putras-tat-
pād-ānuddhyātas-sakala-maḥi-maṇḍal-nika-
- 15 tilakas-sātiśaya-prathita-naya-vinaya-dayā-dāna-dākaḥya-dākaḥya-dhairya-ś a u r y y a -
śhairya-ādy-aśaḥ-ga[ṇa-sa]manvitah
- 16 prabala-ripa-bal-ōdbhūta-darppa-vibhava-pradhvaneś²-hētus-ēstu sthittānām-[āyatanam
siddhē]r-aprati[hata-ohakraḥ]
- 17 Chakradhara iv-ārj[ī]-prāśamana-karaḥ-prajānām parama-Māhēśvaraḥ śrī-
Buddha[rājas]-sarvvaś-ēva rāja-

Second Plate.

- 18 sāmanta-bhōgika-vishayapati-rāshṭra-grāma-mahattar-ādihikārik-ādi[n*] samājñāpayaty-
astu vo viditam-samābbih
- 19 Vāṇanagara-bhōgē Bhaṭṭāṅrikā-pratyāsanna-Kōpiyanām [⁴ ēśha grāmas-ōdrahgas-
asparikaras-sarvv-ādāna-
- 20 samgrāhyas-sarvva-ditya-viśṭi-prātibhōdikā-parihāṣ bhāmi-ohohhidra-nyāyēn-ā-ohāṭa-
bhaṭa-pr[ā*]vāśya ā-cha[adr-ārkk-ā]rṇava-
- 21 kahiti-sthiti-samakālinash⁵-putra-pautr-ānvaya-bhōgyō Vāṇanagara-vāstavya-Kāśyapa-
sagōtra-Vajasanēya-Māddhyandina-
- 22 [sa]brahmachāri-brāhmaṇa-Bodhasvāmināḥ bali-chara-vaiśvadēv-āgnihōtr-ādi-kriy-
ōtsarppan-ārthham mātāpitṛr-ātmanas-ōha
- 23 puṇy-ābhivṛddhaya⁶ ndak-ātisarggē-ātisriṣṭō yatō-amad-varṇayair-asyair-vv-āgāmi-
nṛpati-bhōgapatibhiḥ-prabala-pavana-prārit-ōdadhi-
- 24 jala-tarāga-chaohalam⁷ jvalokam-abhāv-ānugatān-asārān-vibhavān-dirggha-kāla-
sthāyasaś-ōha guṇān-ākalayya sāmānya-
- 25 bhōga-bhō-pradāna-phal-ōpabhiś-śaśi-kara-ruchiram chirāya yaśaś-ohohishubhir-
ayam-samad-dāyō-numantavyah-pālayitavyaś-ōha [i*]

¹ Professor Pathak reads -*pratāpā*, l. 11 of the *Ābhōga* plates. But it appears to me that there also we have -*prāśāśa*.

² Read -*pradhesha*.

³ Read -*kāśyapa*.

⁴ Read -*vṛddhaya*.

⁵ This sign of interpunction is superfluous.

⁷ Read -*chaohalam*.

2 4 6 8 10 12 14 16

2 4 6 8 10 12 14 16

STEN KHOW.

SCALE 0·8

FROM IMPRESSIONS SUPPLIED BY Y. R. GUPTA.

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[illegible][illegible]

- 26 [Yo v-ājñā] na-timira-paṭal-āvṛita-matir-āchchhindyād-āchchhidyamānam v-ānumodeta
sa pañchabhīr-mamahāpātakaśa-samyuktas-ayā[t]
- 27 ity-Uktañ-cha bhagavatā veda-vyāsena Vyāsena || Shashṭim varsha-sahasrāpi
svarggō modati bhūmidah [*] āchchhettā cha¹
- 28 anumantā cha tāny-eva narakē vasēt || Vindhy-ātavishv-atōyāsu śushka-kōṭara-
vāsinaḥ [*] kṛishṇ-āhayaḥ hi jāyantē
- 29 bhūmi-dāyam haranti yē || Bahubhīr-vvasudhā bhuktā rājabbis-Sagar-ādibhiḥ
[*] yasya yasya yadā bhūmī-tasya tasya tadā
- 30 phalaṁ || Pārva-dattām divyātibhyo yatoad-rakṣa Yudhisṭhira |
mah[1]m mahimantām² śrēṣṭha dānab-ohrēyo-nupālanaṁ [11*] Yāu-īha
- 31 da[ttāni purā] narēndrair-ddānāni dharmm-ārtha-yasas-karāpi | nirbbhukta-
mālya-pratimāni tāni kō nēma sādhaḥ-punar-āda-
- 32 dīta iti || Samvatsara-śata-trayē shasṭy-adhikē Bhādrapada-suddha-
trayōdaśyām Paśupata-rājūi-rājūi-
- 33 Anantamahāyī-vijūṣṇanayā mahābalādhikṛita-śri-Prasavyavighraha-dātakaṁ
[likhitam]
- 34 idam mahāsandhivighrahādhikaraṇādhikṛit-Ānāphitēh-ōti || Sam 300 60
Bhādrapada śu 10 8.

TRANSLATION.

(Line 1.) Om. Hail. From the victorious camp located at Vai(Vi)diśa.

In the family of the Kaṭachoūrie—which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn; shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones); difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures); grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundaries)—(there lived) the illustrious Krishnarāja, who enlightened the world with his fame pleasing to all men as the moon illumines with light; who from his birth was solely devoted to Paśupati (Śiva) just as the moon supports itself on Śiva; who though having no blemish furthers the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses; who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place; who was possessed of all the natural endowments of royalty; who duly got the good results of the royal powers; who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichor, showing the excellence of its strength, roaming here and there at its will, breaks down a row of forest trees; whose weapon was (used) for the protection of the distressed; who fought to humble the pride of his foes; whose learning was for modesty; who obtained riches (only) to give; who made donations only for the sake of religious merit; whose religious merit was acquired in order to obtain final beatitude.

(L. 9.) His son was the illustrious Saṅkaragapa, an ardent devotee of Mahēśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries; who meditated on the feet of his parents; who was matchless in this world; whose glory was relished by the waters of the four oceans; whose grandeur was like that of Dhanada, Varuṇa, Indra and Antaka; who gained the prosperity of a king by the prowess of his own arms; before whom the circle of all tributary princes bent down owing to the excellence of his valour; who

¹ Read ch-ānumantā.

² Read mahimantā.

enjoyed religious merit, wealth and pleasure without allowing them to overpower one another; whose profound and high mind was gratified only by submission; who acted piously by making donations of the ample riches got by protecting his subjects well; who reinstated royal families that had been deposed for a long time; who annihilated those that were very proud; who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after.

(L. 14.) His son, who meditates on his feet, the only ornament of the whole earth; who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitude, heroism, steadiness and others; who causes the destruction of the greatness of vanity produced from power of mighty enemies; who is a dam of all settled rules and a home of success; who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishnu) with his disc incapable of being opposed; the zealous devotee of Mahāśvara, the glorious Buddharāja gives this order to all kings, tributary princes, *Bhōgikas*, rulers of *vishayas*, heads of provinces and villages, and big officers and others.

(L. 18.) Let it be known to you. To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the *Kāṣṭhas*, in the *Vaṭanagara-bhōga*, which is near *Bhaṭṭaūrika*, together with the *udraśa*, the *aparikara*, and all receipts, free from all *dāya*, forced labour and *prātibhādika*, according to the maxim of *bhāmichchādra*, not to be entered by swindlers and servants who are liars,¹ to be enjoyed by sons, sons' sons and further descendants (i.e., the enjoyment of which is to be hereditary), as long as the moon, the sun, the sea and the earth exist,—to the Brāhmaṇa Bōdhasvāmin, who resides at *Vaṭanagara*, belongs to the *Kāśyapa gōtra*, and to the *Vājasaneyā-Mādhyandina* school, for the maintenance of *bali*, *charu*, *vaśīśvadēva*, *agnihōtra* and other rites. For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtues last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift. Whoever with his intellect covered by the coating of the darkness of ignorance, should revoke it or allow it to be revoked, shall incur the guilt of having committed the five great sins. It has been declared by the holy Vyāsa, the arranger of the *Vēdas*: "He who gives land rejoices in heaven for sixty thousand years; he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years." "Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of *Vindhya*." "Land has been enjoyed by many kings from *Sagara* downwards; he who for the time being is the lord of the land, has the fruit of it." "O *Yudhishtira*, carefully preserve the land given to Brāhmaṇas by former kings. O best of kings; preservation is better than giving." "What good man would seize the gifts bestowed formerly by kings, yielding religious merit, riches and renown, which may be likened to used wreaths."

(L. 32.) In three hundred years, increased by sixty, on the thirteenth *tīthi* of the bright half of *Bhādrapada*, at the request of the queen of the worshipper of Paśupati, queen *Anantamahayī*, this charter, the *dātaka* of which is the prosperous *Prasahyavigraha*,² the great (officer) appointed over the army—was written by *Anāphita*, the high officer entrusted with the (arrangement of) peace and war.

The year 300 80 *Bhādrapada śu* 10 3.

¹ I have followed Professor Pāthak's rendering of this phrase above, Vol. IX, pp. 296 and f., as I think it correct [Another explanation of *chōḍa*, which I think preferable, is mentioned above, Vol. IX, p. 284, note 10.—S. K.]

² It will be seen that the *dātaka* is the same as in the *Saravapī* grant, above Vol. VI, pp. 294 f.

No. 8.—BELAVA COPPER-PLATE OF BHOJAVARMADEVA. THE FIFTH YEAR.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHÍ.

This plate was purchased by Mr. Pramathanātha Datta, B.A., Assistant Settlement Officer, in the month of June, 1912, at a village, named Belāva, situated on the northern boundary of Rāṅganj Thānā, in the Mahāśvardi Parganā of the Nārāingauj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of hard reddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidentally cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca¹ but without any *fac-simile*. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr. Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½" broad by 10½" high. It had a seal with the representation of Vishṇu's wheel (cf. *śrīmad-Vishṇu-chakra-mudrayā*, l. 48), at the top; but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver's name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ½" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the northern characters of the 11th century A.D. The *anusvara* has been denoted in two ways, *viz.* by a point above the horizontal top-line, as in *-āpatyañ*, l. 1, and by the ordinary Bengali *anusvara* sign of modern times as in *nāyanañ*, l. 1. The sign of *visarga* has been omitted twice, in the words *siddhi* (l. 1), and *śrīmad-Bhōja* (l. 26). Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of *avagraha* has not been used at all. Orthography also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, *ta*, *ya*, *va*, *ma*, and *ga* have been doubled after *r*, the letter *va* in this position remains single, except in the words *-Aurva-* and *Yajurveśā-* (l. 42). The language of the inscription is Sanskrit.

The inscription opens with *ōṃ siddhi* [h²] and has 15 verses on the obverse side, in the first five of which the eulogist Purushōttama (cf. v. 15) describes the mythological ancestors of the Yadu family from which the Varmans traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order:—(1) Svayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Purāṇava, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Kṛishṇa, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varmans were the 'kinsmen of Hari' (Kṛishṇa) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied Sīmhapura, probably the same place as Sthapura, which is mentioned in the *Mahāvaṃsa*, vi, 35 ff., as situated in Lālaratṭha, i.e. Rāḍhā.³ Verse 6 gives us the name of the first Varman as Vajravarman, who is described to

¹ *The Dacca Review*, Vol. II, No. 4 (July, 1912).

² [We know of princes with names ending in *varman*, who ruled in Sīmhapura, and who were kings of Kāśīga. See above, p. 4.—S. K.]

have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, Jātavarman, the son of Vajravarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of Kāmarūpa (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when Jātavarman flourished. I have readily adopted the valuable suggestions of my venerable friend Mr. Akshayakumāra Maitrēya, B.L., Director of the Varēndra Research Society, about some of the names of persons and places of historical importance that occur in this verse. Mr. Maitrēya is of opinion that Virasri, who, in the next verse, is said to have been the queen of Jātavarman and mother of king Sāmalavarman, was a daughter of Karṇa and it is for this reason that the poet has used the phrase *parisāyan Karṇasya Virasriyam* in verse 8. Mr. Maitrēya invited my attention to verse 9, canto I., in Sandhyākara Nandin's *Rāma-charita*¹ (history of king Rāmapāla of Gauḍa), wherefrom we know that this Karṇa, undoubtedly the Kalachuri (Chādi) Karṇa of the 11th century, whose copper-plate grant² is dated 1042 A.D., gave another daughter of his, named Yauvanaśrī, in marriage to king Vīgrahapāla III., with a view to please His Majesty after he (Karṇa) had sustained a defeat in the field of battle. The second point of historical value which Mr. Maitrēya brought to my notice is the identification of the name of Divya in the compound word *divya-bhuja-śriyam* (V. 8) with Divya or Divvōka, the leader of the Kaivarta revolt, who killed Mahipāla II., son of Vīgrahapāla III., in battle and occupied Varēndrī, the *janakabhū*, birth-place, of the Pāla kings (cf. *Rāma-carita*, canto I, 29, 31-39). Kāmarūpa (Assam) is described as having been conquered by this Jātavarman (*paribhavaṃ-tām Kāmarūpa-śriyam* v. 8). It is very probable that Jātavarman might have availed himself of this opportune moment of the revolt in Varēndrī of the Kaivartas under Divya, for proceeding towards Kāmarūpa and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of Gōvardhana referred to in the third line of this verse. May he be the father of Bhaṭṭa-Bhavadēva who was the Prime Minister of king Harivarman of East Bengal³? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, *Gauḍa-rājamālā* from the able pen of my esteemed friend Mr. Ramaprasāda Chanda, B.A., Hon. Secretary, Varēndra Research Society. Verse 9 describes Sāmalavarman, son of Jātavarman and Virasri, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet's master (*prabhu*). In verse 10, we are told that he had a son Udayin, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword'. In verses 11-12, his daughter Mālavvyadēvī is described. She was exceedingly beautiful and was married to king Sāmalavarman, 'though his harem was full of the daughters of numerous kings'. Verses 13-14 are in praise of king Bhōjavarman, the donor of the grant. Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the *Rākshasas* of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varēndrī from the hands of the Kaivartas after defeating them in battle. It is, therefore, most befitting on the part of the court-poet Purushottama (verse 15) to invoke blessings on king Bhōjavarman at this juncture, and to wish that he may become the overlord of Lankā, i.e. defeat and oust the *Rākshasas*, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

¹ *Memoirs of the Bang. As. Soc.*, Vol. III, No. 1.

² *Ep. Ind.*, Vol. II, p. 297 ff.

³ Cf. the *prafastā* of Bhavadēva. *Ep. Ind.*, Vol. VI, pp. 203 ff.

This inscription is a record of a land-grant made by 1) devout worshipper of Vishnu, the *Paramēśvara*, *Paramabhaṭṭaraka*, *Mahārājādhirāja*, king Bhōjavarma, who meditated upon the feet of the *Mahārājādhirāja* Sāmalavarman, to Rāmadēva-varman, in charge of the king's holy shrines (*śāntiyāgāra*, l. 45), son of Viśvarūpadēva-varman, great-son of Jagannāthadēva-śarman, great-grand-son of Pitāmbaradēvaśarman, who was an inhabitant of the village of Siddhala in North Rādhā,¹ and who hailed from the *Madhyadēśa* (cf. *Manu* II, 21). The *gōtra*, *pracara*, *charaṇa*, and *śākhā* of the donee is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is *Uppalika*, situated in the *Kauśāmbī-ashtagachohha khaṇḍala*, in the *Adhahpattana maṇḍala*, in the prosperous *Paundra bhukti*. I am at present unable to identify the village. The order of the donation was issued to the various royal officers and other dependants of the king from his camp of victory situated at *Vikramapura* (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the Ballālasena plate of Kāṭwa discovered last year and in other Bengal plates, with only two additional names, *piṭhikavitta* and *mahavyāhapati*, the latter occurring also in the Faridpur plate of king Harivarman.

The inscription is dated in l. 51. on the 14th day of Śrāvaṇa, in the 5th year of the reign of king Bhōjavarmadeva. It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's *mahāśakapatalika*, record-keeper).

TEXT.²

Obverse.

1. Ōm siddhi[h*] ṣ Svāyambhuvam-ih-āpatyaṁ munir-Atri[r]-divaukasām [1]
tasya yan-nāyanam tōjas-tōn-āja-
- 2 yata chandramāḥ || [1*] ³Rauhipyō Vu(Bu)dhas-tasmād-asmād-Āilāḥ
Purūravāḥ [1*] jajñe svayamvritaḥ ki[rtyā]
- 3 ch-Ōrvaśyā cha bhuvā cha yāḥ || [2*] ⁴Sō-py-Āyam samajjanan-Manu-samō
rājās-tato jajñivān kshma-
- 4 pālō Nahushaḥ-tato-jani mahārājō Yayātiḥ sutam [1*] sō-pi prāpa Yadur
tataḥ kshiti[bhu]-
- 5 jām vamsō-yam-ujja(ri)mbhatē Virāṣit-cha Haris-cha yatra vadbbhaḥ⁵
pratyakṣam-ēv-nikshyata || [3*] ⁶Sō-p-i[ha]
- 6 gōpt-śata-kalikāraḥ Kṛishṇō Mahābhārata-sūtradhāraḥ [1*] argh[y*]aḥ pumān-
amēa-kṛitāvata-
- 7 raḥ prādur-va(ba)bhūv-oddhṛita-bhūmi-bhāraḥ || [4*] ⁷Puṣām-āvarapaṁ trayi na
cha tayā hīnā na nagnā iti
- 8 trayyā[m] ch-ādbhuta-saṅgarēṣu cha va(ra)sād-rōm-ōdgamair-varmmiṣaḥ [1*]
Varmmānō-tigabhira-nāma dadhataḥ
- 9 ślāghya bhujau vi(bi)bhrato bhōjuḥ Simhapuram guhām-iva mṛigēndrapām
Harēr-vā(bā)ndhavāḥ || [5*]
- 10 ⁸Abhavat-atha kadāchid-Yādavinām chamūnām samaravijaya-yātrā-maṅgalam
Vajravarmṇā [1*] Śama-
- 11 na iva ripūṇām sōmavad-vā(hā)ndhavānām kavir-api cha kavīnām paṇḍitaḥ
[pa]ṇḍitānām || [6*] ⁹Jā-

¹ *Siddhala*, the ornament of the country of Rādhā, is also mentioned in the *Bhavadēva prasasti*, cf. *Ep. Ind.*, Vol. VI, p. 305.

² From a photograph of the original taken by me in 1912. The accompanying plate is reproduced from the same photograph.

³ Metre: Anuṣṭubh.

⁴ Metre: Śārdūlavikṛīḍita.

⁵ Read *śaśaḥ*.

⁶ Metre: Indravajrā.

⁷ Metre: Mālinī.

⁸ Metre: Anuṣṭubh.

- 12 tavarmanā tato jāto Gāṅgēya iva Śāntanoḥ [1*] dayā vrataṁ raṇa[b] kriḍā
[tyā]gō yasya mahā-
- 13 tsavah ||[7*] ¹Gṛihṇan-Vainya-Pṛithu-śriyam paripayan-Karṇṇasya
Virāśriyam yō-Ņgēshu prathaya[ñ-ehhri]yam paribhavan-
- 14 s-tām Kāmarūpa-śriyam [1*] mindao-Divya-bhūja-śriyam vikalayan-
Gōvardhanasya śriyam kurvan śrōtriya-
- 15 sāsā-ehhriyam vitatavān-avām sārva-bhauma-śriyam ||[8*] ²Virāśriyam-ajani
Sāmalavarmmadēvaḥ
- 16 śrimāñ-jagat-prathama-maṅgala-nāmadhēyaḥ [1*] kim-varuṇayāmy-akhila-bhūpa-guṇ-
opapannō dōshai-
- 17 [r-mma]nāg-api padam na kṛitah prabhar-mmō ||[9*] ³Tasy-Ōdayi sūnur-
abhūt-prabhūta-durvāra-virāshv-api saṅga-
- 18 rēshu [1*] yaś-chaandrahā[s*]-prativī(bi)mvī(mbi)tañ svam-ekam mukham
samamukham-ikshatō [sma] || [10*] ⁴Tasya Mālavya-dēvy-a-
- 19 sīt kanyā Trailōkyā-sundari [1*] jagat-vijaya-mallasya vaijayanti Manobhavaḥ ||
[11*] ⁵Pārṇas-py-asō-
- 20 sha-bhūpāla-putrīnām-avarodhanē [1] tasy-āśid-sgra-mahishi s-aiva
Sāmalavarmmaṇaḥ || [12*] ⁶Āsi-
- 21 t-ta, oḥ su(sō)nur-ib-āntara[m(?)]yah śri-Bhōjavarmm-ōbhaya-vamśa-[dī]pah [1]
pātrēshu sarvasu dāśasu yō-
- 22 na anōbō na luptas-cha hataṁ tamaś-cha || [13*] ⁷Hā dhik [ka*]shtam
aviram-adya bhuvanaṁ bhūyō-pi kam(kim) rakshasā-
- 23 m-utpātō-yam-u[pa*]sthitō-stu kuśali śatkāsu Lakṣādhipah ||[14*] ⁸Iti yath
guṇa-gāthābhis-tushṭā-
- 24 va Purū(ru)shōttamah [1*] majjayann-iva vāg-vra(bra)hma-may-ānanda-mahōdadhau
|| [15*] Sa khalu śri-Vikramapu-
- 25 ra-samāvāsita-śri-aj-jayaakandhāvarāt Ma(Ma)harājadhīraja-śri-Sāmalavarmmadēva-
pā-
- 26 d-ānudhyāta-Paramavaiśṇava-Paramēśvara-Paramabhaṭṭaraka-MahārājaIhīraja-śrima d-
Bhōja[h*]

Reverse.

- 27 śri-Paundrabhukty-antahpāti-Adhahpattana-maṇḍalē Kauśamvī(mbi)-Ashtagechobha-
kha-
- 28 ṇḍala-sam[baddha*]-Upyalikā-grāmē guvāk-ādī-samēta-sapāda-nava-drop-ādhi-
- 29 ka-pīṭaka-bhūman samupagat-āśēsha-rāja-rājanyaka-rājñi-rāṇaka-rā-
- 30 japutra-rājāmātya-purohita-pīṭhikāvitta-mahādharmanādhyaśaka-mahāsāndhivi-
- 31 grahika-mahāsēnāpati-mahāmōdrādhikṛita-antarāṅgavri(bri)haduparika-mahākshapa-
- 32 ṭalika-mahāpratīhāra-mahābhogika-mahāvyaḍhapati-mahāpīlupati-mahāga-
- 33 pāsṭha-daussādhika-chaurōddharapika-nanva(ba)la-hasty-aśva-gō-mahish-āj-āvik-ādī-
- 34 vyāpṛitaka-gaulmika-danḍapāsika-danḍanāyaka-vishayapaty-ādin anyāms-cha saka-
- 35 la-rāja-pād-ōpajivino-dhyakshaprachār-ōktān ih-ākirtitān chaṭṭa-bhaṭṭa-jāti-
- 36 yān janapadān kabētrakarāms-cha vrā(bra)hmaṇān vrā(bra)hmaṇōttarān
yathārham-mānasyati

* Metre : Śāṇḍilavikṛīṭa.

* Metre : Vasantatilaka.

* Metre : Indravajrā.

* Mr. B. D. Banerjee of the Calcutta Museum reads -daraṅga-[Prasāsi, Śācāṇa, 1320 B. S., p. 454] which agrees better with the prosody. I wrongly read prasāsi at first.

* Metre : Anuṣṭubh.

* Metre : Śāṇḍilavikṛīṭa. Only the first two quarters of the verse are given.

[illegible]



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- 37 vō(bō)dhayati samādisati cha matam-astu bha[va*]tām (l) yath-ōpari-likhitā
bhūmir-īyam sva-
- 38 sīm-āvaśchhinnā triṇa-pāti-gōchara-paryyantā satalā sōddēśā sāmrapanaśā sa-
39 guvāka-nālikērā salavaṇā sajalastha[lā*] sagarttōsharā sahya-daśāparidhā pari-
40 hṛita-sarvaptā aśāḍa(ta)-bhaḍa(ta)-pravēśā akiñchit-pragrāhyā samasta-rāja-
bhōga-ka-
- 41 ra-hiranya-pratyāya-sahitā Sāvaruṇa-sagotrāya Bhṛiga-Chyavana-Āpnavāna-Au-
42 rva-Jamadagni-pravarāya Vājasanēya-charaṇāya Yajurvēda-Kapva-śākḥ-ādhyāyi-
43 nō Madhyadēśa-vinirgata[sya*] Uttara-Radhāyām Siddhala-grāmiya-Pitāmva(mba)-
radēva-
- 44 śarimmaṇaḥ praputrāya Jagannāthadēva-śarimmaṇaḥ putrāya Viśvarūpadēva-
śarimma-
- 45 ṇaḥ putrāya śāntyāgār-ādhikṛita-śri-Rāmadēva-śarimmaṇō (l) śrīmatā Bhōja-
46 varmma-dēvena puṇyō abhī vidhivad-udaka-pūrvakam kṛitvā bhagavantam
Vāsudēva-bha-
- 47 tṛarakam-uddiśya mātā-pitrōr-ātmanaś-cha puṇya-yaśō-bhivṛiddhaye ā-chandr-ārkaḥ kabi-
48 ti-samakālam yāvat bhu(bhū)michchhidra-nyāyēna śrīmad-Vishṇu-chakra-mudrayā
tāmraś-
- 49 sanikṛitya pradatt-āsamābhīḥ || Bhavanti ch-ātra dharm-ānuśāsinaḥ ślōkāḥ ||
50 ¹Sva-dattam-para-dattam-vā yō harēta vasundharām [l*] sa viśṭhāyām kṛimīr-²
bhūtvā pitribhīḥ saha pa-
51 chyatē || [l6*] Śrīmad-Bhōjavarmmadēvapādiya-samvat 5 Śrāvaṇa-dinē 14 ni
anu mahāksha ni

TRANSLATION.

(Verse 1.) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā). From the light of his eyes the moon was born.

(V. 2.) From him sprang Budha, the son of Rohiṇi, and from him Parūras, the son of Ilā, who was chosen by fame (*kīrti*)³, by Urvaśī, and by Earth.

(V. 3.) He again, the equal of Manu, begot Āyā; from that king was born the protector of the earth Nahusha; from him was born the great king Yayāti; he again got the son Yada; from him starts this line of kings, wherein the goddess of valour (*vīraśrī*)⁴, and Hari were many times seen in person.

(V. 4.) In this family again appeared Kṛishṇa, who sported with hundreds of *gōpīs*, the chief actor of the Mahābhārata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth.

(V. 5.) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked⁵, (thinking) so the kinsmen of Hari, the Varmans, mailing themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Sindhspura, which may be likened to the cave of lions.

¹ Metre: Anuṣṭubh.

² Read *kṛimīra*.

³ Kīrti was also the name of the *chouris*-bearer of Parūras; cf. *Matsyapurāṇa* XXIV, 14.

⁴ Cf. verses 4 and 5 below.

⁵ There is an implied reference to the *nagras*, mendicants that did not submit to the Vēdas; cf. *Mārkaṇḍeyapurāṇa*.

Yāśāḥ kulā na vīdū-ati na śāstram a-śīva cha vrotam |

tō nagnāḥ kīrtitāḥ vādāḥ-tāśāḥ-manaḥ vīraśrīḥ |

Similarly, we find in the *Vishṇupurāṇa*, III, xvii, 5,—

Rig-yajur-sāma-samjñāyam trayī varuṇpitr-dēva |

itām-ujjhatī yō-mūhāt sa nagnāḥ pātaki smṛitāḥ |

See Wilson's note in his translation of this passage. The wording of the inscription most closely agrees with the *Vāyupurāṇa*.

(V. 6.) In the course of time, there was (one) Vajravarman, the auspicious ornament of the Yādava soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the erudite.

(V. 7.) Jātavarman was born from him (Vajravarman), just as Bhishma (the son of Gaṅgā) was born of Śāntana; mercy was his (life's) vow, battle his pastime, and charity his chief delight.

(V. 8.) Seizing the (great) glory of Prithu, son of Vāṇa, espousing Virāḍī (the daughter) of Karṇa,¹ extending his supremacy among the Aṅgas, conquering the fortunes of Kāmarūpa (Assam), putting to shame the strength of the arms of Divya, crippling the dignity of Gōvardhana, and giving away all his wealth to Brāhmaṇas, he (Jātavarman) extended his own paramount suzerainty.

(V. 9.) The glorious Sāmalavarmadēva, whose name was the foremost blessing to the world, was born (in the womb of) Virāḍī. What more shall I tell?—my master (also) was endowed with all kingly virtues,—demerit found no shelter with him at all.

(V. 10.) He had a son Udayin, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many an irresistible hero.

(V. 11.) He had a daughter, Mālavayadā, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit. the mind-born one), the great wrestler in the conquest of the world.

(V. 12.) It was this lady who became the chief queen of Sāmalavarman, though his harem was full of the daughters of numerous kings.

(V. 13.) They had a son, Śrī Bhōjavarman, who was (as it were) the light of both² the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him).

(V. 14.) 'Alack-a-day! Has the earth to-day again become devoid of heroes; this calamity with the *Bakshas* has arisen, let him remain prosperous during the dangerous times, as overlord of Laṅkā.

(V. 15.) He (the king), whom Purushōttama thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—

(L. 24—37.) now,—from his royal camp of victory established at Vikramapura, the devout worshipper of Viṣṇu, the *Paramācāra*, *Paramahatthāraka*, *Mahārājādhirāja*, the glorious Bhōja, who meditated on the feet of the *Mahārājādhirāja* Sāmalavarmadēva,—duly pays respect to, informs and instructs, all the recognised³ *Rājās*, *Rājanyakas*, the queen (*Rājās*), the *Rāpakas*, royal princes (*Rājaputra*), prime-minister (*Rājamatya*), priest (*Purōhita*), *Piṣhikāvitta*⁴, *Mahādharmaḍhyaksha* (chief justice), *Mahāśāntihiragrakha* (minister of peace and war), *Mahāśāntipati* (commander-in-chief), *Mahāmudrādhipāṭi* (keeper of

¹ May also mean, 'having made his own the martial spirit of Karṇa (of the Mahābhārata): *kāma-rūpa-triyam* may also mean 'the beauty of Kāma's (Cupid's) person'; *dīpa-bhāja* may also mean 'the hands of the gods.'

² Bhōja is compared to a light (*dīpa*), which consists, generally, of a pot (*pātra*), wick (*daṭṭā*) and oil (*andha*), and which dispels darkness (*tanu*). The play on words here is remarkable.

³ The difficulty in making out the sense of this verse is partly due to the fact that half of the *Śāntilavikṛita* is to all appearances, wanting. [There seems to be an exhortation to king Bhōja to engage on some expedition.—S. K.]

⁴ *Samapagata*, recognised; cf. *Amara* III, Book II, 55. It does not mean 'assembled' as assumed by Prof. Kielhorn and others. [I cannot accept this explanation.—S. K.]

⁵ The function of this official is not known.

the Royal Seal), ¹*Antaraṅgabṛihadaparika* (chief privy-councillor), *Mahākṣhapatalika* (keeper of records), *Mahāpratikṣāra* (chief warder), *Mahābhṛṅga* (chief groom), *Mahāvyaṅhapati* (chief master of military arrays), *Mahāpilupati* (chief elephant-keeper), *Mahāyayastha* (commander of a *gaya* squadron²), *Dauśādhika* (porter, or superintendent of villages), *Chakrōddhakarapika* (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, etc., *Gaṇmikas* (commander of a *gulma*³ squadron), *Danḍapātikas* (executioners, or police officers), *Danḍanāyakas* (magistrates), district officers (*viśayapati*) and other dependants of the king mentioned in the list of *ādhyakṣas* but not specially mentioned here, those of the kind of *Chattas* and *Bhattas*, the citizens and the cultivators, the Brāhmaṇas and Brāhmaṇa elders,—

(Ll. 27 f.) in the village named *Uppalikā*, in the *Kausāmbi-Ashtagechohha-khaṇḍala* belonging to the *Adhāpattana-maṇḍala* of the illustrious *Paundra-bhakti*,⁴ on the plot of land which, with betel-nut trees, etc. contains one *pātaka* exceeded by nine and a quarter *drōṇas*.

(L. 37—41.) Be it known to you, that the above-mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water,⁵ and pasture-grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and coconut trees, with saline⁶ soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by *Chattas* and *Bhattas*, free from all sorts of taxes, with all *vajrabhōga*, *kara* and *hiraṇya* tributes.

(L. 41—49.) has been granted by us in the name of the Lord *Vāsudēva-Bhaṭṭāraka*, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the seal of Vishṇu's wheel, in accordance with the maxim of *bhāmichchāśra*,⁷ (to last) as long as the moon and the sun (exist) and the earth endures,—to *Rāmadēva-śarman*, in charge of the sanctuary,⁸ of the *Sāvarṇa gōṭra*, whose *pravaras* were *Bhṛigu*, *Chyavana*, *Āpnavāna*, *Aurva* and *Jamadagni*, of the *Vajasaneyā charaṇa*, a student of the *Kauva* branch of the *Yajurveda*, the son of *Viśvarūpadēvaśarman*, grand-son of *Jagannātha-dēvaśarman* and great-grand-son of *Pitāmarādēvaśarman* who was an inhabitant of the village of *Siddhala* in North *Rāḍhā*, and who came from *Madhyadēśa*.

(L. 49—51.) There are verses also enjoining religious usages :—"He who takes away land given by himself or by another, rots (in hell) in the state of worms in human excreta, with the *pīṭris*.

(L. 51.) In the fifth year of the reign of His Majesty, king *Bhōjavarmadēva*, on the 14th day of *Śravana*. Signed (i.e., by the king). After this, signed by the *mahākṣhapatalika* (i.e., the Record-keeper).

¹ I am indebted to Mr. Maitrēya for the following note on *antaraṅga* :—"Although the word *antaraṅga* may be used in the sense of *āntaryāṣ*, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf. *Śivādāsa's* commentary on the *Chakradatta* (Calcutta Edition).—*Vidyā-kula-sampannō-ḥi bhīṣhag-antaraṅga ātyachyāt*. In explaining the word *antaraṅgāt*, *Śivādāsa* says,—*labdhā-antaraṅga-patrickāt*."

² A *gaya* squadron consists of 27 elephants, 27 chariots, 81 horses and 185 foot soldiers; a *gulma*-squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers.

³ Vide *Kaṇṭhīya Arthā-śāstra*—second *ādhyakṣa*-prachāra.

⁴ The *bhakti* is a larger unit than the *maṇḍala*, of which again the *khaṇḍala* forms part.

⁵ *Pāt* = 'filthy water'—Vide V. S. Apte's dictionary, p. 715. [But *pāt* is also a kind of grass.—S. K.]

⁶ *So-lasaṇā* shows that the land was probably situated in a district washed by the sea-water.

⁷ Vide *Kaṇṭhīya Arthā-śāstra*, *Adhikaraṇa* II. Chap. II, *Prakaraṇa* 20.

⁸ *Śāntyōgāra* the house where to bathe with the propitiatory water after a sacrifice.

No. 9.—BATIHAGARH STONE INSCRIPTION.

SAMVAT 1385.

BY RAI BAHADUR HIRA LAL, B.A., M.R.A.S., NAGPUR.

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damoh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Railway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Batihāgarh, a village 21 miles north-west of Damoh and included in the Haṭṭā tahsil. Batihāgarh was once the seat of Musalmān governors sent from Delhi and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian.

The one I edit is engraved on a slab 1'11" × 1'6" and is in a good state of preservation. The language is Sanskrit written in Nāgarī characters, the average size of letters being $\frac{1}{8}$ ". The writing covers a space of 1' 7" × 1'. The whole record is in verse except the word *Siddhiḥ* at the commencement and *śubhāṁ bhavatu* at the end, together with the details of the date repeated in figures in line 14. There are altogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of *s* for *ś* as in line 7 where *śastra-* and *-śāstra-* are written *sastra-* and *-sāstra-* respectively, and the employment of *śh* to do duty for *kṣ* in some places, for instance in line 8, where *Kṣhājā* is written *Śhājā*, and in line 14 where we find *Vaiśākṣha-* as *Vaiśāśha-*. This is however quite in keeping with the Bundēkhaṇḍī practice, which is even now followed by writers of the old school, who always express their *kṣ* by *śh*. In this inscription *kṣ* has also been expressed by its ordinary symbol, as in *-kṣhāmḍaṁ* of the first line and *kṣhāṁ* of the last. The letter *i* appears in its antiquated form in line 8. Note also the use of the *akṣhara* *va* with a dot underneath in order to denote *va* as distinguished from *ba* in *bhavaṁ*, l. 1. This is quite in accordance with the ordinary Bundēkhaṇḍī practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler Jallāla Khōjā, son of Īśāka, caused a *Gṛhamāṭha* to be made in the town of Batihāḍim, as also a garden and a stepwell. Jallāla, i.e., Jalāl-ud-dīn is stated to have been appointed as his representative by Hisāmādīm (Hisām-ud-dīn) also called Chhipaka, probably a corruption of Śāfiq, son of Malik Julachī, who was made commander of the Kharpara armies and governor of the Chēdī country by Sultān Mahmūd. This Mahmūd is described as *Śakēndra* or lord of the Śakas, ruling from Yōginipura after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanan as manager of the institutions named above, the principal architects whereof were Bhōjaka, Kāmadēva, and Halā of the Śilāpattā¹ family. The composer of the inscription was the *Kāyastha* Baijūka of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadēva.

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaiśākha month in the Vikrama year 1385. The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the *tithī* being given in figures. The date regularly corresponds to Wednesday, the 13th April 1328 A.D.²

¹ Śilāpattā is now known as the Silāwat caste, who are masons and found in the neighbourhood of Damoh.

² As calculated by Mr. Gokul Prasad Iyengar, Tahsildār of Dhamtari. He remarks that the year in this case must be taken as Ashādhādi or Kārtikādi. If it is taken as Chaitrādi the current Samvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārtikādi, taking into consideration the locality where the inscription was found.

There can be little doubt that Mahmūd of Yōginpura (another name of Delhi) was no other than the Turk Nāsir-ud-din Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A.D. Mahmūd subdued the Bundēlkhand country, or, more correctly Chandēri and Mālwa in 1251 A.D., over which he appointed a governor.¹ This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachi. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hisām-ud-din, and Jalāl-ud-din, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not permanent, but in A.D. 1321 we find Tughlaq Shāh despatching his son with the troops of Chandēri, Badāun and Mālwa against Telīngānā,² only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damoh district was under a Musalmān governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the Kharpara armies, the Chēdi country and the title of Mahmūd as *Śakēndra*. I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allāhābād.³ They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr. V. A. Smith⁴ a decade ago stated that the Kharparikas may have occupied Seoni or Mandlā district of the Central Provinces. How very near the mark this surmise was, is evident from the present inscription. Seoni and Mandlā are not very far away from Damoh, which was apparently garrisoned by the Kharpara armies in the 13th century. That Damoh was included in the Chēdi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation⁵ of the Chēdi country. Some have held that Chandēri, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chandēri that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as *Chēditēsādhipa*. Lastly the title *Śakēndra* of this monarch may be noted. The word *śaka* here as in several other instances⁶, means Musalmān.

The geographical names mentioned in the inscriptions are Yōginpura, Chēdi and Batihādim, all of which have been incidentally identified above. Yōginpura mentioned in Chand Bardai's *Prithvirāja Raso*⁷ as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Batihādim, the present Batihāgarh, was included. *Batihādim* in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its *dim* to *garh* when a fort was later on built there. A step-well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-ud-din, who killed Usmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called *chaurāsi bāoli*, is situated

¹ See Brigg's *Perishta*, Volume I, p. 239, and *Tubakāt-i-Nasiri* as quoted in Dawson-Elliott, Volume II, p. 351.

² See Cunningham's *Reports*, Volume II, p. 402.

³ *Gupta Inscriptions*, p. 18.

⁴ *Journal, Royal Asiatic Society*, 1897, p. 893.

⁵ *Journal, Bengal Asiatic Society*, 1895, p. 249 ff.

⁶ Compare *Ep. Ind.*, Vol. II, p. 409; *Ind. Ant.*, Vol. XXXVI, p. 352; XXIVII, p. 42, and above, p. 18.

⁷ See Nāgarī Prachārīnī Sabhā Edition, Vol. I, p. 112.

in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the *adyana* alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called *Bheṣṭharē-kī bāoli*, which is believed to be connected by a tunnel with the *Sis Bala-kī bāoli* containing the Persian inscription referred to above.

TEXT.¹

- 1 Ōm² siddhīh | ¹Ādan Vra(Bra)hmā na Viṣṇuḥ kṣha(kṣhi)ti-jala-gaganan-
n-āsti vra(bra)hmāndakhamdaṁ svagrādyā³ bhanva-nāgā grahagaṇa-rishayo
n-āsti
- 2 nakṣatra-mālā | chandr-ādityan na vahnir na vahati pavano n-āsti kālō na
jivah tatr-aikō-pi Svayambhūṣ-triyuga-yugapatih pā-
- 3 tu vah śrīṣṭīkarttā || 1 ⁴Sarva-lōkasya karttāram-icchahāśaktim-anantakam |
anādi-nidhanam vamdō guṇa-varṇa-vivarjitatam || 2 ⁵Āsti ka-
- 4 li-yugō rāja Śakendro vasmadhāhipah | Yōginīpuram-asthāya yō bhūmiktō
sakalāḥ mahim || 3 ⁶Sarva-sāgara-paryantam vasi(śi)-cha-
- 5 krē narādhipān | Mahamūḍa-sratrāṣṭro nāmnā sū(śū)rō-bhinaṁdatu || 4
⁷Tēn-ājñaptā mallikō-sau Julahī-nama-viśrutah | yō-
- 6 ddhā Kharpara-sainyānām Chēdi-dōś-adhipō-bhava[t*] || 5 ⁸Tasya putrō mahāvīrah
pauruṣhōṇa samanvitah | nāmnā Hīśāmadim khyāta[h]
- 7 Chhipakō bhūvi namdatam || 6 ⁹So(Śa)stra-sū(śā)stra-vidam jñātvā svāmi-
kārya-rata[m] sadā | ātmakṛtyeṣu sarvṛṣṇu Jallālām kṛitavān pra-
- 8 bhūḥ || 7 ¹⁰Īśaka-rājasya sutah pravīṇo Jallāla-Shō(Khō)jā matimān-pravīrah |
yō dharmma-pūñjam hi vichārya vu(bu)ddhyā sō-kāra-
- 9 yad-Gōmaṭa(tha)-nāmadhēyam || 8 ¹¹Va(Ba)ṭihādīm-purō ramyō Gōmaṭa(tha)h
kāritah śubhaḥ | āśrayah sarva-janitānām Kailāś(sā)drir-iv-ā-
- 10 parah || 9 ¹²Jallāla kṣha(kṣhi)tipāla palāna-rataḥ kim sthīyātō tō guṇō yēna
sphō(sphō)ṭita-duḥkha-bhāra-nichayo vidvaj-janinām sadā | udyā-
- 11 nam Va(Ba)ṭihādīm-ākhyā-nagarō samasthāpitam nāṁdanam vāpi nirmala-
chandra-vimva(bimba)-sadṛiśa puṇy-āmrītāvarah || 10 ¹³Tasya bhṛityō
- 12 Dhanau nāma karumasthānō niyōjitah || (i) svāmi-bhaktāś-cha sū(śū)ras-cha
patirāja-saśā(khā) sudhīḥ || 11 ¹⁴Si(Śi)lāpatasubhō
- 13 vasmō sūt-adhārā vichakṣapaḥ | Bhōjūkah Kamaḍevāś-cha karmanisht[h*]ā
Halā sudhīḥ || 12 ¹⁵So(Śa)r-āsht-ānala-sōmē cha mi-
- 14 tō Vikrama-vatsarē | Vaiśāsha(kha)syā sitē pakṣhē tritīyām⁵
Vu(Bu)dhavāsarē || 13 Samvat 1385 Vaiśāsha(kha)-sudī 3 Vu-
(Bu)dhadinē ||
- 15 ¹⁶Māthur-ānvaya-kāyastha-Vai(Bi)jōkō vinay-ānvitah | manishi-mānasa-mudē
prasa(śa)etim-akacōt-sudhīḥ || 17 ¹⁷Māthurō
- 16 divirō dakṣhō dhuryō vyūpārīṇam sadā | Sahadēva-suto Vāsā Hlakha
vimal-ākṣharaiḥ || 15 Su(śū)bhām bhavatu ||

¹ From the original stone and from impressions supplied by Pandit Basantram.

² Expressed by a symbol.

³ Metre: Sragdhārā.

⁴ Read *svagrādyā*. The *ra* of *śāśa* has been distinguished with a dot.

⁵ Metre: Anuṣṭubh.

⁶ Metre: Jambuvijā.

⁷ Metre: Śārdūlavikrīḍita.

⁸ Metre: *causa* instead of *tritīyāyām*.

TRANSLATION.

(L. 1) Hail Success!

(Verse 1) In the beginning (there was) no Brahmā, nor Viāhṇu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Nāgas. There were no planets nor the seven Rishis, and there was no group of lunar mansions. There were no moon and sun, no fire. The wind did not blow, and there was no death and no life. There was then only one self-born, the lord of cosmic age of (all) the three periods. Let that creator of the world protect you.

(V. 2) I bow down to the creator of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour.

(V. 3) In the Kali (age) there was a King, the Saka-lord, the ruler of the earth, who having established himself in Yōginipura (Delhi) ruled the whole earth.

(V. 4) He subjugated the kings up to all the Seas. May this hero by name Mahmūd Sultān enjoy happiness.

(V. 5) Ordered by him the malūk famous by the fame of Jalachi became the warrior (commander) of the Kharpara armies and the governor of the Chēdi country.

(V. 6) May his son Chhipaka known in the world by the name Hissamuddin, (who is) a great warrior possessing valour, enjoy happiness.

(V. 7) In all his affairs this lord made Jallāla (his representative), knowing him to be well versed in the art of arms and always devoted to his master's work.

(V. 8) The son of Īśakarāja, was the clever, wise and very heroic Jallāla Kbōjā, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gōmatha.

(V. 9) This auspicious Gōmatha was caused to be made in the beautiful town of Baṭi-hāḍim. (It is) a shelter to all beings like another Kailāsa.

(V. 10) O Jallāla! protector of the earth, how should your merit intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and showering nectar of virtue were established in the town called Baṭihāḍim.

(V. 11) His servant by name Dhanau was appointed as manager. (He was) devoted to his master, valiant, intelligent and a friend of his lord the King.

(V. 12) (Born) in the auspicious family of Śilāpaṭṭa, the conspicuous architects (were) Bhojaka, Kamadēva, and the wise Halā, who were perfect in (their) work.

(V. 13) In the Vikrama year measured (marked) by the arrows (5), eight, the fires (3) and the moon (1) on the 3rd of the bright fortnight of Vaiśakha on a Wednesday, (this was engraved).

(L. 14) Samvat 1385, Vaiśakha sudi 3 on a Wednesday.

(V. 14) The well behaved Baijaka Kayastha of the Māthura family composed (this) eulogy for the delight of the minds of the wise.

(V. 15) He who was always the foremost among traders the clever Māthura scribe Vāsū, son of Sahadēva, wrote (this) in clear letters.

(L. 16) Let good fortune attend.

No. 10.—SPURIOUS ISLAMPUR PLATES OF THE GANGA KING VIJAYADITYA.
THE 30TH YEAR.

By K. B. PATHAK AND STEN KONOW.

[The ensuing paper is the joint work of Professor Pathak and myself. The description of the plates is due to Professor Pathak, whose reading of the text has, moreover, been adopted in most places. The remainder has been added by me.—S. K.]

The plates here edited belong to Mr. Bhimānna, *alias* Tatyā Jināppa Mudhalē, a resident of Islampur, in the Vālvē taluqa of the Satara District in the Bombay Presidency. They are however stated to have been originally brought from Mudhol in the Southern Marāṭhā country, where the owner's ancestors lived. They are five in number, and are strung together on a ring passing through holes on the left side. Each plate measures 6" by 3". The weight of the plates and the ring is about 80 tolas. The edges of the plates have been raised into rims in order to protect the writing. The ends of the ring are soldered into a seal showing an elephant facing the left. The ring is oval and measures 3" by 2½".

The inscription is in Sanskrit and is written in prose and verse. It is not dated. The characters are South-Indian and closely resemble those found in other Gaṅga grants. The inscription seems to record the grant of two fields and a house to a Brāhmaṇa named Somaśarman in the time of the Ganga king Vijayaditya. The grant was shown to me some years ago, and I have since obtained the plates on loan through Mr. D. R. Bhandarkar, for the purpose of editing them. [K. B. P.]

[This grant belongs to a series of spurious grants of the Western Gaṅgas, which have been most extensively dealt with by Dr. Fleet,¹ and which have been treated as genuine by Mr. Rice, whose theory would, e.g., lead to such results as that the king Durvinita, whose time would have been the end of the 5th century, wrote a commentary on at least one *Sarga* of the Kirātārjunīya, though scarcely anybody would place Bhāravi earlier than the first half of the 6th century.

The reasons for contesting the genuinity of these records have been ably put forward by Dr. Fleet, and they fully apply to the present grant.

The Orthography is extremely faulty. Thus we find *a* for *ā* and *ā* for *a* in -*kul-amalā-eytma*-, l. 1; -*dvata*-, l. 8, etc.; *dh* for *ḍ* in -*bhāginēyāṣ*-, l. 12; *i* for *a* in -*chira*-, l. 8; *harēti*, l. 30; *i* for *ī* in *siti*-, ll. 6, 21; -*krita*-, l. 10; -*priti*-, l. 10; cf. -*kṣurik*-, l. 39; *ṣ* for *u* in -*śucō[ru*]ha*-, l. 9; *k* for *g* in -*Sakarādibhik*-, l. 62; *t* for *k* in *saṃyat*-, l. 5; *t* for *j* in *śrīmat-Jahna*-, l. 1; *t* for *tt* in -*tatraḥ*-, ll. 25, 34; *t* for *d* in *Patma*-, l. 1; cf. ll. 7, 9, 58; *t* for *dh* in -*umatagata*-, l. 34; *t* for *n* in *śrīmat-Madhava*-, ll. 6, 11; -*prōlasat-mā*-, l. 40; *t* for *v* in -*patana*-, l. 44; *th* for *t* in -*śilāsthambha*-, l. 2; *d* for *dh* in *Sinda*-, l. 20; *dh* for *d* in -*vidhāra*-, l. 3; -*udhadhi*-, l. 7; *dy* for *jy* in -*rādya*-, ll. 5, 10, 40; *nd* for *t* in *nindyaṣ*-, l. 32; *ne* for *ne* in -*sanea*-, l. 11; *bh* for *b* in *Triyaṃbhaka*-, l. 9; -*Kadam̐ha*-, l. 12; *b* for *v* in *bā*-, l. 60; *v* for *bh* in -*śvidhānē*-, l. 28, etc. Wrong *Sam̐dhi* is of frequent occurrence; compare -*rādyaḥ Mukha*-, l. 10, and further ll. 14, 15, 19, 21, 23, 25, 26, 56. Final *ḥ* has often been dropped; cf. ll. 6, 8, 9, 11, 24, 28, 31, 35, 40, 42, 43, 51, 57, 62. Also a final *ḥ* is sometimes missing; thus -*bhāja*-, l. 43; on the other hand we find *vasudhāḥ* for *vasudhā*-, l. 61. Single letters have been omitted in *prajāśvareyyaṣ*-, l. 42; *daṣita*-, l. 37; *dud̐dhar*-, l. 38; *prōlasat*-, l. 40, and whole syllables in ll. 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

¹ *Bp. Ind.*, Vol. III, pp. 153 ff.; *Ind. Ant.*, Vol. XIX, pp. 203, 212, 221 ff.

find superfluous syllables in ll. 24 and 34. The *Upadhāniya* is used in one place, in *-rajaḥ-paṭṭi-*, l. 9, but not in the other places where we would expect it. Note also the spelling *Taitriya-* for *Taittiriya-*, l. 55.

The individual letters have usually been well cut. Occasionally however we find misshaped forms; compare the *ś* in *-koṅgaṇi-*, l. 26; the *vā* of *-vāraṇa-*, l. 36.

The language is fairly correct. There are however some mistakes and slips. Compare the forms *vaktṛikulaḥ*, l. 6; *vaktṛiprayōktṛikulaḥ*, l. 22, and the Kanarese termination of the numeral *triśatatt*, l. 55.

In common with the other spurious grants, the present one also describes Śrīparuṣa as the grandson of Śivamāra, though we know from the Vallimalai inscription¹ that he was his son.

As has already been stated by Dr. Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr. Fleet has discussed the various details mentioned in them in his paper on the Sāḍi plates,² and the grant here under consideration does not add much new information. The first of the Gaḍga kings, whose existence is known from authentic records, is the *Mahārāja Koṅgaṇi Śivamāra* with the *biruda* *Navakāma*, whom Dr. Fleet³ places in the period about A.D. 755-765. It has already been remarked that the *Mahārāja Prithivikoṅgaṇi Śrīparuṣa*, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name *Muttarasa*. We learn from l. 48 that he had a queen *Vijayamahādēvi* of the *Chalikya* family. If this statement is correct, we can only think of the Eastern Chālukyas of Vēṅgi. In itself this is not at all unlikely. We know that the Gaḍga's had been dependent on the Western Chālukyas,⁴ and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the Rāshtrakūṭas. Moreover, the Eastern Chālukya king who was contemporary with *Muttarasa*, was *Vishṇuvardhana IV.* (763-799), who was the father of *Vijayāditya II.* and the son of *Vijayāditya I.* The name *Vijayamahādēvi* would be a very likely one for a Chālukya princess of those days, who would then probably have been a sister of *Vishṇuvardhana*. *Muttarasa's* eldest son was apparently *Śivamāra II.*,⁵ who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of *Vijayamahādēvi*, who wore the name of his mother's father *Vijayāditya*, is the supposed grantee of our plates. This *Vijayāditya* is not an invention of the forger or forgers who are responsible for the spurious Gaḍga grants. His name occurs in an inscription at *Āsandi* in the *Kaḍūr* district,⁶ but we do not know much about him. He probably resided at *Āsandi*, now a village in the *Kaḍūr Taluqa* of the *Kaḍūr District*, *Mysore*, situated in 13° 43' N. and 76° 0' E., 5 miles from *Ajjampur* railway station. This place is stated to have been his residence in l. 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in *Āsandi* as viceroy under his father.

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of *Āsandi*. I cannot make anything of *Satprasāda* in l. 58. The donee was

¹ *Ep. Ind.*, Vol. IV, pp. 140 ff.

² *Ep. Ind.*, Vol. III, pp. 164 ff.

³ See Fleet, *Ep. Ind.*, Vol. V, pp. 154 ff.; Vol. VI, pp. 64 ff.

⁴ Cf. Fleet, *Ep. Ind.*, Vol. V, p. 157.

⁵ See Fleet, *Ep. Ind.*, Vol. V, pp. 180 f.

⁶ *Ep. Cars.*, Vol. VI, Kd., 145; Fleet, *Ep. Ind.*, Vol. VIII, p. 55.

Somaśarman Yuddhakāraṇiga, the son of Nāgaśarman and the grandson of Dharmasāarman, of the Hārita gotra.—S. K.]

TEXT.

First Plate.

- 1 Om¹ svasti [||*] Jitam bhagavatā gata-ghana-gagan-ābhāna Patma(dmd)anābhāna
[||*] Śrīmat(j)-Jāhnavōya-kul-a(ā)malā(a)-
- 2 vyōm-āvabhāsana-bhāskaraḥ sva-khaḍg-[ai]kaprahāra-khaḍḍita-mahāśīlāstha(sta)mḥha-
labdha-bala-parākrama
- 3 dāraṇ-āri-gaṇa-vidhā(dā)raṇ-āpalabdha-vraṇa-vibhūṣaṇa-vibhūṣitaḥ Kāpāyana-
sagotraḥ śrīmat-Ko-
- 4 āgaṇivarmma-dharmmamahādhīrājah [||*] Tasya putraḥ pitur-anvāgata-gaṇa-
yukto vidyā-vinaya-vihita-vṛi-
- 5 ttiḥ sa[mya]t(k)-prajā-pālana-mātr-ādhipata-rāḍya(jya)-prayōja[nō*] vidvat-kavi-
kāśchana-nikāṣ-āpa[la]-bhūta
- 6 ni(n)tiśāstrasya vaktṛi-kośalo Datta-sūtra-vṛitti-prapñāś śrīmat(n)-Mādhava-
mahādhīrājah [||*] Tasya putra[ḥ*] pitri-pai-
- 7 tāmaha-gaṇa-yukto-nēka-cha(cha)turddanta-yuddh-āvāpta-chatur-udha(da)dbi-salil-
āśvādita-yaśāḥ śrīmat(d)-Dha-
- 8 ri[va*][r]mma-mahādhīrājah [||*] Tasya putro dvija-guru-dēvat[ā*]-pūjana-paro
Nārāyaṇa-chiri(chara)ṇ-ānūdhyaṣṭa[ḥ*]

Second Plate; First Side.

- 9 śrīmat(d)-Viśṇugōpa-mahādhīrājah [||*] Tasya putra[ḥ*] Triyambhaka-
(Tryambaka)-charaṇ-āmba(n)[ra*]ha-rajaḥ-pavitr[ī]-krit-ottamāṅgaḥ sva-
- 10 bhūja-bala-parākrama-kraṇa-kri(kri)ta-rāḍyah(jyō) Mukhamāṅga-piśitāśana-pri(pri)ti-
kara-niśita-dhār-āśiḥ Kali-yu-
- 11 ga-bala-paṇik-āśasaṇva(nna)-dharmma-vṛiṣ-oddharaṇa-nitya-sannaddha[ḥ*] śrīmat(n)-
Mādhava-mahādhīrājah [||*] Tasya putra[ḥ*] śrīma-
- 12 t-Kadambha(mba)-kula-[ga*]gana-[ga*]bhastimālinah śrīmat-Kṛiṣṇavarmma-
mahādhīrājasya priya-bhāginīyām(yō) vijrīmbhamā[ṇa*]-
- 13 śakti-traya-sampannaḥ sambhram-āvanata-samasta-sāmanta-maḍalo vidyā-vinay-
āśīlasya-paripā-
- 14 r[it-ānta]rātmaḥ niravagraha-pradhāna-sauryya-(ryyō) vidvatsu prathama-gaṇyah
śrīmat-Koṅgaṇi-mahādhīrājah A-
- 15 vinīta-nāmā [||*] Tasya putraḥ vijrīmbhamāṇa-śakti-trayah Andari-Ālettūr-
Porujare-Peṇnagar-ādy-a-
- 16 nēka-samara-mukha-makha-luta-pra[ha*]ta-śūra-purnaha-pai-āpahāra - vighna - vihaṣti-
kṛita-Kṛitānt-Ā-

Second Plate; Second Side.

- 17 gni-mukhaḥ Kīrī[tārjuni]ya-pañchadaśa-sargga-ṭi[kā*]-kārah Durvvīn[ī]ta-
nāmadhīyah śrīmat-Koṅgaṇi-vīddharājah [||*]
- 18 Tasya putraḥ śurdd[ā*]nta-vimardda-mṛidita-viśvambhar-ādhipa-mauli-māliḥ-
makaranda-pañja-piñjari-kriyamāṇa-chara-

¹ Expressed by a symbol.

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- 19 pa-yugala-naḥinaḥ śrīmat-Koṅgaṇi-vṛiddharājā Mushkara¹-dvitīya-nāmadhōyāḥ [||*]
Tad-ātmajaḥ udit-ōdita-sa-
- 20 kala-digaṇ[ta]ra-prathita-Sindu(ndhu)rāja-duhitri-jananikaḥ Śrīvikrama-prathita-
nāmadhōyāḥ śrīmat-Koṅgaṇi-ma-
- 21 [hādhirājah] chaturddasa-vidyā-sthān-ādhigama-vīmala-matīḥ viśeṣato-
navasō(śś)śhasya nī(nī)ti-śāstra-
- 22 sya vaktṛi-prayōktṛi-kusalo ripu-timira-nikara-nirākaraṇ-ōdaya-bhāṣakaraḥ pravara-
vidagdha-mugdha-lala-
- 23 [nā-jan-ai]ka-rati-pāñcha[bāṇah*] [||*] Tasya putraḥ ²aneka-samara-sampāta-
vijimbhita-dvirada-radasa-kulś-ābhigbhāta-vra-
- 24 pa-samrūḍha-bhāṣvad-vijaya-lakṣaṇa-lakṣī-kṛita-viśāla-vakṣa[h*]-sthala[h*] śakti-
traya-(sama-)samanvitaḥ sa-

Third Plate; First Side.

- 25 madhigata-sakala-śāstr-ārthata[t*]tvaḥ samārādhita-trivarggaḥ niravadya-char[i]taḥ
pratidinam-abhivarddha-
- 26 māna-prabhāvaḥ śrīmat-Koṅgaṇi-³mahādhirājah Bhūvikrama-dvītiya⁴-nāmadhōyāḥ
[||*] Api oha [||*] ⁵Nānā-bhō-
- 27 ti-prahāra-pravighāṭita-bhaṭ-aa(o)raḥ-kavāṭ-ōtthit-āṣṛig-dhār-āsvāda-pramatta-dvipa-śata-
charaṇ-am(ā)kṣoda-
- 28 sammardda-bhīmō [!*] saṁgrāmō Pallavēndran-narapatim=ajayad-yō Veland-
āvi(bhi)dhānō rājā Śrīvallabh-ākhyā[h*]
- 29 samara-[śa]ta-jay-āvāpta-lakṣmī-vilāsaḥ [||*] ⁶Tasy-ānujō nata-narēndra-kirīṭa-kōṭi-
raṭa-ārka-dīdhi-
- 30 ti-virājita-pāda-pādmaḥ [!*] Lakṣmīyā svayamvṛitapatir-Navakāma-nāmō(mā)
śiṣṭapriyō-rigapa-dāru(ra)pa-gi-
- 31 ta-kīrtiḥ [||*] ⁷Lakṣmī[m*] vakṣa[h*]-sthala-sthā[m*] harati Mura-ripō[h*]
kīrtiṁ=ākraśṭum=śiṣṭō śuddh[ā*]m Rāmasya vṛitti[m*] budha-ja-
- 32 na-mahitām Mācavi[m] evikarōti [!*] nirvāchyo loka-dhūrtiḥ para-yuvati-harō
Dēvarājō-pi nindyaṁ(tyaṁ) chitra[m]

Third Plate; Second Side.

- 33 [kiṁ v-ātra chitraṁ phalam-a]param-ataḥ kin=nu śiṣṭa-prayatnāḥ [||*]
Tasya Koṅgaṇi-mahārājasya Śivamār-ā-
- 34 para-nāmadhōyasya pautras=samata(dhi)gata-sakala-[kalā*]-kalāpa-ta[t*]tvas-
samavachanata⁷-samasta-sāmanta-ma-
- 35 [kuṇa-ta]ṭa-ghaṭita-bahala-ratna-vilasad-amaradbanuḥ-khaṇḍa-maḍita - charaṇa - nakha-
maḍala[h*] surāsura-
- 36 vṛindāra[ka-va]adyamāna-Nārāyaṇa-nihita-bhakti[h*] śūra-puruṣa-turaga-varavāraṇa-
ghaṭ[ā*]-saṁgha-
- 37 [ṭa-dā]raṇa-samara-śirasi da[r*]śit-ātma-kōpō bhīmakōpaḥ prakṣa-rati-samaya-
samanuvaritana-

¹ There is a vertical stroke on the top of ra.² The akṣara ka of anēka- has been inserted under the line.³ Note the shape of ś in -Koṅgaṇi-.⁴ The akṣara ti of -dvītiya- has been inserted under the line.⁵ Metre: Śṛagdhara.⁶ Metre: Vasantatilakā.⁷ Read -samaraṇata-.

- 38 chatura-yuvati-jana-loka-dhūrtto loka-dhūrttaḥ sudh[r*]ddhar-āśka-yuddha-mārdha-
labdha-vijaya-sampad-ahi-
39 ta-gaja-ghatā-kāsari rāja-kāsariḥ(rī) [l*] Api cha [l*] ¹Yo Ga[m*]g-ānvaya-
nirmal-āmbara-tala-vyābhāsana-prō-
40 [l*]lasat(n)-mārttaṇḍo-ri-bhayaṁkara[h*] śubha[-ka*]ra[h*] sanmārgga-rakṣākarah
[*] saurādya(jyam) samapōtya rājasamītau rāja-

Fourth Plate; First Side.

- 41 n-guṇair-uttamai rājā Śripu[ru*]śhaś-chiram vijayato rājanya-ohōdāmanih [l*]
²Kāmo rāmāsu chāpē Daśa-
42 ratha-tanayo vikramō Jāmadagnya[h*] prāj[y*]-aiśvaryyam(rya) Balārī-
bbabaha³-mahasi raviś-cha prabhatvō Dhō(Dha)nō-
43 śah [l*] bhūyo vikhyāśakti[h*] sphuṭataram-akhila-prāpabhāḥjā[n*] vidhātā
dhōtrā śriśhta[h*] prajānāmo-patir-i[ti*]
44 kavayo [yam] prasah[sa*]nti nityam [l*] Tēna prabala-vijimbhamāpa-
pata(va)na-bala-chalita-vipula-vichi-ni-
45 chaya-[cha*]śchala-sakala-jaladhi-mākhālā-virājamāna-viśva-viśvambharā-bhāra-bhara-
46 pa-śēshāyamāpa-dōrdhaṇḍena pratidina-shra(pra)vr̥tta-mahādēna-janita-puṇyāha-gho-
47 sha-makharita-mandir-ōdarēṇa Śripurusha-prathama-nāmadhōyēna Prithivikoṁgaṇi-
(ma)-
48 mahārājēna mahātmanā pri(pri)ya-vallabhāyām Chalikya-vamś-ōdbhavā
Vijaya-mahādē-

Fourth Plate; Second Side.

- 49 v[i] nām-śakt [l*] ³Tat-patrō [nitya]-śakt[i]-traya-yuta-mahimā sarvva-śāstra-
prav[i]pō basty-a-
50 śv-ārōhapō tadgata-[nuta]-charito loka-vikhyāta-kīrttiḥ [l*] bhōgt śōro-bhimāni
suvidi-
51 ta-vihhavō rāja-lakṣmi-nikēta[h*] śatru-kaṣatra-pramāthi sa jayati Vijayāditya-
bhāpō-
52 bhi[rāmah][l*] chatur-udadhi-mākhāl-ālamkṛita-viśvambharā-bhāra-bharapa-samarthiḥ
[l*] Api
53 cha [l*] ⁴Kamal-ābhīrāma-tōj[ā*]h su-dāna-yuktas-saganravō jagati [l*]
dinakara iva sora-
54 gaṇa iva giripatir-iva bhāti niravadyah [l*] Āsandi-puravarō vasati(h)
pravarddhamāna-vi-
55 jay-aiśvaryya trīṁśattu Hārīṭu⁵-gōtrāya Taitriya(Taittiriya)-charapa-Vo[thvala]⁶-
vaktavyā(vāstavyā)-
56 ya Va(Dha)rumaśarinnama[h] putrō Nāgaśarinnmā tasya putrah sarvva-
guṇa-sampannah svāmi-bhaktah

¹ Metre: Śārdūlavikrīḍita.

² Metre: Śragdhara.

³ Read -bbabha-mahasi.

⁴ Metre: Āryā.

⁵ Hārīṭa has been substituted for another word of which the syllables *īṭa* and *ga* are visible after the *aksharas* *ā* and *ri* respectively. I am indebted to Professor Hultsch for the reading of this word.

⁶ The reading -*Vāthvala*-, for which I am indebted to Professor Hultsch, is not quite certain. The word has been written over an erasure.

Fifth Plate.

- 57 nripa-taetra-bhāra-bharapa-samarthah Somaśarmā[5*] Yuddhakṛaṇiga-dvittya-
nāmadhāya[h*]
58 tasmai Satprasād-kṛtādava-taṭākasy-ottara-śringasy-ādhaatāt(d)-brihachchbīl-ottara-
pā(pa)śchi-
59 mā ṭuka-vrīhi-kāśētram tat-taṭākasy-aiva dakshipi(pa)-śring-ādhaatām(stāt) shaṭ-
kaṇḍuk-śvāpaṇ vrīhi-
60 kāśētram 1[. .]tṭaṇ-cha grihaṇ-cha udaka-pūrvvan-dattah(ttam) [11*]
Svadattām paradtattām hā(vā) yō harēti(ta) va-
61 sundharām [1*] ahaatī-varṣa-sahasrāpi¹ viśṭāyām jāyatē kṛimih [11*]
Bahubhīr-vvasudhām(dhā) bhuktā
62 rājābhis-Saka(ga)rādibhiḥ [1*] yaśya yaśya yadā bhūmi[s*] tasya tasya
tadā pa(pha)lām [11*] Ōm Śrī-Śaṅkara-
63 kṛitam sarva-parihāram labhatē Ōm—[K. B. P. and S. K.]

TRANSLATION.

[Ōm Hail. Victory has been achieved by the holy Padmanābha who resembles the sky when the clouds have gone.

(Line 1.) (There was) the righteous *Mahādhīrāja* Koṅgaṇivarman, a sun illustrating the spotless sky of the glorious Jāhnavāya family; who acquired strength and valour by splitting a big stone pillar with one stroke of his sword; who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes; who was of the Kāṇvāyana *gotra*.

(L. 4.) His son (was) the *Mahādhīrāja*, the glorious Mādhave (I.), endowed with good qualities equal to those of his father; whose behaviour was regulated by knowledge and good breeding; who achieved the aim of royalty simply by properly protecting his subjects; who was a touchstone for testing the gold which is scholars and poets; who was a clever expounder of the science of politics; the author of a commentary on the *Dattasūtra*.

(L. 6.) His son (was) the *Mahādhīrāja*, the glorious Harivarman, endowed with the virtues of his father and grandfather; whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans.

(L. 8.) His son (was) the *Mahādhīrāja*, the glorious Viśṇugōpa, who was intent on worshipping Brāhmaṇas, teachers and deities; who meditated on the feet of Nārāyaṇa.

(L. 9.) His son (was) the *Mahādhīrāja*, the glorious Mādhave (II.), whose head was made pure by the dust from the lotus which is the foot of Tryambaka (Śiva); whose royal power was bought with the price of the strength and valour of his own arm; whose sword with the sharp blade gave satisfaction to the *Pitṛasana* Mukhamśhṭa; who was always equipped to extricate the bull *Dharma*, which had sunk in the mud of the force of the Kali age.

(L. 11.) His son (was) the *Mahādhīrāja*, the glorious Koṅgaṇi called Avāṇṭa, the beloved sister's son of the *Mahādhīrāja*, the glorious Kṛishṇavarman, the sun of the sky which is the glorious Kādamba-family; who was endowed with the expanding three constituents of power; to whom the circle of all the feudatories bowed down in haste; whose heart was filled to overflowing with knowledge and good breeding; whose valour was irresistible and pre-eminent; who should be reckoned the foremost amongst scholars.

¹ The first syllable of this word is not in the impression, it being cut too near the ring hole.

² The final *śaṅkara* ॐ has been added under the line.

(L. 15.) His son (was) the *Vṛiddharājan*, the glorious *Koṅgaṇi*, with the name *Durvinīta*, whose three constituents of power were expanding; who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at *Andari*, *Ālattūr*, *Porulare*, *Peṇnagara*, etc.; the author of a commentary of the fifteenth *sarga* (or fifteen *sargas*) of the *Kirātārjunīya*.

(L. 18.) His son (was) the *Vṛiddharājan*, the glorious *Koṅgaṇi*, whose second name was *Mushkara*, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overlords of the earth which had become squeezed by the crushing of intractable foes.

(L. 19.) His son (was) the *Mahādhirāja*, the glorious *Koṅgaṇi*, with the famous name, *Śrīvikrama*, whose mother was the daughter of *Sindhurāja* who was renowned in all quarters which rise above each other; whose mind was made pure by mastering the fourteen branches of knowledge; who was pre-eminently a good expounder and practiser of the entire science of politics; who was a rising sun for dispelling the mass of darkness which consisted of his foes; who was the five-arrowed one (Cupid) for the sole love of the foremost amongst artful and fond womanfolk.

(L. 23.) His son (was) the *Mahādhirāja*, the glorious *Koṅgaṇi*, whose second name was *Bhūvikrama*; whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tusks of the elephants, manifested in the throng of numerous battles; who was endowed with the three constituents of power; who had mastered the truth of the meaning of all *Śāstras*; who had propitiated the three higher castes (or, who had accomplished the three objects of life, *dharma*, *artha* and *kāma*); whose life was without blemish; whose power was increasing from day to day. Moreover,—

The king *Śrīvallabha* by name who vanquished the king, the lord of the *Pallavas* in the battle called after *Veṇḍanda*, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons; who had obtained the manifestation of the goddess of luck by victory in hundreds of battles.

(L. 29.) His younger brother (was) the friend of the learned, *Navakāma* by name, whose lotus-like feet were resplendent with the lustre of the rays of the jewels at the top of the diadems of kings who bent (before him); who was selected as her liege lord by *Lakshmi* herself; whose fame was sung through his splitting of his foes.

(L. 31.) He robs *Lakshmi* seated on the breast of *Mura's* foe (*Vishnu*); he is able to appropriate the pure fame of *Rāma*; he makes the behaviour of *Manu*, that is praised by wise people, his own; he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods; O wonder, or, what is there here of wonder, could there be another result than this from the endeavours of the wise ones?

(L. 33.) The grandson of this *Mahārāja*, *Koṅgaṇi*, whose other name was *Śivamāra*, (was he) who had acquired the truth of the collection of all the arts; the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him); who directed his devotion on *Nārāyaṇa* who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants; (who was

called) Bhīmakōpa (or, whose anger was terrible) ; who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world ; who had obtained the success of victory at the head of numerous difficult battles ; a lion to the herds of elephants of the enemies ; Rājākēsarin (a lion amongst kings). Moreover,—

(L. 39.) Long may king Śrīpuruṣa, the crest-jewel of princes, be victorious, he who is a sun resplendent for illuminating the compass of the spotless sky of the Gaṅga family ; who is a terror to his foes ; who does auspicious acts ; who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues.

(L. 41.) Whom the poets always praise, as a Cupid among women, the son of Daśaratha (Rāma) in archery ; the son of Jamadagni (Parasurāma) in prowess ; the enemy of Bala (Indra) in extensive power ; the sun in rich splendour ; Dhanāśa in ownership ; and further as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects.

(L. 44.) By this high-minded *Mahārāja* Prithivikoṅgaṇi, whose first name was Śrīpuruṣa ; whose arm acted as *Śēṣha* in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind ; the inner of whose palaces resounded with the noises of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the Chalukya family and was named Vijayamahādēvi.

(L. 49.) His son, whose greatness is always accompanied by the three constituents of power ; who is an adept in all *śāstras* ; whose behaviour in riding elephants and horses is praised by those intent on it ; whose fame is celebrated in the world ; who is wealthy, a hero, and proud ; whose power is well-known ; who is the abode of the fortune of kings ; who crushes the realm of his foes, the beloved king Vijayāditya is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans. Moreover,—

(L. 53.) His splendour being lovely like the lotus ; full of excellent liberality ; with authority in the world, he shines like the sun (whose light is agreeable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish.

(L. 54.) And he dwells in the excellent town Āsandi. In the thirtieth year of the increasing victorious rule, the *śaka*¹ rice field to the north-west of the big alab below the northern corner of the tank near Satprasāda, and a rice-field on which six *kaṇḍakas*² can be sown, below the southern corner of that tank, and a . . . and a house was given, with libations of water to the member of the Hārita (Hārīti) *gōtra* and the Taittiriya *charaṇa*, living in Vēthvulu (?) viz., Sōmaśarman, whose other name is Yuddhakāraṇiga, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of Nāgaśarman, the son of Dharmaśarman. [Follow two of the customary imprecatory verses]

(L. 62.) Ōm. He takes all the exemption made by the illustrious Śādhaka.—S. K.]

¹ Perhaps the same as *śaka*, a certain pot-herb.

² According to Kittel's Dictionary a *kaṇḍaka* is equivalent to 20 to 28 maunds.

No. 11.—KINSARIYA INSCRIPTION OF DADHICHIKA (DAHIYA) CHACHCHA,
(VIKRAMA) SAMVAT 1056.

By PANDIT RAMAKARNA, JODHPUR.

This inscription was discovered in a temple dedicated to the goddess Kāvīyā *mātā* and situated on the summit of a hill in the vicinity of a village named Kīnsariyā,¹ 4 miles north of Parbatsar, the principal town of the district of the same name in the Jodhpur State. It is incised on a stone fixed in the wall of the *sabhāmaṇḍapa*. The inscription is edited from two estampages kindly supplied by Mr. D. R. Bhāṇḍārkar, Superintendent, Archaeological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1' 10½" broad by 11½" high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters *n*, *a*, *kṛi*, *ś*, *kaś*, and *kh* are exactly identical with those of the Bījapur inscription of the Rāshtrakūṭa prince Dhavala. Attention may be drawn to the somewhat archaic form of *a* occurring for instance in *sa-chīttira-kriyaś* in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following *r* have been invariably doubled; (2) rules of *para-savarāḥ* have not been observed in their entirety; (3) the sign for *r* is also used for *b*; (4) *y* has been wrongly doubled in *yyādha* (1.3). It is worthy of note that the letter *khā* has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyanī (v. 3) and (3) Kālī (v. 4-5). Verse 6 bestows praise on the Chāhamāna race. There lived a prince named Vākpatirāja (v. 7) who, as we know from a copper-plate grant of V.S. 1218,² ruled over Śāktambharī (Śāmbhar). Verse 8 is in praise of Vākpati, but contains nothing historical. He was succeeded by his son Śimharāja (vs. 9-10) who is spoken of as *asya-śāstra-guktāś*, which expression probably here means that he was well versed in Logic. From Śimharāja sprang Durlabharāja (v. 11) who earned the epithet of Durlabhyamēru, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called Āśōṣittana (perhaps Rāśōṣittana). Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichika, which, no doubt, is the same as *Dahiya* of line 22. In this race there was a person named Māghanaḍa (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was Māsaṭa (v. 16). He was succeeded by his son Vairisimha (v. 17-18). His wife was Dundā (v. 19). From him sprang Chachcha (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of *dharma* or religion. Then in verse 23 we are told that he built "this" temple of Bhavāni, "this," of course, referring to the edifice where the inscription is engraved. Chachcha had two sons named Yaśāhpushṭa and Uddharapa (v. 24). Verse 25 expresses a wish for the permanence of the temple. The *prastāvi* was composed by a Gaṇḍa Kīyaśtha named Mahādēva, son of Śrī-Kalya, who was a poet (v. 26). The date of the inscription given in line 22 is the end of the bright fortnight of Vaiśākha of V.S. 1056. As this line has been injured, a

¹ This village was formerly known by the name of *Siṣākaṇḍiyā*, as we have been informed by Mātā Nāgaī, an old chronicler of Mīrwār.

² *Ep. Ind.*, Vol. IX, p. 68.

few words only can be read out, of which *kulaṁ Dahiyakaṁ jātaṁ* are clear enough; but no sense can be made out from the rest. The line following, i.e. the last line, is well nigh illegible.

We thus see that the inscription belongs to the reign of a prince called Chachcha, and that he was a feudatory of Durlabharāja of the imperial Chāhamāna dynasty reigning at Sāmbhar. It deserves to be repeated that Chachcha is spoken of as belonging to the Dadhichika dynasty, which is also called Dahiyaka. It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājput. The following remarks regarding the Dahiyās may be quoted from the Mārwar Census Report¹ of 1891:—

"Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Rāthōra. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bāli, Jaswantpurā, Pālī, Siwāna, Sānchōr and Mallāni. They observe widow marriage and they are not regarded as of equal position with other Rājputās."

But a detailed and more reliable account of this clan is contained in Mātā Nēpaī's chronicle, a summary of which will not here be out of place:—

The original seat of the Dahiyā Rājputās is reported to be a fortress named Thālner situated on the banks of the Gōdāvari near modern Nāsik, whence they migrated into Mārwar. In the Ajmēr province they held the following places, (1) the Dēcāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghaṭiyālī, (3) Harsar, and (4) Mārōṭ also called Vilānavāṭī. All the four villages lie in the north-eastern part of Mārwar. They also owned villages in the south-western part as well, viz. Jālōr and Sānchōr.² Sānchōr is said to have been conquered by Vijayaśi with the aid of an ally, the Vāghelā Mahirāvapa (sister's son of Vijairāja), from the Dahiyā Vijairāja in S. 1142. This event is recorded in a verse quoted below:—

धरा धूण धकचाल, कीध दहिया दहवहै ।

सवदी सवलां साल, प्राण मेवास पहदै ॥

आलण सुत विजयसी, वंस आसराव प्रागवड़ ।

खाग त्वाग खचवाट, सरण विजै पंजर सीहड़ ॥

चहुवाण राव चौरंग अचल, नरानाह अणभंग नर ।

धू मेर सेस जां लग अचल, ताम राज साचोर धर ॥ १ ॥

Mātā Nēpaī also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōṭ. He mentions Dadhichika as one of their ancestors and specifies their names as follows from the 26th prince onwards:—

No. 27 Rāha Rāpō (who inhabited Rōhaṭī), No. 28 Kaḍava Rāpō. No. 29 Kirataśī Rāpō. No. 30 Vairasi Rāpō. No. 31 Chācha Rāpō (who raised a temple on a hill in the village of Sīpahāḍiyā). No. 32 Anarī Uddharapa (who ruled over Parbatsar and Mārōṭ).

It will be seen that the names Vairasi, Chācha, Uddharapa of this list (Nos. 30-32) exactly correspond to Vairasimha, Chachecha, and Uddharapa of our inscription. The list, however,

¹ Vol. III, p. 17, Hindi volume.

² There are several villages which are, collectively, still called Dahiyāpattī, as districts of Mārōṭ and Parbatsar are called Gōdāṭī (on account of their having been held by Gaudas) and districts to the north of Jādhpur are called Indāvāṭī (owing to their having formerly been ruled by Indā Rājputās). This name Dahiyāpattī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.

gives Kiratasi as the name of Vairasi's father, whereas he is called Mēghanāda in our inscription. But there is nothing to preclude the supposition that Mēghanāda and Kiratasi (Kirtisimha) were two names of one and the same prince, as instances are not wanting of kings known by more than one name. Chācha Rāṣa, as we have just seen, is described in Mātā Nāṣa's chronicle as having built a temple on a hill in the village of Sīpahāḍiyā, which seems to be an old name of Kipsariyā. The epithet Anarī, which is coupled with Uddharāṇa, appears to be a corruption of *anamra*, meaning "unbending." He was succeeded by Jagadhara Rāvata, who ruled over Parbatsar. He constructed a temple, dug a step-well and a well in village Maṇḍala, 2 miles from Parbatsar. His second son was Vilhaṇa, who wielded sway over the whole district of Mārōṭ, which is, up to the present day, called Vilāṇavāṭi. He used to reside in the village of Dūpārā situated on a hill and 4 miles from Mārōṭ, where an old fort and a tank still exist. Some Dahiyās are still called Dūpārā-Dahiyās after this village. Of the succeeding generations, Bibo (No. 34) constructed a tank called Bibāsar in Parbatsar, and Hamira (No. 35) was a great warrior. His deeds are beautifully described in the following verses:—

महाकाल जमजाल जोधार जैमल्लरी, काल्हरी कथन संसार कहियौ ।
दुरत पतसाहरे साल श्री दूदड़ौ, दूदड़ा तणै उर साल दहियौ ॥१॥
निवड़ भड़ निडर नरनाह नरवहरी, सकज भड़ स्वामरौ काम सधीर ।
हियै पतसाह साल हाडो हुवो, हियै हाडातणै साल हमीर ॥२॥
आवरत कहर असवार आखाडसिध, काम पहचाह इधकार कीयौ ।
दूदड़ै दूठ पतसाह श्रीमुख दियौ, दुरत दूदा उर साल दहियौ ॥३॥

There is a number of *pāṭis* or figures of *satīs* in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epitaph in the form of an inscription, dated V. S. 1300, of Vikrama, son of Kirtisimha Dahiyā:—

संवत् १३०० ज्येष्ठ सुदि १३, सोमदिने रा श्री दधि कीर्त्तसी(कीर्त्ति-
सिंह) सुत रा श्री विक्रम(विक्रम) राज्ञी-नाहलदेविसहितो(तः) स्वर्गलोके
गतः*] रा श्री पुत्र जगधरेन(ण) पिता माता अर्थे (मातापित्रोरर्थे)
क(का)रापितः । सु(शु)भं भवतु ॥ मंगलं महा

This shows that Dahiyās held this part of the country for nearly 300 years, i.e. up to 1300 V.S. The use of the letter *vā* (which is but an abbreviation of *rāja*) before Kirtisimha and the word queen (*rājñī*) for his wife shows that Kirtisimha was a ruling prince and not an *ādā*¹ Rājput. The Dahiyā kings mentioned in our inscription were chieftains, no doubt feudatory to the Chāhamāna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V.S. 1272 discovered in Mangalāpa in the Mārōṭ district:—

दधीचवंशे महामंडलेखर श्रीकदुवराजदेवपुत्र श्रीपदमसीहदेवसुत महाराज-
पुत्र श्री जयतस्य(सिंह)

The inscription refers itself to the reign of *śrī-Rolapa-dēva*, (lord) of Raṇastambhapura or Raṇthambhōr, and records some arrangements made in connection with a step-well. In this

¹ A Rājput is called an *ādā* as distinguished from a *jāgirdār*. An *ādā* Rājput is thus one who owns no *jāgir* and is for that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasirūha is spoken of as *mahārājaputra* and his fore-father Kaduvarājadēva as *māhāmaṇḍalēstara*, which shows that originally the Dahiyās were certainly of higher rank than *aḍa* Rājapāts, to which position they have now sunk.

TEXT.

- 1¹ द ध . . .
 सुक्ता रक्तमांसाभ्यां पाद नदयाधि . . .
 . . . [२*] — — — — — — — — — — — — — — —
 — — — पत्तेवहाविद्धि — — —
- 2 — — — — — रक्ता मुनीन्द्रैर्बानारूपा सा[स्तु देवी] सुदे वः ॥
 [२*] 'यामाराध्य विधानतो व(व)हुविधां सिद्धिं गताः साधका
 यत्पादस्मर[णा]द[निष्टच]रणा नश्यन्ति — — द्विषः । — — — न
 तयोः स्फुर — — —
- 3 सा यस्याः प्रसादात्सतां सा सर्वार्थविभूतिदा भगवती कात्यायनी पातु
 वः ॥ [३*] 'दुर्योधान्धकस्योष'बुद्धविधुरक्रोधज्वलच्छूलभ्रविषिष्टोरुललाटपट्ट-
 विगलत्सखेदवारि — — । प्रोद्धता निध[नाय या] — —
- 4 पुरा देवदुहां प्रस्फुरत्कालासिकपालशूलशव(व)ला काली श्रिये सास्तु
 वः ॥ [४*] 'व्र(व्र)ह्माण्डं भ्रश्यदिन्दूणगुपुटघटितच्छिद्रमाधाय पाणौ
 नध्वा' नामेन्दुनध्वा' गणपतिरदनोहामकोणाभि[धातैः] ।] — — —
- 5 इहासप्रकटितविकटस्रष्टदंष्ट्राकराला काली कल्पांतकाले निजविजयमहाडि-
 ण्डिमं वादयन्ती ॥ ६ ॥ [५*] 'यो हवो न च वर्धितः शुचिरपि ज्येष्ठो
 न तापात्तिक्तत्वन्मूलोपि वृषानुगो धृतधनुः — —
- 6 सच्चिन्मयः । पृथ्वीभूतभवो न गोपरतये सेव्योप्यविद्यान्तये सोयं नन्दतु
 चाहमाननृपतिप्रख्यातवंशश्चिरं । [६*] 'एतस्मिन्नसमाप्तविक्रमरसज्ञासप्रण-
 श्य[द्विपु]त्रातश्रीकचकर्षणैकरसिक[प्रो]-
- 7 युक्तपाणिद्वयः । श्रीमान्वाक्कृतिराजनामनृपतिर्नम्रारिमौलिर्गलम्बालादुर्जलिता-
 लिजालजटिलीभूता[ङ्घ्रि]पीठोभवत् ॥ [७*] 'यस्य प्रस्थानकाले तरलतर-
 चलत्वसिसंघातपा[तप्रोत्खाता] — —
- 8 शुश्रूषितदिवसकृधामधूमीकृताश' । याचाप्रारंभभंगप्रवणजलधराभ्यागमभ्यांतिमा-
 द्यन्मुन्धस्त्रीणामवापुः सरभसमरयो निर्भरालिङ्गना[नि] ॥ [८*] सख्यंगतिः
 कृतनयो नयसूचयुक्तः [श्री-]

¹ Metre: Anuṣṭubh.² Read 'जयोष'.³ Read 'नदया'.⁴ Metre: Vasantatilakā.⁵ Metre: Śālinī.⁶ Metre: Śrīmadbhārā.⁷ Supply 'दधरे'⁸ Metre: Śārdūlavikrīḍita.⁹ Read 'नडा'.¹⁰ Read 'जहाम'.

- 9 सिद्धराज¹ इति तस्य सुतो व(व)भूव । प्राप्तैकवि० पुषं [विमलालुरा-
गं²] सिद्धव्रज³ निजगुणैरिह यो जहास ॥ [८*] ⁴सृष्टाः सृष्टिकृता
[च]येन भगवन्चोणोभूतः स्नातले मांघा[त]प्रसुखाः प्रसि[ह] ० ० —⁵
- 10 नूनं त्वयानेकशः । तेषामीत्किमु कचिदीदृगतुलैः श्राप्यो गुणैर्भूपतिः कीर्तिः
प्रष्टुमिव प्रजापतिमगाद्यस्येति तद्वाम किं ॥ [१०*] ⁶ततोभवदुज्जभराज-
नामा सुनुर्विरस्तोदतराजरा[जिः]
- 11 परैरनुज[हि]तशासनत्वादुर्द्ध्वमेवं यमिहामनन्ति ॥ [११*] ⁷[प्राज्ञेया-
वलयं] गतानि नलिनीपद्माणि दावाम्बिना निर्हन्वा धरणीरुहोपि विरला-
स्तेषामिदानीं वरः । इत्थं प्रावरणे निषिष्ट ० ० रे — ०
- 12 शोकाकुलैरासोशितनमंडलस्य परितस्तदैरिदारैर्वनि⁸ ॥ [१२*] ⁹पामीदक्ष
सुनिर्दधीचिरिति यः स्वास्थोऽपि स्वर्गिणा स्वास्थाय¹⁰ प्रवितीर्णवान्प्रहरण-
प्राप्त्यर्थमभ्यर्थितः । तत्तंतानभुवां पुरा जय[गुण]-
- 13 श्रेणीभूतां भूसूतां तवाश्वे¹¹ दधीचिकति¹² विदितो वंशः प्रसिद्धिगमिः ॥ [१३*]
¹³स[सुब]तिधरः श्रीमान्शमितारिदवद्युतिः¹⁴ । मेघनादो जनानन्दो तस्मि-
न्मेघ इवाभवत् ॥ [१४*] ¹⁵नृत्तलसिमहसनिहुरचुरप्रोक्षेखितेषु
- 14 चरलीलालान्धुरुक्षेचितेषु समरक्षेत्रेष्वश्वकोवपत् । यः [स्वच्छन्द]विदारित-
दिपघटाकुम्भस्त्रप्रोच्छलत्प्राप्त्येयामलमौक्तिकानि व(व)दृशो वी(वी)जानि कीर्त्त-
रिव ॥ [१५*] ¹⁶तस्मासीन्मासटानाञ्चो
- 15 प्रवी¹⁷ हेतुः कुलस्थितेः । इन्द्राणीव महेन्द्रस्य लक्ष्मीर्लक्ष्मीपतेरिव ॥ [१६*]
¹⁸तस्मात्समभूदसमसत्त्वगुणोपपन्नः¹⁹ श्रीवैरिसिन्धु²⁰ इति संयति सत्त्वकीर्तिः ।
यो वैरिर्कुंजरघटाघनकुम्भपीठान्या-
- 16 घाटयन्स्फुटमगीयत सि[ह] एव ॥ [१७*] ²¹प्रयच्छतापि सर्वस्वमर्थिभ्यो
येन संयुगे । न दत्तं द्विषतां पृष्ठं महाविजयतृणया ॥ [१८*] ²²स
गृह्णात्प्रमथन्मस्य सम्यक्कालनलालसः । दुन्दुष्यां गृहिणीं प्राप [वि]-
- 17 धिवहन्मचारिणी ॥ [१९*] ²³चक्षनामा सुतस्तस्याः²⁴ सत्त्वत्यागगुणान्वितः ।
स्वर्धन्या इव गांगेयः सत्त्वव्रतपरोभवत् ॥ [२०*] ²⁵च्छिरातनच्चित्रपुलालय-
क्रमश्चमप्रवीणचतुरः कुशाक्षये²⁶ । अम्बासुधारा-

¹ Read सिद्धराज.² Supply 'वससी'.³ Read स्वास्थाय.⁴ Metre: Anushtubh.⁵ Metre: Vasantatilaka.⁶ Read सस.⁷ Read सिद्धव्रज.⁸ Metre: Upajati.⁹ Read तवाश्वेव.¹⁰ Read श्रीमाञ्जनि.¹¹ Read 'सत्त्व'.¹² Metre: Varhaastha; read चिरा.¹³ Metre: Sāndhāvikrīḍita.¹⁴ Read 'वने'.¹⁵ Read 'चिकेति'.¹⁶ Read प्रवी.¹⁷ Read 'सिद्ध'.¹⁸ Read कुशाक्षये.

- 18 सु गतीकृतार्त्ततसुरंगनायचरतां जगाम यः ॥ [२१*] 'अप[त्वाद्या]
लोके सकलविषया दुःखविषयाः' चितापायः कायः प्रकृतिचपला यौवन-
कला । अचिन्त्यापक्षपट्टिदि [वि] ७ ७ —
- 19 वेत्थ विधिवन्मृणामेको धर्माः परमिह परचापि सुखदः ॥ [२२*] 'इत्या-
कलय सकलं चपलस्वभावं त्रेयस्करं सुकृतमेव परं विचिन्त्य । कैलास-
शैलशिखराकृति तेन सौध[मेत] ७ — ७
- 20 त शुभं भवनं भवान्याः ॥ [२३*] 'यमः पुष्ट इति ख्यातस्तस्य पुत्रो
यशोनिधिः । अभूदुत्तुतगोत्रत्वाद्दीमानुहरणीपरः ॥ [२४*] 'यावच्छांकायकलं
शिरसीश्वरस्य यावच्चभस्तल ७ — ७ ७ —
- 21 विवस्त्रान् । यादृच्छर्मांश्चमुखेषु^१ वसन्ति वेदास्ताव[त्तका]स्तु गृहमेतदिहाम्बि-
(म्बि)कायाः ॥ [२५*] 'गौडकायस्त्वय्येभूच्छ्रीकण्ठो नाम सत्कविः । सुतु-
स्तस्य महादेवः प्रगप्ति^२ ७ ७ — ७ — ॥ [२६*]
- 22 संवत् १०५६ वैशाख सुदि^३ अष्टमतीया[यां] रवौ[?]
यो विदधे व कुलं दहियकं वातं
.
- 23 मस्तोडामल स्त दी
.

No. 12.—NAMMURU GRANT OF AMMARAJA II.

By PROFESSOR E. HULTSCH, PH.D., HALLE (SAALE).

Ink-impressions of this inscription were sent to me by Rao Sahib H. Krishna Sastri, who had received the original plates from Mr. G. V. Appa Rao, B.A., of Visianagram.

As Mr. Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly 4½" by 9½". The ring is ½" in thickness, and the circular seal 2½" in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a bear, a crescent, and an elephant-goad in a line, below them the legend *śrī-Tribhuvanāśhaka*, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The *jihvāmālīya* occurs once (line 29), and the *upadhānāya* five times (ll. 6, 20 [twice], 23 [twice]); it is identical in shape with the

¹ Metre: Śikharīṣi.² Read "विषयादिता"³ Supply "समता"⁴ Metre: Śikharīṣi.⁵ Supply "द्वारच".⁶ Metre: Anuśṭubh.⁷ Metre: Vamśāṣṭakā.⁸ Read "सुमुख"⁹ Supply अदवादिनाम्¹⁰ Read "चवद"

Telugu *r* of *-Kaṇḍervāḍi-* (l. 21). A final form of *n* is employed in ll. 7, 11, 30 (wrongly for *m*)¹, and one of *m* in ll. 4, 5, 9, 29, 32. The length of *i* is generally marked by a point in the centre of the circle which represents the secondary form of *i*. The superscribed *r*, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll. 15, 18).

The language of the inscription is Sanskrit, prose and verse : five verses are inserted in the panegyric introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in ll. 27-28 is in a mixture of Sanskrit and Telugu.

The record opens with the usual² genealogy of the Eastern Chālukya family (l. 4) from Kubja-Vishṇuvarḍhana to Ammarāja II. (l. 19). Vijayāditya II. surnamed *Narēndramrigarāja* is stated in verse 1 (l. 9) to have reigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II. allots to him a reign of forty-eight years.³ Verse 2 (ll. 13-16) reports that Bhima II., the younger brother of Ammarāja I. by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve years. The three next verses praise Amma II., his son by Lōkamahādēvi (v. 3), in general terms. The two first of these verses are already known from other inscriptions; the third (v. 5) contains the following fanciful statement :—

"While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers."

ll. 19-26 record that "he who bore the glorious surname Ammarāja (II.), *Samastabhūva-sāhaya*, the glorious Vijayāditya (VI.) *Mahārājadhīraja-Paramāśvara Paramabhāṭṭaraka*, the very pious one," informs the inhabitants of the Gudla-Kaṇḍervāḍi district (*viśaya*) that, at the occasion of a winter-solstice (*uttarāyana*, l. 25), he has granted a field in the village named *Nammūru* to the learned Vishṇuśarma, who resided at Gōraṇḍa and was the son of Chāṣṇyaśarma and the grandson of Vishṇuśarma of the Kāśyapa *gōtra*. The field lay to the east of the village and required as seed twelve *khaṇḍikā*s of grain (*kōḍrava*)⁴ by the royal measure (l. 26).

The boundaries of the field are specified in ll. 27-28 :— "In the east the boundary (is) a pond with a demarcation stone⁵. In the south the boundary (is) the very boundary of the *pannāsa*⁶ of Pandi-Peddēri. In the west, the eastern boundary of Kroppāru. In the north, the *Indala-guṇḍa*."⁷

I am unable to identify any of the localities mentioned in this grant. With the district of Gudla-Kaṇḍervāḍi may be compared Kaṇḍervāḍi-*viśaya*, Uttara-Kaṇḍervāḍi-*viśaya*, and Dōḍḍi-Kaṇḍravāḍi in other inscriptions of the Telugu country.⁸

¹ Above, Vol. IX, p. 51, text line 12 f., and p. 53, note 1.

² See above, Vol. V, p. 121, note 14; *Jak. Ant.*, Vol. XIII, p. 350, text line 27; and the Sanskrit and Telugu dictionaries, s. v. *kōḍrava*.

³ Cf. above, Vol. IX, p. 54, text lines 58 and 59.

⁴ See above, Vol. V, p. 141, note 8.

⁵ Rao Sahib Krishna Śastri explains this by 'the pond of *śada* (or *śu*) trees.' Cf. *śu* 'a tree called *kāśanaśu* or *rōḷaśanaśu*,' in Brown's Telugu Dictionary.

⁶ See above, Vol. VI, p. 142.

ib.

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TEXT.¹*First Plate ; Second Side.*

- 1 ॐ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां
कौशीकिवरप्रसा[द]-²
- 2 लब्धराज्यानां³ मातृगणपरिपालितानां स्वामिमहासेनप्रादानुध्यायिना⁴ भगवन्ना-
रायणप्रसादस-
- 3 भासादितवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानामश्वमेधावश्वयज्ञानपवित्रीक-
तवपु-
- 4 धाम् चालुक्यानां कुलमलंकरिणो(ः)स्रत्वाश्रयवक्त्रमेन्द्रस्य भात[1*] कुलविष्णुवर्धनो
5 ष्टादश वर्षाणि⁵ वेंगीमण्डलमपालयत् ॥ तदात्मजो जयसिंहस्त्रयस्त्रिंशत्तम् ।
6 तदनुजेन्द्रराजनन्दनो विष्णुवर्धनो नव ॥ तत्सनुसंगितु[व*]राज५पंचविंशति-
[म्*] । त-
- 7 त्रुवो जयसिंहस्त्रयोदश । त[द]वरज[:*] कौकिलिष्यस्मासान् ॥ तस्य
ज्येष्ठो भात[1*] विष्णुवर्धनस्तसु-
- 8 स्वाश्वस्तत्रिंशत्⁶ वर्षाणि । तत्रुवो विजयादित्यभट्ट[1*]रकोष्टादश । तत्सुतो
विष्णुवर्धनषट्त्रिंश-
- 9 तम् । नरेन्द्रमगराजाख्यो मगराजपराक्रमः [1*] विजयादित्यभूपालः⁷ चत्वारिं-
शत्समाश्रमः । [१*]

Second Plate ; First Side.

- 10 तत्तनय[:*] कलिविष्णुवर्धनोध्य[धं*]वर्ष । तत्तनुजो विजयादित्यचतुश्चत्वारिं-
शत् । तद्भातुत्वि-¹⁰
- 11 क्रमादित्यस्य तनयश्चालुक्यभीमभूपालस्त्रिंशत् । तत्रुवो विजयादित्यष्यस्मासान् । तस्य
12 सनुरम्भराजस्त । तदनन्तरन्तालपराजो मासमेकं । तमुच्चात्य चालुक्यभीमभूपाला-
13 त्मजो विक्रमादित्यसंवत्सरं । तदनु तालपराजात्मजो युद्धमज्ञस्त । वृत्तं [1*]
तन्दे-
- 14 शान्तिर्नामय्य प्रथितमतितरामम्भराजानुजन्मा धीरो द्वैमातुरोत्थिद्विजमुनिवजिताना-¹¹
- 15 यदीनान्धबन्धुः [1*] बन्धूनां कामधेनुर्विजमुजविजितारातिभूपालवर्मा[:*] स्वर्गं
वप्सीव भीम-
- 16 क्षितिपतिरभुवनगद्गादशब्दानि धात्रीं । [२*] तस्य शशिमेलिमूर्तिरुमासमाना-
कृते[:*]¹² कुमारसमानः [1*] लोकमहा-

¹ From ink-impressions supplied by Rao Sahib H. Krishna Sastri.² Read कौशीकी°.³ Read °राज्यानां.⁴ Read °ध्यायिनां.⁵ Read °वर्षा.⁶ This doubling of व is prohibited by Pāṇini, VIII. 4. 49.⁷ Read तत्सनुसंगितु°.⁸ Read °वायु स्रव°.⁹ Read °पालक्या°.¹⁰ Read °तुत्वि°.¹¹ Read °तुरीजि°.¹² Read शशिनौलिमूर्तिरुमा°.

- 17 देवा यस्यमभवदरितुपतिहृदयवनदवदहनः । [१^{*}] यस्मिन्मासति^१ राजनि
परिपन्नानेकसस्यसं-^२
18 पञ्चाली [१^{*}] सततपयोधेनुरभीर्निरितिरपरस्मिरस्तचोरो^३ देशः [॥ ४^{*}] यस्मिन्त्र-
जति महीशे बहिरुद्याना-

Second Plate; Second Side.

- 19 वलोकनार्थं [भी]ताः [१^{*}] तद्विन्देशाधोशा दिगन्ति मणिकनकहयगजेन्द्र-
पतति^४ । [५^{*}] श्रीमदम्भराज[१^{*}]भिधान-
20 समस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर^५परमभट्टारक^६पर-
21 मत्रछात्री गुदककण्ठे^७वाडिविषयनिवासिनी राट्टकूटप्रमुखान्कुटुंबिनस्त्रमाज्ञयेत्य-
22 माज्ञापयति ॥ विशुद्धतरकाश्रपगोवप्रसूतस्व सकलकलागमकुशल-
23 स्व श्रीविष्णुशर्मण^८पौत्राय मनुमतचरितनिरतस्व साम्यनशर्मणो^९पुत्राय^{१०}ने-
24 रण्डवास्तव्याय वेदवेदांगपारगाय षट्कर्मनिरताय स्वामिभक्ताय सदन-
25 छानपराय विष्णुशर्मणे सर्व्वकरपरिहारसुदकपूर्व्वसुत्तरायणनिमित्तेन नम्यु-
ना[म^{*}]-
26 ग्रामपूर्व्वस्थान्दिशि राजमानिन द्वादशखण्डिकाकोट्टवावापं चेतमस्त्राभिर्दत्त-
मिति ॥ अस्य
27 चेतस्त्रावधयः । पूर्व्वतः स्थापितशिलागुण्ड सीम ॥ दक्षिणतः पन्दिपेहेरि-
पन्नस[सि]^{११}।

Third Plate; First Side.

- २८ मेव सीम ॥ पश्चिमतः क्रोण्टि तूर्पुसीम ॥ उत्तरतः ईन्दुलगुण्ड ॥
एतेषामग्रध्वज-
29 त्ति^{१२} चेतम् । अस्योपरि न केनचिद्वाधा कर्त्तव्या [१^{*}] यङ्गोति स
पंचमहापातको भवति । स्वद-
30 तां परदत्तां वा यो हरेत वसुन्धरान्^{१३} [१^{*}] षष्टिं वर्षसहस्राणां विष्टायां^{१४}
ज[१^{*}]यते क्त-
31 मिः । [१^{*}] बहुभिर्व्वसुधा दत्ता बहुभिद्यानुपालितं [१^{*}] यस्य यस्य
यदा भू-
32 मिस्तस्य तस्य तदा फलम् ॥ [७^{*}]

^१ Read यस्मिन्मासति.

^२ The *anuvāsa* stands at the beginning of the next line.

^३ Read "निरिति".

^४ Read "शर्मणः पुत्राय

^५ Read "वर्ष".

^६ Read विष्टायां.

^७ Read perhaps "पदातीन्.

^८ Read "सीमेन.

^९ Read वसुन्धरान्.

No. 13.—NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

By PROFESSOR PADMANATHA BHATTACHARYA VIDYAVINODA, M.A., GAUHATI.

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhaṇḍa, Sylhet, while levelling down a mound for making a buffalo-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a ladle. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, B.A. of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Parishada at Rangpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarūpa Anusandhāna Samiti (Historical Research Society) at Gauhati, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.¹

The grant was issued by Bhāskaravarman, king of Kāmarūpa, whom we have hitherto known from two different sources, the *Harshacharita* of Bāṇabhaṭṭa and the *Hsi-Yü-chi* of Yuan Chwang, who paid a visit to the capital of Bhāskaravarman in 643 A.D. while on pilgrimage in India. It was issued from his camp at Karpasuvarga. Two main problems present themselves before us at the outset, (1) How and when Karpasuvarga, which is found separately mentioned in Yuan Chwang's book, came under the sway of Bhāskaravarman, and (2) Whether or not Sylhet formed part of the kingdom of Kāmarūpa, and, if not, how the plates could be found in a place within the district of Sylhet.

But before taking up these points we must first of all ascertain the locality of Karpasuvarga. This is a matter in which Doctors are found to disagree; but as it has been fully discussed in Mr. Watters' Yuan Chwang², and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further.

The kingdom of Karpasuvarga was contiguous with the kingdom of Kāmarūpa, and as Yuan Chwang reached Karpasuvarga travelling south-east from Paṇḍravardhana, and Kāmarūpa travelling east from Paṇḍravardhana, Karpasuvarga was consequently south of Kāmarūpa, and in the map attached to Mr. Watters' Yuan Chwang, it has been shown south-west of Kāmarūpa. Yuan Chwang mentions Śaśāṅka as the late king of Karpasuvarga, and in the *Harshacharita* of Bāṇa, the same king has been designated as king of Gauḍa (i.e. Paṇḍravardhana). Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Śaśaviśvara (Thāpāsar) by killing his elder brother Rājyavardhana in a rather treacherous way, and Bhāskaravarman, the king of Kāmarūpa, being the ruler of a neighbouring territory, was in constant dread of Śaśāṅka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, inimically disposed towards one and the same third power, should become friendly to each other; and so we find, in the *Harshacharita*, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhāskaravarman approached Harsha with valuable presents in order to win the friendship of the great monarch. Although the two monarchs were thus united in a bond of friendship almost at the commencement of the reign

¹ See the Bengali Journal *Bijayā*, Vol. i, pp. 625 ff.² *Ibid* Vol. II, pp. 191-193.

of Harsha (about 606 A.D.), they could do no material injury to the king of Karpasuvārṇa, for a very long time afterwards we find Śaśāṅka in power, in 619 A.D.¹ Nor did Śaśāṅka die in battle. Yuan Chwang, who paid a visit to Karpasuvārṇa, believed that Śaśāṅka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha. After the death of Śaśāṅka his kingdom must have passed into the hands of Harsha, who was then in the zenith of his power. Yuan Chwang in the description of his visit to Karpasuvārṇa does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karpasuvārṇa. As a matter of fact Bhāskara, who survived his great friend Harsha, rendered valuable assistance to the powerful Chinese invader Wang-hien-tai (in 648-49 A.D.) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise. We may assume that Bhāskaravarman was rewarded with the possession of Karpasuvārṇa, and it may be that in commemoration of his triumphant entry into the capital of Karpasuvārṇa this shrewd king of Kāmarūpa made this grant of land to a Brāhman of the locality.

The original copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself. The fractured, bent and defaced seal²—which was apparently not renewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressly stated in the last verse.

Let us now take up the second point, whether Sylhet formed part of Bhāskaravarman's territory, and if not, how the plates could be found there. This question would not have arisen at all if the inscription were complete; unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brāhmaṇ who got the grant. If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kāmarūpa during the 7th century A.D. when Bhāskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place. As we have already said, the grant, issued from the camp Karpasuvārṇa, must have related to a locality within the jurisdiction of that territory.³

The fact that the copper plates have been found in Sylhet does not prove that the land must have belonged to that district. The copper plates inscribed under the orders of Vaidyadeva, king of Kāmarūpa,⁴ were found in Kamanli near Benares City, and the plates now under consideration can have been similarly transferred. The loss of the third plate is also remarkable; the three existing plates have been found tightly fastened by the ring, so that the loss of the missing plate must have occurred before the existing ones could have come over to the place they have been found in. Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

¹ See the Ganjam copper-plate inscriptions of the Gupta year 300, *Ep. Ind.*, Vol. VI, pp. 143 ff.

² The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kāmarūpa, who claimed descent from Naraka and Bhagadatta.

³ There is an internal evidence in support of this. In the incomplete description of the boundaries of the land granted we have the mention of Gaṅgikā in three out of the five sides, and this term occurs, in another inscription (*viz.*, Dharmapāla's copper plate grant, *Ep. Ind.*, Vol. IV, pp. 343 ff.) which relates to the same locality, *i.e.* Northern Bengal, where even now the word *gāngikā* is used to denote a dried river bed.

⁴ *Ibid.* *Ep. Ind.*, Vol. II, pp. 347 ff.

occurred subsequent to Bhāskara's time—, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place.

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhāskaravarman, belonged politically to Kāmarūpa. Several considerations lead me to this conclusion :—

1. While travelling in India, Yuan Chwang went from Kāmarūpa southwards to Samatata, and before turning back from Samatata, he got information of certain regions one of which was Shihlichatolo. This has been taken to mean Śrikshatra, and Mr. Watters and Mr. Vincent A. Smith have taken great pains to localize it,¹ but our Bengali writers of historical books have found no difficulty in identifying Shihlichatolo with Śrihaṭṭa. In fact what the people whom Yuan Chwang consulted said was certainly Śrihaṭṭa, which the pilgrim heard as Śrikshatra and reproduced in his defective Chinese tongue as Shihlichatolo. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of Śrihaṭṭa, which is still used in Bengali, existed independently of the kingdom of Kāmarūpa in Yuan Chwang's and, consequently, in Bhāskaravarman's time.

2. The Sāmpradāyika Brāhmanas of Sylhet, who are said to have come from Mithilā, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A.D., and that the very locality where the plates have been found was allotted to those five Brāhmanas—and so the place was called *Pañchakhaṇḍa*. This event took place two years before Yuan Chwang heard of Shihlichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including *Pañchakhaṇḍa* the place of the find, belonged to the king of Tipperah at that period.

3. The name of Śrihaṭṭa has very curiously found its place in an inscription of a date prior to Bhāskaravarman, viz., in the *prastāvi*² of the temple of Lakkhā Maṇḍal at Madhā in the Jaunpur Bāwar district. Just on the top of the inscription, we read the word *Śrihaṭṭādhīśvarābhaya*, and although Dr. Bühler, who read the inscription and assigned to it a date about 600 A.D., was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date; they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A.D. there was a place called Śrihaṭṭa, which had its own *adhīśvaras* (lords).³

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra river, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kāmarūpa? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kāmarūpa, who is mentioned in the present grant as well as in other ancient copper plates. Let us examine if there is any basis of truth in these matters. It is stated in the *Yōginītantra* that Kāmarūpa extended from the Kāñchana mountain

¹ See Watter's *Yuan Chwang*, Vol. II, pp. 188-189, and p. 340. They identify it with the Tipperah district, the northern part whereof was formerly included in Sylhet. The headquarters of Tipperah is Comilla which is identifiable with *Kamalangka* of Yuan Chwang.

² See *Ep. Ind.*, Vol. I, pp. 10 ff.

³ [There is no indication that the words in question should be inserted anywhere in the inscription. The alphabet is certainly later than that of the *prastāvi*, and no inference can be drawn for the time about A. D. 600.—S. K.]

of Nepal up to the junction of the Brahmaputra, beginning from the Karatōyā up to the Dikkaravāsini, its boundaries being, to the north, the Kañjagiri; to the west, the Karatōyā, to the east, the Dikahu; to the south, the confluence of the Brahmaputra with the Lakshā.¹

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of Kāmākhyā (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the *Manu-Saṁhitā* of Āryāvarta, Brahmāvarta, etc. Moreover the boundary line given in the *Yōginītantra* does not stand the test of a close historical scrutiny. The *Yōginītantra* contains the name of Viśvasiṁha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Bahar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the *Yōginītantra* especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river *Kalota*² by name, and this can only be the Karatōyā of the *Yōginītantra*. Now from the fact that the western boundary of the *Tantra* coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the *Tantra* was also right with regard to the remaining boundaries, at least for the days of Bhāskaravarman.

As to the popular notion about Bhagadatta's place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kāmarūpa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in those spots and returned without gaining any permanent footing.

This explanation is also supported by the fact that even in the *Yōginītantra* the name *Śrihaṭṭa* occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precincts of Kāmarūpa.³

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kāmarūpa or Prāgjyōtiṣha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over Kāmarūpa from the middle of the fourth to the middle of the seventh century A.D. The names of the last five of them occur in the *Harshacharita*,⁴ and thus the one corroborates the other, although there are small literal

¹ *Nāpātasya Kāṣṇanādrin Brahmaputrasya saṁgamaḥ |*

Karatōyāḥ samāroḥḥya yāvat Dikaravāsinaḥ ||

uttarayāḥ Kañjagiriḥ Karatōyā tu paścimā |

tirthatīrthāḥ Dikahnuadī pūrcayāḥ, girikangakāḥ ||

dakṣiṇā Brahmaputrasya Lakṣhāyāḥ saṁgamaścaḥ ||

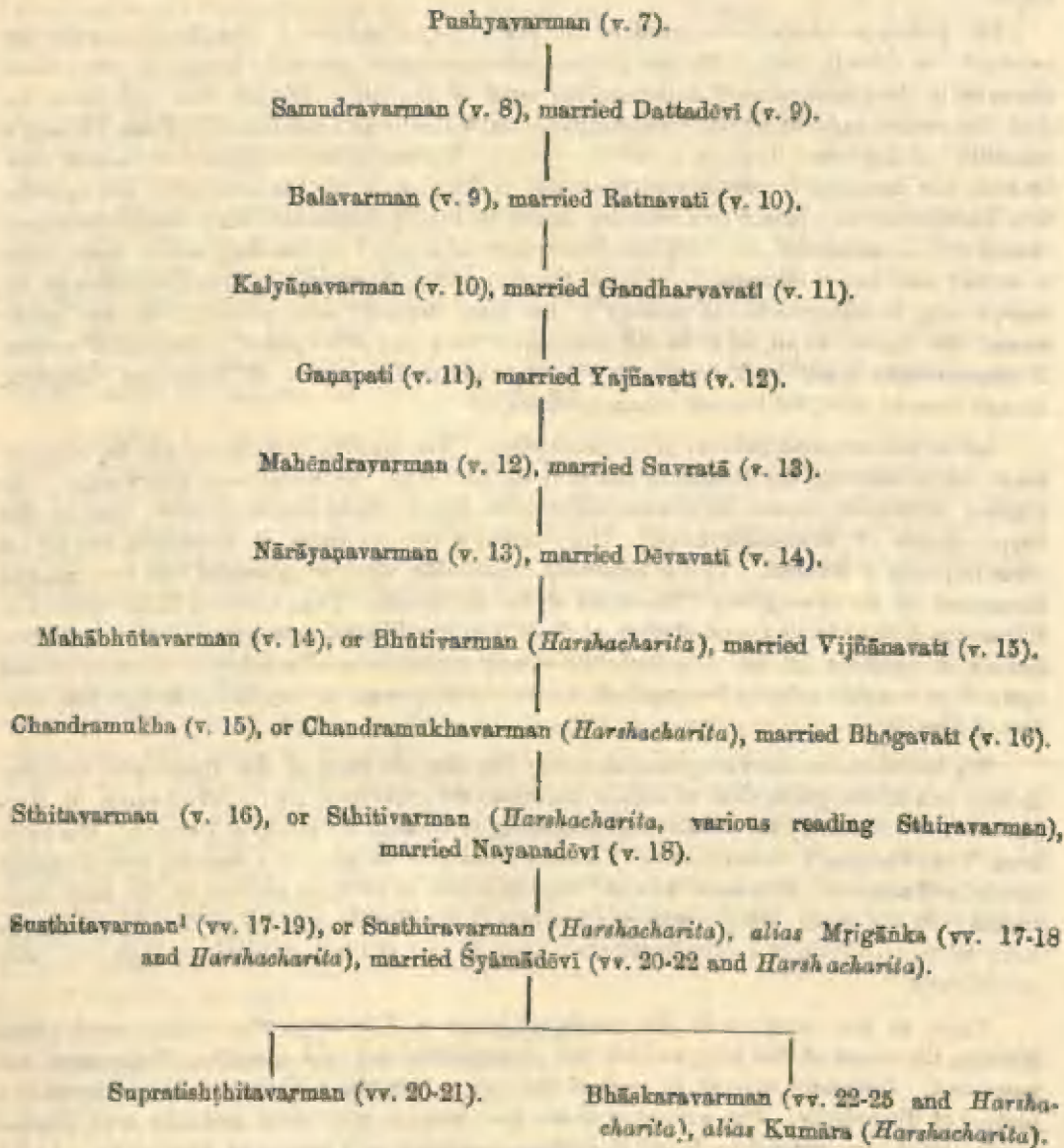
Kāmarūpa || khyātāḥ sarnadātrīṣha utchitāḥ || *Yōginītantra*, Paṭala XI.

² Mr. Walters commenting on this writes (Yuang Chwang, Vol. II, p. 187) "The river 'Kalota' of the Tang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view has not been rectified by his editors.

³ Although the people of Dacca, Mymensingh and even of Sylhet have resented the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kāmarūpa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoises, which the people of Western Bengal do not eat.

⁴ *Uchchhāṭa*, VII, p. 248, in the Nirṇaya Sagara Press edition, Bombay, 1892 and p. 296 in Führer's edition Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bāṇa or in the copies of the *Harshacharita*. The genealogy is given below :—



It is an instance of curious coincidence that the first name in this list should begin with *Pushya*, as the founders of two other very powerful dynasties had names beginning with the same word. Pushyamitra was the first king of the Śuṅga dynasty, and Pushyabhūti² was the name of the first royal ancestor of the great Harshavardhana. The second in the list also

¹ That the form *Susthitavarman* is the correct one is proved by its occurrence also in the Aṣṭad inscription of Ādityasena; see *Gupta Inscriptions*, p. 203.

² Dr. Bühler in accounting for the name of Pushyabhūti, *Ep. Ind.*, Vol. I, p. 68, footnote, gives as its meaning "He to whom Pushya (Constellation) may give welfare." But *Pushya* is derived from the root *puṣh*, to grow, to enhance, and *bhūti* is a generic appellation of the Vaiśya, to which caste Pushyabhūti belonged; *bhūti* *śatva* *eka* *vaishya*.

curiously enough corresponds in name to the second king of the Gupta dynasty, viz. Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Aśoka.

Two points in the above comparative lists are worthy of notice: in the *Harshacharita* the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation Kumāra means a prince or a bachelor, and it is highly improbable that Bhāskarvarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation Kumāra, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang¹ to have assumed the name of Rājaputra Śīlāditya, though later on he styled himself Mahārājādhirāja.²

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse — of which more afterwards. The original inscription would then have begun with *Seasti. Mahā-nau-hasty-afsa-*, just as the copper plates of Harshavardhana.³ Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (*Tri-ratna*) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the *Harshacharita* clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."⁴

We feel therefore more surprised at seeing him sing the glory of the Buddhistic divinity, though in a Hindū guise, than at finding him issue the grant from his "glorious camp of Kartasuvārpa." Probably the locality had something to do with the praise of Dharma. We know from Yuan Chwang's description of Kartasuvārpa that the place was teeming with Buddhist statues and temples. Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way.

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandson Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the *Kālikāpurāṇa*, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāśiraha, Madavat and Sumāli.⁵ Vajradatta does not occur in that list. Similarly

¹ See Watter's Yuan Chwang, Vol. I, p. 343.

² See above, Vol. IV, plate opposite p. 210.

³ *Ep. Ind.*, Vol. I, p. 72; Vol. IV, p. 210.

⁴ *The Harsha-charita*, transl. by Cowell and Thomas, p. 217.

⁵ *Āṭmadyāni te jāpāyām kālā en Narakaḥ brahmā* |

Bhagadattam Mahāśiraham Madavatam Sumālinam |

ekaturā jāpāyām āsa putrān śīlā bhūtiḥ sutaḥ ||

Kālikāpurāṇa, ch. XI.

we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata.¹ This is certainly the older version. Mr. Gait, in his *History of Assam* (p. 14), has, on the other hand, adopted the version of the later copper plates when he says: 'This king (Bhagadatta), it is said, was succeeded by his brother Bajradatta, and the latter by his son Bajrapani.' I do not know where he has got this last king—Vajrapāṇi—from.

The inscription then goes on to inform us (v. 7) that after Vajradatta his descendants governed for three thousand years, and then Pushyavarman became king. Then follows the enumeration of his immediate successors down to Bhaskaravarman, the king who issued the grant. He is praised in vv. 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted; then follow the names of some officers, evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away.² Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore, be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself; for, as stated in Mr. Gait's invaluable *History of Assam*,³ the dynasty of Bhaskaravarman was soon after his time overthrown by a barbarian Śālastambha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse.⁴

Yuan-Chwang has described Bhaskaravarman as a Brāhmaṇ. Probably his descent from Nārāyaṇa Dēva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brāhmaṇs—in the procession of Harshavardhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr. Vincent A. Smith has asserted that "almost certainly he (Bhaskara) must have been a hinduised Kñch aborigine."⁵ The inscription under review is not in favour of this assumption. As a matter of fact, few kings of mediæval and ancient India could show such a brilliant record of illustrious ancestors: Naraka, though styled an *Asura* for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Viṣṇu (Varāha), and killed by another (Śrīkrishṇa); Bhagadatta played a very prominent part in the story of the Mahābhārata; Vajradatta was as heroic as

¹ See Mahābh., XIV, lxxv, 1.

Prāgyyōtisham ath-ābhyaṅga vyākharat sa hayōttamaḥ |

Bhagadatt-ūttamjaḥ tatra nirgayaṁ raṇakarkataḥ ||

So haṇaḥ Pāṇḍu-putraya viśvayāntam upāgataḥ |

yugadhe Bhāratāśrīrāṣṭha Vajradattō mahīpatiḥ ||

Sō 'bhinirayā nagarād Bhagadatta-nto nripaḥ |

atcam āyāntam unmathya nagarābhīnukhō gayaḥ ||

² It is of interest to note that these two verses, which are taken from the *Brūhaspati Smṛitī*, occur in almost all the copper plate grants of the Bengal kings, but are absent from all other Assam plates hitherto published. The only exception is the grant of Vaidyadēva (*Ep. Ind.*, Vol. II, pp. 347 ff.), who, however, was originally the minister of the Bengal king Kumārapāla, and not an indigenous king of Kāmarūpa.

³ See p. 28.

⁴ The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century.

⁵ *Early History of India*, 2nd edition, p. 341.

his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his *Raghuvamśa* did not consider his hero glorified until he was honoured by the king of Kāmarūpa,¹ and Raghu's son treated his compeer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha. It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagriha. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha's ceremonies.

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Āryā, for his verses which is not much rhythmical, and the prose in the description of the royal donor's attributes is in the style of Bāṇabhaṭṭa, who lived at the court of Harshavardhana. Even his use of the Āryā would be found defective if tested by the rules of the various *gāṇas* given in the prosodical treatises. But the shortcoming of the poet that way was made up by his knowledge of grammatical specialities and rhetorical subtleties. His special *forte* seems to have been the *ślōka*, which he has sometimes carried to excess.

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between *ba* and *va*, and this confusion also occurs in other copper plates of Kāmarūpa discovered up to date. In the vernacular of modern Kāmarūpa (i.e. Assamese), there is at present a sort of distinction observed in writing and pronouncing those two letters, but in the vernacular of modern Kārnāṭavārṇa (i.e. Benvali) there is no distinction whatever between the two. There are frequent omissions of the *Anuvāra* and the *Visarga*; compare ll. 1, 7, 12, 13, 23, 24, 25, 30, etc., where the *Anuvāra* has been left out, and ll. 5, 6, 8, 10, 11, etc., where the *Visarga* has been omitted.

[There are also other instances of carelessness. Thus we find *a* for *i* in *vahita-*, l. 39; *-upakalp-*, l. 39; *-rachata-*, l. 40; *a* for *u* in *śrata-*, l. 42, and *u* for *a* in *-udaya-*, l. 34, *u* for *ū* in *-murti-*, l. 22; *anus-*, l. 23; *j* for *jj* in *-ajjalā-*, l. 2; *t* for *tt* in *-abhava tasya*, l. 11; *-ajijana tanaya-*, l. 26; *-sata-*, l. 41; *tt* for *t* in *-śnutt-*, l. 27; *sp* for *ps* in *-śchchikhi-*, l. 5; *y* has been omitted in *māsa-*, l. 10; *r* in *-śhiti-*, l. 5; a whole syllable in l. 27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the *akshara sa* consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Āryā at the end of the last plate informs us that the original plates were burnt, and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Padmanātha is right in thinking that the renewal of the burnt plate took place not much later.—S. K.]

¹ *Kāmarūpāśāstras tasya kāmarpāśāstrādātātām* |
ratnamahāpālārām chāyām āsarcha pādya- ll. *Raghuve.* IV, 84.

² *Talā 'mūryāte Karipulāyā sa Kāmarūpāśāstrādātātām* |
Vaidarbhaśāstrādātātām alā cīcā nārtmasām- lra *chātāhām asatā* 3 *Raghuve.* VII, 17.

TEXT.

First Plate.

- 1 [Ōm]¹ 'Prapamya dēvaṁ śaśi-śekhara-priyaṁ pinākina[m*] bhasma-kapair-vibhū-
shita[m*] [1*] vibhūtayo bhūtima[tām dvija]-
- 2 nmanāṁ karōmi bhūya² sphuṭavācham-u[j*]jvalām || [1*] Svasti mahā-nau-hasty-
asva³-patti-sampaty-upāta-jaya-śavd-āva-
- 3 rtha-skandhāvārāt Karṇasuvārṇa-vācakāt || 'Bhōgīvara-kṛita-parikaram-ukhaṇa-
jita-kāma-rūpaṁ-a-
- 4 vimuktaṁ [1*] paramēśvarasya rūpaṁ nija-bhūti-vibhūshitaṁ jayati || [2*]
Jayati jagad-ākavandhur⁴-lōka-dvita-
- 5 yasya sampadō hēta[h*] [1*] parahita-mūrttir-adriṣṭaḥ phalānumēya-sthiti[r*]-
dharmma[h*] || [3*] Dhātrīm-uchohikahispa-
- 6 r-amvunidhō⁵ kapāta-kōla-rūpasya [1*] chakrabhṛita[h*] sūnur-abhūt pāthiva-vṛindā-
rako Naraka[h*] || [4*]
- 7 Tasmād-adriṣṭa-narakān-Narakād-ajanishṭa nripatir-Indra-sakhaḥ [1*] Bhagadattaḥ
khyāta-jayaṁ Vijaya[m*]
- 8 yudhi yaḥ samāhvayata || [5*] Tasy-ātmaja[h*] kṣat-ārōr-vajragatir-
Vajradatta-nām-ābhūt [1*] Śatama-
- 9 kham-akhaṇḍa-vala⁶-gatir-atōshayad-yaḥ sadā samkhyō || [6*] Vamśyāhu tasya
nripatishu varsha-saha-
- 10 ara-trayaṁ padam-avāpya [1*] yātōhu dēvabhūyaṁ kṣittīśvara[h*]
Pushyavarman-ābhūt || [7*] Māta[y*]-a-nyāya-
- 11 virahita[h*] prakāśa-ratna[h*] suto dvāratha-laghu[h*]⁷ [1*] pañchama iva śi
samudra[h*] Samudravarmma-ābhava[t*] tasya || [8*]
- 12 Avikhaṇḍita-vala-varmmā¹⁰ Valavarmmā tasya sūnur ajanishṭa [1*] kṣittipasya
Dattadāvyā[m*] sēnā ya-
- 13 sy-ābhyamithriyā || [9*] Tasy-āpi Ratnavatyā[m*] nripatiḥ Kalyāṇavarmma-
nām-ābhūt [1*] tanayas-tanayas-
- 14 m-api yō dōshāpām-anāvāsaḥ || [10*] Gandharvavati tasmād-Gaṇapatim-iva
dāna-varshaṇam-ajacraṁ [1*]
- 15 Gaṇapatim-agaṇita-guṇa-gaṇam-asūta kali-hānaya tanayaṁ || [11*] Tan-mahishi
Yajñavati

Second Plate, First Side.

- 16 yajñavat-iv-ārāpi[h*] sutam asūta [1*] yajñavidhinām-āspadam-analam-iva
Mahēndravarmmaṇam || [12*] Tasmā[d-a]-

¹ Seems to be expressed by a symbol.² Metre: Vachaspathi.³ The *Visarga* is here optional; cf. Vārta on Pāṇini VIII, iii, 86.⁴ Read -*afra-patti-sampatty-upāta-jaya-tadā*.⁵ Metre of verses 2-25: Āryā.⁶ Read -*bandha*.⁷ Read -*kṣiprār-ambanidhā*.⁸ Read -*balā*.⁹ Read *destratka*; note the wrong cadence.¹⁰ Read -*balavarmmā Balā*.

- 17 janayad-ātmajam-ātmavidah Suvratā bhava¹ sthitayē[^{1*}] Nārāyapavarmamāṇam
Janakam-iv-ādighata-sāhikhy-ārtham || [13*]
18 Prakṛitir-iva tasya puṇḍrō Dēvavati sthira-guṇ-ānuvandhāya² [^{1*}] aśaṣṭham-
iva mahābhūtaśu-dadha³ Mahā-
19 bhūtavarmamāṇam || [14*] Chandramukhas-tasya sutas⁴-chandra iva kalā-
kalāpa-rasapīyāḥ [^{1*}] Vijñānava-
20 ti dyauḥ-iva yaṁ sushuvē dhvānta-śāntikarṇa || [15*] Bhōgavati bhōgayati
bhūtaḥ Sthitavarmamāṇa[^{1*}]
21 tato hētaḥ [^{1*}] āśid-bhōgipatēr-iva bhāmibhrito-nantabhōgasya || [16*]
Tasmād-agādha-
22 murtir⁵-akalita-ratnād-upādha-lakṣmikāt [^{1*}] kabirōdadhbār-iva nripād-
akalāṅka[h*]
23 śrī-Mṛigāṅkō-bhūt || [17*] Udayōdi Nayanadēvyā[m*] sunas⁶-tasya sva-
vāhu⁷-dhṛita-
24 rājyāḥ [^{1*}] dēva[h*] Sūsthitavarmamā yaḥ khyātāḥ śrī-Mṛigāṅka iti || [18*]
Pratyurasam vilasanti[m*]
25 taddhana iva yā[m*] mudā Harir-vahati [^{1*}] sū śrīr-arthijanaśbhyāḥ kṣhitir-
iva viśrūpitā yāna || [19*]
26 Kārttayug-iva Śyāmādēvi tasmād-ajijana[t*] tanayāḥ [^{1*}] śaśinam-iva
Supratishṭhita-
27 varmmāṇam-apīstayō ta[ma*]śm || [20*] Yasy-annatti⁸ parārthā vidyādharā-
chakravartī-sēvyasya[^{1*}] saga-
28 jasya supratishṭhita-kṣtukasya kulāchalasya-iva⁹ || [21*] S-iva Śyāmādēvi
tasy-annam-a-
29 kalit-odayam-aśita [^{1*}] śrī-Bhāskaravarmamāṇam bhāskaram-iva tējāśm
nilayāḥ [||*] [22*]

Second Plate ; Second Side.

- 30 Ōko-pi hi yaḥ pu[m*]śm hṛdayaśhv-abhīlakṣita[h*] [svabhāvēna]¹⁰ [^{1*}]
śuddhōśhu darpap[ō*]śhv-iva vahu¹¹ susha-
31 mam samukhinōśhu¹² || [23*] Yasy-āvēm(vi)hātam-atanubhis-tojōbhīr-lakṣma
nripati-bhavanōśhu [^{1*}] ada-
32 pāśraśhv¹³-iva bhāriśhu vilokyatō bhāskarasy-eva || [24*] Avyālah svāroha[h*]
kalpadruma-
33 vat-sampiddhi-bhūri-phala[h*] [^{1*}] chohhāy-āpūrita¹⁴-janatā-parivēṣṭita-pāda-mālo
yāḥ [||*] [25*]
34 Ity-api sa jagad-ndya¹⁵-kāṇpan-ātamaya-hētunā bhagavatē Kamala-sambhavan-ā-

¹ The *Visarga* is here optional; cf. *Vārtika* on *Pāṇini* VIII, 33.

² Read -bandhāya.

³ Corrected from -chandraśu.

⁴ Read sūtas.

⁵ Read -śmurtir.

⁶ The reading of this word is uncertain.

⁷ Read samukhi.

⁸ Read śāśyāpūrita.

⁹ Read -bhāskaraśu.

¹⁰ Read -mūrtir.

¹¹ Read -śāśu.

¹² Read -śm.

¹³ Read śāśu.

¹⁴ Read -pāśraśhv.

¹⁵ Read -ndya.

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[illegible]

- 35 vakṛāṇa-varaṇa-āśrama-dharmma-pravibhāgēya nirmmita bhuvana-patir-iv-oday-
ānura-kta-mṛi(ma)ṇḍa-
- 36 lo yathāyatham-uchita-kara-nika[m*]-vitarāṇa-ākulita-kali-timara¹-sañchaya-
- 37 tay[ā*] prakāśit-āryadharmamāloka[h*] eva-bhūja-vala²-talita-sakala-sāma-
- 38 nta-chakra-vikrama³ sthiti-vinayam⁴-samstava-āpachita-bhaktishu prakṛitishu
paraṇipariṇāsu
- 39 nikāma-m-āpakalpat⁵-ānaka-bhōgīna-vartmrā⁶ samara-vijita-narapati-śata-vahita⁷
- 40 vividha-nutivachana-kusuma-rachata⁸-ruchira-kirtti-chitr-āvataṇa⁹-aṅkaḥ Śivir-iva
par-ō-
- 41 pakāra-viśrāṇa-ābhīrata-satva¹⁰-vṛittir-yathā-samayam-udita-guṇa-vidhi-vibhāga-
- 42 samvandha¹¹-paṭṭatayā suragurur-iv-āparā¹² parair-avahita-prabhāva[h*] śrāta¹³
śaurya-dhairya-
- 43 śaṇṭṭrya-sucharitair-alaakṛit-ātmavṛittih pratipaksha-samśraya-nirākṛitair-iva viva-
- 44 rjito dōshair-achalita-nirantara-praṇaya-rasa-bhar-ākṛiṣṭa-Kāmarūpa-lakshmta-
samā¹⁴

Last Plate.

- 45 paśchimēna gaṅgaṇik¹⁵-āḍumvart-chebhēda-samvēdyā¹⁶ || paśchimēn-ēdhunā stma-
gaṅgipikā || paśchi[mō]-
- 46 tīarūpa kumbhakāra-garttas=s-aiva cha gaṅgipikā prāg-bhūyamān-ōttarōpa
vrihaj-jāṭali¹⁷ || uttarapō-
- 47 rvaṇa vyavahāri-Khāṇka-pushkiriṇi¹⁸ s-aiva śushka-Kauśikā¹⁹ ch-ēti || ājñā-śatā
prāpayitā
- 48 prāpta-paṇcha-mahāśavda²⁰ śrī-Gopāla[h*] | stma-pradātā Chandrapari-nāyaka[h*]
Śrīkshikuṇḍaḥ
- 49 nyāya-karaṇika Janārḍanasvāmi vyavahāri-Haradatta-kāyastha-Dundhunātha-
prabhṛitayaḥ²¹
- 50 āśaitā²² lōkhatā cha Vasuvarṇa bhāṇḍāgār-ādhikṛita mahāśamanta
Divākara-prabha[h*]
- 51 utkhēṭayitā Dattakāraparāṇa²³ | sōkyakāra Kāliyā | Shaahṭim²⁴-varsha-sahasra-
- 52 pi svargē mōdati bhāmidaḥ [h*] ākahōptā ch-ānūmantā cha tāny-ēva naraka
vasōt [11*] [26*]

¹ Read -timara.² Read -bala.³ The *Visarga* is here optional; cf. Vārtika on Pāṇini VIII, iii, 36.⁴ Read -vinaya.⁵ Read -apakalpit.⁶ Read -vartmā.⁷ Read -vihita.⁸ Read -rachita.⁹ Read -chitrāvatamānakaḥ.¹⁰ Read -satva.¹¹ Read -sambandha.¹² Read -āparā.¹³ Read śrāta.¹⁴ The remainder of this word was written on the missing plate.¹⁵ Read gaṅgipik-āḍumvartī. Cf. gaṅgipikā, above, Vol. IV, p. 249.¹⁶ Read -samvēdyā.¹⁷ Read śrihaj.¹⁸ Read pushkiriṇi. The same mistake is also found in the plates of Indrapāla and Balavarman, *Journ. Asiat. Soc.*, Vol. LXVI, Pt. I, pp. 123 ff., 299 ff.¹⁹ Perhaps -Kāśikā is written.²⁰ Read -śabḍaḥ.²¹ Read -prabhṛitayaḥ.²² Read āśaitā.²³ Read perhaps -pārṇava.²⁴ Read śhaahṭim carakasaṅkārāpi.

- 53 Svadattāṁ paradatām-vā¹ yō harēta vasundharāṁ [1*] sa viśṭhāyāṁ
 kṛmīr-bhūtvā² pīṭhā saba pachyatē [11*] [27*]
 54 Śāśnadābād-arvāg-abhinava-likhitāni bhinnarūpāṇi [1*] tēbhya³ akṣharāṇi
 yasmā-
 55 t-tasmā[a*] n-nitāni kūtāni n [28*]

TRANSLATION.

Om. (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (*pināka*), adorned with particles of ashes,⁴ I once again make clear (what was already) plain words (*i.e.* of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmanas.

(Line 2.) Hail. From the camp located at Karpasuvarga, with the appropriate epithet of victory owing to possession of splendid ships, elephants, horses and foot-soldiers.

(V. 2.) Victorious is the form of the great Lord (*Mahādēva*), never forsaken (in contemplation by the devotees), bedecked with its own splendour,⁵ that has a girdle made of the lord of snakes, (and) that destroyed the body of *Kāma*⁶ (Cupid) at a mere glance.

(V. 3.) Victorious is (also) *Dharma* (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results.

(V. 4.) *Naraka*, the chief of the rulers of the earth, was the son of the wielder of the *chakra* (*i.e.* *Viṣṇu*), who with a view to lift up the Earth from (beneath) the Ocean, assume the disguised form of a boar.

(V. 5.) From that *Naraka*, by whom *naraka* (hell) was never seen, was born king *Bhagadatta*, the friend of *Indra*, who challenged in fight *Vijaya* (*i.e.* *Arjuna*), renowned for conquests.

(V. 6.) Of that killer of (his) enemies (there) was a son named *Vajradatta* whose course was like (that of) the thunderbolt (*vajra*), who with an army of uninterrupted progress always pleased in fight the performer of hundred sacrifices (*i.e.* *Indra*).

(V. 7.) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, *Pushyavarman* became the lord of the world.

(V. 8.) His son was *Samudravarmān*, who like a fifth *samedra*⁷ (Ocean) was devoid of excesses (or exit of fish),⁸ shining with gems, and quick in duels.¹⁰

(V. 9.) That king had a son born of (his queen) *Dattadēvi*, (named) *Balavarman*, whose force and armour¹¹ never broke up and whose army would easily march against enemies.

(V. 10.) His son born of (queen) *Ratnavati* was the king named *Kalyāṇavarman*, who was not the abode of even very small faults.

¹ Read -dattāṁ vā.

² Metre : Āryā.

³ This seems to refer to the former plates that were reduced to ashes.

⁴ *Bhūtvā* also means 'ashes' cf. v. 1.

⁵ Here is a *śiṣha*, the donor's kingdom *Kāmarūpa* being alluded to.

⁶ There are four *samedras*, and hence he was a fifth as it were.

⁷ The word *sāmyagēdya* has a double sense. In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish.' *Māṭṛya-ēdya* is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.

⁸ In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

⁹ Here the words *śala* and *carvas* have been used in alliteration with the king's name.

¹⁰ Read -bhūtvā pīṭhāṇi.

¹¹ Read tēbhyaḥ-akṣharāṇi.

(V. 11.) From him, (queen) Gandharvavati begot a son Ganapati (by name) who was incessantly raining gifts as (the god) Ganapati (rains) ichor¹, who was endowed with innumerable qualities, for the extermination of strife (as Ganapati) is born to destroy the Kali age.²

(V. 12.) His queen Yajnavati, brought forth a son Mahēndravarman, as the sacrificial³ fire (produces) fire, who was the repository of all sacrificial rites (like fire).

(V. 13.) From him who mastered his self, Suvrata generated a son Nārāyanavarman for the stability (of the rule) of the world, who like Janaka (or his father)⁴ was well versed in the principles of the Philosophy of the (supreme) Self.⁵

(V. 14.) From him, Dēvavati, like Prakṛiti from Puruṣa, bore Mahābhūtavarman, the sixth Mahābhūta (element)⁶ as it were, for the steady succession of (all) the properties.

(V. 15.) His son was Chandramukha, who was charming by (possessing) all the arts as the moon (by the digits),⁷ whom Viṣṇūnavati brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness).⁸

(V. 16.) Thereafter (queen) Bhōgavati of (good) enjoyment became the cause (of birth) of Sthitavarman, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhōgavati (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods.⁹

(V. 17.) From that king of unfathomable nature, of innumerable gems, and the spouse of the (goddess) Lakshmi, was born Śrī-Mṛigāṅka, who had no blemish, just as the moon,¹⁰ free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmi was produced.

(V. 18.) His¹¹ (i.e. Sthitavarman's) son king Susthitavarman was born of Nayanadēvi, he who held the kingdom in his own hand, and was renowned as Śrī-Mṛigāṅka.

(V. 19.) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmi (i.e. wealth) whom (god) Hari like a miser bears with joy in his bosom.¹²

(V. 20.) From him Śyāmādēvi, (divine) like that goddess (Śyāmā) of the Kṛta (i.e. golden) age, generated a son Supratishṭhitavarman, the moon as it were to dispel (all) gloom.

¹ Play on *dāna*, gift or ichor.

² *Kali* means 'quarrel' and 'the Kali age.'

³ Here the word *yajñavati* has been used in alliteration with the queen's name.

⁴ *Janaka* means 'father' as well as the famous philosopher-king of Mithilā.

⁵ Here *sāṅkhya* does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the *Bhagavadgītā*, Chapter II. The word is explained by Śrīdharaśvāmī in his commentary on v. 39 as follows,—*samyak lāyapyatē, prakāśyatē astatattvam any-iti sāṅkhyaṁ anyag-jñānam. Tasyaṁ prakāśyamānam ātmatattvaṁ sāṅkhyaṁ*. It is very clever of the author that speaking of the *Sāṅkhya* here he brings in *Puruṣa* and *Prakṛiti* in the next verse.

⁶ There are five *maṇḍbhūtas* and the king is likened to a sixth one. Here the simile is a little faulty. *Maṇḍbhūtas* are not the immediate progeny of *prakṛiti*, as was the king of Dēvavati. Out of *prakṛiti* was evolved *maṇat*, thence *āśaśāstra*, whence five *taumātṛas* and therefrom the *maṇḍbhūtas*.

⁷ *Kālā* means 'art' and 'digit.'

⁸ The word *dhānta* has a double meaning; referring to the king it means mental gloom and referring to the Moon, darkness of the night.

⁹ Playing on words runs through the whole verse rather to an excessive degree. *Bhōga* means 'enjoyment' and 'the hood of a snake,' and *Bhōgavati*, the name of the queen, is also the name of the city of the snakes, (as well as of the *Gangā* that flows in *Pātālā*, the region of the snakes). *Bhāṭi* means 'birth,' as well as 'prosperity,' and *Bhāṇībhāṭi* means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way.

¹⁰ Here the play is on the name of the king which also means the 'Moon.'

¹¹ Here the composition is faulty, as *tasya* would naturally refer to Śrīmṛigāṅka, in the immediately preceding verse. [If it were not for the statement in the *Haracharita*, we would in v. 17 find a prince Mṛigāṅka, the son of Sthitavarman and Lakshmi, and the father of Susthitavarman.—S. K.]

¹² Lakshmi being considered as his only treasure, he keeps her in his bosom.

(V. 21.) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *kalāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyā-dhara, is rich in elephants, and has a ridge.

(V. 22.) The same Śyāmādevī also brought forth his younger brother *śri-Bhāskaravarman*, who like the sun was of incalculable rise and the abode of all light.

(V. 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him.

(V. 24.) Whose mark (i.e. picture) was seen in the houses of kings, untarnished on account of great lustre, like the disc of the sun in several water pots.

(V. 25.) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well growing, abounds in rich fruits, and whose roots are surrounded by people who want shade.

(Lines 34-44.) Moreover he (*Bhāskaravarman*, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up; who by (his) rise has made the circle of (related) powers become attached like the Lord of the World¹ (the Sun), whose disc becomes coloured when it rises; who has revealed the light of the *Ārya* religion by dispelling the accumulated darkness of (this) *Kali* age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the *Kali* age by spreading the mass of its pleasant rays); who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm; who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability; who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle; whose virtuous activities, like (those of) Śivi² were applied in making gifts for the benefit of others; whose powers, as (of) a second preceptor of the gods (*Brihaspati*), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments;³ whose own conduct was adorned by learning, valour, patience, prowess and good actions; who was avoided by faults as if they were overcome on account of (his) taking to the other (i.e. Virtue's) side; by whom the *Lakṣmīs*⁴ (deities of luck) of *Kāmarūpa* were, as it were, attracted with a staunch incessant excessive passion of love;

Last Plate.

(Ll. 45-51.) To the (south-) west the dried river bed⁵ marked by a cut down fig tree; to the west now⁶ the boundary of the dried river bed; to the north-west a potter's pit and the

¹ *Śhivasaspati* does not only mean the sun, but also the king who was likewise the Lord of the World. Similarly *maṇḍala* means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

² Śivi, son of *Uśinara* was a famous king whose pious acts of charity are recounted in the *Mahābhārata*. Once he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him; and at another time he sacrificed his own son to feed a brāhman (see *Mahābhārata*, III, Chapter 196 f.)

³ *Gaṇa* denotes the six expedients of politics, *sandhi*, *vigraha*, etc. *Gaṇa-vidhi-vidhāna-sambandha-paṭala* may also mean skill (*paṭa*) relating to the discrimination of qualities (*gūṇa*) and actions.

⁴ According to *Pāṇini*, V, iv, 151, the suffix *śi* should be added to *lakṣmī*, if the singular number is intended. It is however doubtful whether the rule should be urged. The simple meaning of the sentence is that *Kāmarūpa* was prosperous under *Bhāskaravarman* in various ways.

⁵ *Gaṅgārikā*, now *gāngāśā*, means a dried river bed.

⁶ *Adhvā*, the reading adopted, means "now," but why this qualifying word should be used here, is not clear.

(said) dried river bed, bent eastwards; to the north a large *jāṭalī* tree (i.e. *Bignonia suaveolens*); to the north-east the pond of the tradesman¹ Khāsoka and that dried (river) Kauśika. The officer issuing hundred commands is Śrīgopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrīkshikunḍa. The *vyākaraṇika*² (is) Janārdana Svāmin. (Witnesses (?) are) the tradesman Haradatta, the *Kāyastha* Dundhunātha, and others. *Śāyitṛ*³ and writer is Vasuvarman. Master of the treasure (is) the *Mahāsāmanta* Divākaraṇabha. Tax collector (is) Dattakāra Pūrṇa. Engraver (is) Kāliyā.

[Here follow two of the customary imprecatory verses.]

(V. 28.) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

NO. 14.—THE PLANETARY TABLES.

By PROFESSOR H. JACOB, PH.D., Bonn.

My Planetary Tables⁴, which are based on the *Sūrya Siddhānta* without *bija*, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees; from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs; the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or: Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000. There are five tables.

Tables I—III together yield the mean Longitude of the five planets and the sun; tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude.⁵

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., i.e. for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries; e.g. 1917 is the corresponding year of 317, 417, 517, 617, etc.; 1956, of 356, etc. (The letter L. after 1956 indicates that the year was a leap year.) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year; e.g. for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

¹ It is possible that *gyanāśārin*, which also occurs again later on among the list of functionaries in connection with the issue of this grant, may be a general term indicative of court-going people.

² Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute.

³ Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses were composed by the court poet.

⁴ These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largeteau's tables of the moon, which will be found convenient to scholars of the West.

⁵ These tables have been calculated from those in Warren's *Kalasaṅkṛānta*.

round. In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year.

The items taken from the tables I-III should be added together; the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Lankā); e.g. for the 12th April 1168 A.D. our calculation stands as follows:—

	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1968 A.D. .	281° 50'	159° 49'	324° 54'	123° 51'	349° 15'	256° 8'
800 Years. .	197 52	233 39	248 21	200 20	309 28	19 43
12 April (L) .	57 25	163 25	53 27	8 29	3 25	100 32
Sum = .	537° 57	556° 53'	626° 42'	332° 40'	662° 8'	376° 23'
or ¹ .	177° 7'	196° 53'	266 42	...	302 8	16 32

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes. This is rather a wearisome process which requires four calculations for each planet; the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn. In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations: if the argument is found in the first column (on the left side), the equation is positive; if it is in the last column (on the right side), it is negative.

Rules for converting mean Longitude into true Longitude.

I.—MERCURY AND VENUS.

1. Subtract mean Sun from mean Mercury (or Venus); take out the corresponding equation from the Commutation Table; apply half of it to mean Sun, Result: Mercury (or Venus) once corrected.

2. Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mercury once corrected. Result: Mercury twice corrected.

3. Subtract Mercury twice corrected from Mercury's Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to mean Sun. Result: Mercury thrice corrected.

4. Subtract Mercury thrice corrected from mean Mercury; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mercury thrice corrected. Result: *true Mercury*.

II.—MARS, JUPITER, SATURN.

1. Subtract mean Mars² from mean Sun; take out the corresponding equation from the Commutation Table; apply half of it to mean Mars. Result: Mars once corrected.

2. Subtract Mars once corrected from Mars' Apsis (see bottom of Table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mars once corrected. Result: Mars twice corrected.

3. Subtract Mars twice corrected from Mars' Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to mean Mars. Result: Mars thrice corrected.

4. Subtract Mars thrice corrected from mean Sun; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mars thrice corrected. Result: *true Mars*.

¹ Subtracting 360° where the Longitude exceeds 360°.

² Or Jupiter or Saturn; and so in the sequel.

III.—TRUE LONGITUDE OF THE SUN.

Subtract mean Sun from Sun's Apsis, viz. :—

$77^{\circ} 16'$, or in case the Longitude is greater, from $437^{\circ} 16'$; the remainder is the Sun's anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. *Result*: true Longitude of the Sun. *E.g.* for mean Long. of the Sun $20^{\circ} 11'$, we find Anomaly $77^{\circ} 16' - 20^{\circ} 11' = 57^{\circ} 5'$, equation for the latter from Anomalistic Table $+ 1^{\circ} 50'$; $20^{\circ} 11' + 1^{\circ} 50' = 22^{\circ} 1'$; true Sun; 2nd example:—mean Long. $115^{\circ} 6'$; Anomaly $437^{\circ} 16' - 115^{\circ} 6' = 322^{\circ} 10'$; equation $-1^{\circ} 21'$; true Long. of the Sun: $115^{\circ} 6' - 1^{\circ} 21' = 113^{\circ} 45'$.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1168 A.D., and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

First example.—Mean Venus = $196^{\circ} 53'$; Mean Sun $16^{\circ} 23'$; Apsis of Venus $79^{\circ} 51'$ (bottom of Table II).

1st step.—mean Venus $196^{\circ} 53'$; subtract
mean Sun $16^{\circ} 23'$

result: Commutation = $180^{\circ} 30'$, corresponding equation from Commutation Table: $-1^{\circ} 19'$; half of equation $-0^{\circ} 40'$; applied to mean Sun $16^{\circ} 23' - 0^{\circ} 40' = 15^{\circ} 43'$. This is Venus once corrected.

2nd step.—From Venus Apsis $79^{\circ} 51'$ subtract
Venus once corrected $15^{\circ} 43'$; result:
Venus' Anomaly: $64^{\circ} 8'$; corresponding equation from Anomalistic Table: $+1^{\circ} 36'$; half of it: $+0^{\circ} 48'$; added to Venus once corrected: $15^{\circ} 43' + 0^{\circ} 48' = 16^{\circ} 31'$.

Result: Venus twice corrected.

3rd step.—From Venus' Apsis $79^{\circ} 51'$ subtract
Venus twice corrected $16^{\circ} 31'$; result:
corrected Anomaly: $63^{\circ} 20'$; corresponding equation from Anomalistic Table: $+1^{\circ} 35'$; add whole of it to mean Sun: $16^{\circ} 23' + 1^{\circ} 35' = 17^{\circ} 58'$; Result: Venus thrice corrected.

4th step.—From mean Venus $196^{\circ} 53'$ subtract
Venus thrice corrected $17^{\circ} 58'$; result:
corrected Commutation: $178^{\circ} 55'$; corresponding equation from Commutation Table: $+2^{\circ} 51'$; add whole of it to Venus thrice corrected: $17^{\circ} 58' + 2^{\circ} 51' = 20^{\circ} 49'$, Final Result: true Venus. (Masha $20^{\circ} 49'$).

Second example.—Mean Saturn: $302^{\circ} 8'$; mean Sun: $16^{\circ} 23'$ or (adding 360°) $376^{\circ} 23'$; Saturn's Apsis $236^{\circ} 27'$ (bottom of Table II) or $596^{\circ} 27'$.

1st step.—From mean Sun: $376^{\circ} 23'$; subtract
mean Saturn: $302^{\circ} 8'$; result:
Saturn's Commutation: $74^{\circ} 15'$; corresponding equation from Commutation Table: $+5^{\circ} 55'$; half of it: $+2^{\circ} 57'$ added to mean Saturn: $302^{\circ} 8' + 2^{\circ} 57' = 305^{\circ} 5'$. Result: Saturn once corrected.

2nd step.—From Saturn's Apsis: $596^{\circ} 27'$; subtract
Saturn once corrected: $305^{\circ} 5'$; result:
Saturn's Anomaly: $291^{\circ} 22'$; corresponding equation from Anomalistic Table: $-7^{\circ} 9'$ half of it $-3^{\circ} 34'$ added to Saturn once corrected: $305^{\circ} 5' - 3^{\circ} 34' = 301^{\circ} 31'$. Result: Saturn twice corrected.

3rd step.—From Saturn's Apsis : $596^{\circ} 27'$; subtract
 Saturn twice corrected : $301^{\circ} 31'$; result
 corrected Anomaly : $294^{\circ} 56'$; corresponding equation from Anomalistic
 Table— $6^{\circ} 57'$; add whole of it to mean Saturn : $302^{\circ} 8' - 6^{\circ} 57' = 295^{\circ} 11'$;
 Result : Saturn thrice corrected.
 4th step.—From mean Sun : $376^{\circ} 23'$; subtract
 Saturn thrice corrected : $295^{\circ} 11'$; result
 corrected Commutation : $81^{\circ} 12'$; corresponding equation from Commutation
 Table $+6^{\circ} 9'$; add whole of it to Saturn thrice corrected $295^{\circ} 11' + 6^{\circ} 9' =$
 $301^{\circ} 20'$. Result : true Saturn (Kumbha $1^{\circ} 20'$).

Hints for Calculation.

1. If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation is the following. The sign in which the Sun stands directly gives the solar month, e.g. Sun in Māsha indicates solar Vaiśākha. First calculate new moon in the solar month thus found. My general Tables furnish the solar date of new moon; e.g. in 1168 A.D. it occurred on the 16th solar Vaiśākha. The place of the moon at new moon is the same as that of the Sun is the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date; in our example Māsha 16° . Now it is easy to find approximately the place in which the moon is after a given number of days. For the moon by her mean motion travels $13^{\circ} 10'$ each day. For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

days.	D	d.	D	d.	D	d.	D
1	... 13	8	... 105	15	... 198	22	... 290
2	... 26	9	... 119	16	... 211	23	... 303
3	... 40	10	... 132	17	... 224	24	... 316
4	... 53	11	... 145	18	... 237	25	... 329
5	... 66	12	... 158	19	... 250	26	... 342
6	... 79	13	... 171	20	... 263	27	... 356
7	... 92	14	... 184	21	... 277	28	... 369

In our last example new moon occurred on the 16th solar Vaiśākha; when did the moon enter Vṛisha and how long did she remain in that sign? As Vṛisha covers the part of the Ecliptic from 30° to 60° , it will be seen that she entered Vṛisha on the next day. For new moon occurred in Māsha 16° and there are 14° of Māsha left;¹ she will be in Vṛisha for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Āshāḍha; the problem is how many days before or after the 20th Āshāḍha occurred the above constellation of Sun and Moon. New moon on 20th Āshāḍha is in space: Mithuna 20° , or 80° Longitude; Dhanus is from 240° to 270° Longitude. To

¹ For convenience of calculation we assume solar months of 30 days each; in a first approximation the difference between mean and true solar time may be neglected.

reach the beginning of Dhanus the moon has to travel $240^\circ - 80^\circ = 160^\circ$, which takes her between 12 and 13 days as shown by the above table. She is, therefore, in Dhanus about 12 days after the 20th Āshāḍha, or about the 2nd solar Śrāvaṇa (Karkāṭa). But by this time the Sun has entered Karkāṭa, since her daily motion is about one degree. Accordingly the constellation is no more the one proposed; we must select that time *before* the new moon on 20th Āshāḍha when the moon had been in Dhanus, or 28 days before the 2nd Śrāvaṇa, *viz.* the 4th solar Āshāḍha. The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Āṣāḍha or one of the two next. For calculation it would be best to select the 5th solar Āṣāḍha, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly.

2, If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about $12 \times 28 = 336$ years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4·65 denotes that the planet stood in the fifth sign (counting from Mēsha), *viz.* Siṃha, and had gone through 0·65 of it.—The working of the tables will be best understood by an example.

Example.—Given Jupiter in Siṃha (5th sign), Saturn in Dhanus (9th sign). Required the corresponding year of 44th century K. Y.

Answer.—The mean Longitude (according to the notation in these tables) was $\mathcal{U} : 4'00...5'00$; $\mathfrak{h} : 8'00...9'00$.

Rule.—From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12'00 to the former, and then subtract tabular value.

$$\text{viz. } \mathcal{U}. \quad 4'00 - 4'31 \quad \text{or} \quad 16'00 - 4'31 = 11'69$$

$$\mathfrak{h}. \quad 8'00 - 10'67 \quad \text{or} \quad 20'00 - 10'67 = \underline{9'33}$$

These values mark the beginning of Siṃha for \mathcal{U} , and Dhanus for \mathfrak{h} ; the end of these signs are accordingly marked by (12'69 *i.e.*) 0'69 and 10'33 respectively. Now look out in table VII in the column \mathfrak{h} , 9'33 or the next higher cipher up to 10'33, and see whether the corresponding value of \mathcal{U} lies between 11'69 and 0'69. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4323 is 11'27, after an increase of 0'42 it will have the required minimum value 11'69. Table VIII shows that 0'42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4323 VI (mean solar Āśvina) and K. Y., 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Mārgaśīra; (however both cases may prove wrong when true places are calculated; for the time of the constellation in the first case is but 3 months, and in the second about one month). In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.

TABLE I.
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1901	218 43	193 71	101 37	250 23	250 56	257 27
1902	272 25	58 28	292 53	280 43	263 9	257 12
1903	326 7	233 15	124 9	311 3	275 22	256 56
1904L	14 49	148 2	315 25	341 23	287 34	256 41
1905	77 36	14 26	147 12	11 48	299 48	257 25
1906	131 18	239 13	338 28	42 7	312 1	257 10
1907	184 59	104 0	169 44	72 27	324 13	256 54
1908L	238 41	328 47	1 0	102 47	336 25	256 39
1909	296 28	195 10	192 48	133 12	348 40	257 23
1910	350 10	59 57	24 4	163 32	0 52	257 7
1911	43 52	284 44	215 20	193 51	13 4	256 52
1912L	97 34	149 31	46 36	224 11	25 16	256 37
1913	155 21	15 54	238 23	254 36	37 31	257 21
1914	209 3	240 41	69 40	284 56	49 43	257 5
1915	262 45	105 28	260 56	315 16	61 55	256 50
1916L	316 26	330 15	92 2	345 36	74 8	256 35
1917	14 14	196 38	283 59	16 0	86 22	257 19
1918	67 55	61 25	115 15	46 20	98 34	257 3
1919	121 37	286 12	306 31	76 40	110 47	256 48
1920L	175 19	150 59	137 47	107 0	122 59	256 33
1921	233 6	17 22	329 25	137 25	135 13	257 17
1922	286 48	242 9	160 51	167 44	147 28	257 1
1923	340 30	106 56	352 7	198 4	159 38	256 46
1924L	34 12	331 43	183 23	228 24	171 50	256 31
1925	91 59	198 6	15 10	258 49	184 5	257 14

TABLE I—*contd.*CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.—*contd.*

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sea.
1926	145 41	62 53	206 26	289 9	196 17	256 59
1927	239 23	287 40	37 42	319 28	208 29	256 44
1928L	293 4	152 27	228 58	349 48	220 42	256 29
1929	310 51	18 50	60 46	20 13	232 56	257 12
1930	4 33	243 37	252 2	50 33	245 8	256 57
1931	58 25	108 24	83 18	80 53	257 21	256 42
1932L	112 7	333 11	174 34	121 12	269 33	256 26
1933	169 44	199 35	106 21	141 37	281 49	257 10
1934	223 26	64 22	297 37	171 57	294 0	256 55
1935	277 8	289 9	128 53	202 17	306 12	256 40
1936L	330 49	153 56	390 9	232 37	318 24	256 24
1937	28 37	20 19	151 57	263 1	330 39	257 8
1938	82 18	245 6	343 13	293 21	342 51	256 53
1939	136 0	109 53	174 29	323 41	355 3	256 38
1940L	189 42	334 40	5 43	354 1	7 16	256 23
1941	247 29	201 3	197 32	24 26	19 30	257 6
1942	301 11	65 50	28 48	54 45	31 42	256 51
1943	354 53	290 37	220 4	85 5	43 54	256 36
1944L	48 35	155 24	51 20	115 25	56 7	256 20
1945	106 22	21 47	243 8	145 50	68 21	257 4
1946	160 4	246 34	74 24	176 10	80 33	256 49
1947	213 45	111 21	265 40	206 30	92 46	256 33
1948L	267 27	336 8	96 56	236 49	104 58	256 18
1949	325 14	202 31	288 43	267 14	117 12	257 2
1950	18 56	67 18	119 59	297 34	129 25	256 47

TABLE I—*contd.*
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1951	72 38	292 5	311 15	327 54	141 37	256 31
1952 L	126 20	156 52	142 31	358 14	153 49	256 16
1953	184 7	23 15	334 19	28 38	166 4	257 0
1954	237 49	248 2	165 35	58 58	178 16	256 45
1955	299 31	112 49	356 51	89 18	190 28	256 29
1956 L	345 12	937 36	188 7	119 38	202 41	256 14
1957	43 0	204 0	19 54	150 3	214 55	256 58
1958	96 41	68 47	211 10	180 22	227 7	256 43
1959	150 23	298 34	42 26	210 42	239 20	256 27
1960 L	204 5	158 21	233 42	241 2	251 32	256 12
1961	261 52	24 44	65 30	271 27	263 46	256 56
1962	315 34	249 31	256 46	301 47	275 59	256 41
1963	9 16	114 18	88 2	332 6	288 11	256 26
1964 L	62 58	339 5	279 18	2 26	300 23	256 10
1965	120 45	205 28	111 5	32 51	312 38	256 54
1966	194 27	70 15	302 22	63 11	324 50	256 38
1967	228 8	295 2	183 38	93 31	337 2	256 23
1968 L	281 50	159 49	324 54	123 51	349 15	256 8
1969	339 37	26 12	156 41	154 15	1 29	256 52
1970	38 19	250 59	347 57	184 35	13 41	256 36
1971	87 1	115 46	179 13	214 55	25 54	256 21
1972 L	140 43	340 33	10 29	245 15	38 6	256 6
1973	198 30	206 56	202 17	275 39	50 20	256 50
1974	252 12	71 43	33 33	305 59	62 32	256 34
1975	304 54	296 30	224 49	336 19	74 45	256 19

TABLE I—*contd.*

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1976 L	359 35	161 17	56 5	9 39	86 57	256 4
1977	57 23	27 40	247 52	37 4	99 11	256 48
1978	111 4	252 27	79 8	67 24	111 24	256 32
1979	164 46	117 14	270 24	97 43	132 36	256 17
1980 L	218 28	342 1	101 40	128 3	135 48	256 2
1981	276 15	208 24	293 27	158 23	148 3	256 45
1982	329 57	73 11	124 43	188 48	160 25	256 30
1983	23 39	297 58	315 59	219 8	172 37	256 15
1984 L	77 21	162 45	147 15	249 27	184 50	256 0
1985	135 8	29 9	339 2	279 52	196 54	256 43
1986	188 50	253 56	170 18	310 12	209 6	256 28
1987	242 31	118 43	1 34	340 32	221 19	256 13
1988 L	296 13	343 30	192 50	10 52	233 31	255 57
1989	354 0	209 53	24 38	41 16	245 45	256 41
1990	47 42	74 40	215 54	71 36	257 58	256 26
1991	101 24	299 27	47 10	101 56	270 10	256 11
1992 L	155 6	164 14	238 26	132 16	282 22	255 55
1993	212 53	30 37	70 13	162 41	294 37	256 39
1994	266 35	255 24	261 29	193 0	306 49	256 24
1995	320 17	120 11	92 45	223 20	319 1	256 9
1996 L	13 58	344 58	284 1	253 40	331 14	255 53
1997	71 46	211 21	115 49	284 5	343 28	256 35
1998	125 27	76 8	307 5	314 25	355 40	256 20
1999	179 9	300 55	138 21	344 44	7 52	256 5
2000L(e)	233 51	165 42	329 37	15 4	20 5	255 49

TABLE II.

CENTURIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH CENTURY.

Years elapsed.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1600	343 32	86 29	129 53	39 35	258 30	26 36
1500	54 27	284 53	189 42	194 41	39 52	25 45
1400	126 22	123 17	249 30	349 46	181 15	24 53
1300	198 17	321 40	309 19	144 52	322 37	24 1
1200	270 12	160 4	9 7	299 57	103 59	23 9
1100	342 7	358 28	68 56	95 3	245 21	22 18
1000	54 2	196 52	128 44	250 9	26 44	21 27
900	125 57	35 16	188 33	45 14	168 6	20 35
800	197 52	233 39	248 21	200 20	309 28	19 43
700	269 47	72 3	308 9	355 25	90 50	18 51
600	341 42	270 27	7 58	150 31	232 13	18 0
500	53 37	108 51	67 46	305 37	13 35	17 8
400	125 32	307 14	127 35	100 42	154 57	16 16
J. 300	197 27	145 38	187 23	255 48	296 19	15 24
G 200	224 21	326 25	241 26	49 59	77 20	3 42
G 100	292 11	163 12	300 43	204 59	218 40	1 51
Apia.	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1800 A.D.	220 27	79 51	130 2	171 20	236 37	77 16
moves 1' in	544 years.	374 years.	980 years.	222 years.	5,128 years.	517 years.

TABLE III.

FOR THE DAYS OF A WHOLE YEAR.

January.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
1	1	0 0	0 0	0 0	0 0	0 0	0 0	0
2	2	4 6	1 36	0 31	0 5	0 2	0 59	1
3	3	8 11	3 12	1 3	0 10	0 4	1 58	2
4	4	12 17	4 48	1 34	0 15	0 6	2 57	3
5	5	16 22	6 25	2 6	0 20	0 8	3 57	4
6	6	20 28	8 1	2 37	0 25	0 10	4 56	5
7	7	24 33	9 37	3 9	0 30	0 12	5 55	6
8	8	28 39	11 13	3 40	0 35	0 14	6 54	7
9	9	32 44	12 49	4 12	0 40	0 16	7 53	8
10	10	36 50	14 25	4 43	0 45	0 18	8 52	9
11	11	40 55	16 1	5 14	0 50	0 20	9 51	10
12	12	45 1	17 37	5 46	0 55	0 22	10 50	11
13	13	49 6	19 14	6 17	1 0	0 24	11 50	12
14	14	53 12	20 50	6 49	1 5	0 26	12 49	13
15	15	57 18	22 26	7 20	1 10	0 28	13 48	14
16	16	61 23	24 2	7 52	1 15	0 30	14 47	15
17	17	65 29	25 38	8 23	1 20	0 32	15 46	16
18	18	69 34	27 14	8 54	1 25	0 34	16 45	17
19	19	73 40	28 50	9 26	1 30	0 36	17 44	18
20	20	77 45	30 26	9 57	1 35	0 38	18 44	19
21	21	81 51	32 3	10 29	1 40	0 40	19 43	20

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

January—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
22	22	85 56	33 39	11 0	1 45	0 42	20 42	21
23	23	90 2	35 15	11 32	1 50	0 44	21 41	22
24	24	94 7	36 51	12 3	1 55	0 46	22 40	23
25	25	98 13	38 27	12 35	2 0	0 48	23 39	24
26	26	102 18	40 3	13 6	2 5	0 50	24 38	25
27	27	106 24	41 39	13 37	2 10	0 52	25 38	26
28	28	110 30	43 15	14 9	2 15	0 54	26 37	27
29	29	114 35	44 52	14 40	2 20	0 56	27 36	28
30	30	118 41	46 28	15 12	2 25	0 58	28 35	29
31	31	122 46	48 4	15 43	2 30	1 0	29 34	30

February.

1	1	126 52	49 40	16 15	2 35	1 2	30 33	31
2	2	130 57	51 16	16 46	2 40	1 4	31 32	32
3	3	135 3	52 52	17 18	2 45	1 6	32 32	33
4	4	139 8	54 28	17 49	2 50	1 8	33 31	34
5	5	143 14	56 5	18 20	2 55	1 10	34 30	35
6	6	147 19	57 41	18 52	2 59	1 12	35 29	36
7	7	151 25	59 17	19 23	3 4	1 14	36 28	37
8	8	155 31	60 53	19 55	3 9	1 16	37 27	38

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

February—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
9	9	159 36	62 29	20 26	3 14	1 18	38 26	39
10	10	163 42	64 5	20 58	3 19	1 20	39 25	40
11	11	167 47	65 41	21 29	3 24	1 22	40 25	41
12	12	171 53	67 17	22 1	3 29	1 24	41 24	42
13	13	175 58	68 54	22 32	3 34	1 26	42 23	43
14	14	180 4	70 30	23 3	3 39	1 28	43 22	44
15	15	184 9	72 6	23 35	3 44	1 30	44 21	45
16	16	188 15	73 42	24 6	3 49	1 32	45 20	46
17	17	192 20	75 18	24 38	3 54	1 34	46 19	47
18	18	196 26	76 54	25 9	3 59	1 36	47 19	48
19	19	200 31	78 30	25 41	4 4	1 38	48 18	49
20	20	204 37	80 6	26 12	4 9	1 40	49 17	50
21	21	208 42	81 43	26 44	4 14	1 42	50 16	51
22	22	212 48	83 19	27 15*	4 19	1 44	51 15	52
23	23	216 53	84 55	27 46	4 24	1 46	52 14	53
24	24	220 59	86 31	28 18	4 29	1 48	53 13	54
25	25	225 5	88 7	28 49	4 34	1 50	54 12	55
26	26	229 10	89 43	29 21	4 39	1 52	55 12	56
27	27	233 16	91 19	29 52	4 44	1 54	56 11	57
28	28	237 21	92 55	30 24	4 49	1 56	57 10	58
—	29	241 27	94 32	30 55	4 54	1 58	58 9	59

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	241 27	94 32	30 55	4 54	1 58	58 0	59
2	1	245 32	96 8	31 26	4 50	2 0	59 8	60
3	2	249 38	97 44	31 58	5 4	2 2	60 7	61
4	3	253 43	99 20	32 29	5 9	2 4	61 6	62
5	4	257 49	100 56	33 1	5 14	2 6	62 6	63
6	5	261 54	102 32	33 32	5 19	2 8	63 5	64
7	6	266 0	104 8	34 4	5 24	2 10	64 4	65
8	7	270 6	105 45	34 35	5 29	2 12	65 3	66
9	8	274 11	107 21	35 7	5 34	2 14	66 2	67
10	9	278 17	108 57	35 38	5 39	2 16	67 1	68
11	10	282 22	110 33	36 9	5 44	2 18	68 1	69
12	11	286 28	112 9	36 41	5 49	2 20	69 0	70
13	12	290 33	113 45	37 12	5 54	2 22	69 59	71
14	13	294 39	115 21	37 44	5 59	2 24	70 58	72
15	14	298 44	116 57	38 15	6 4	2 26	71 57	73
16	15	302 50	118 34	38 47	6 9	2 28	72 56	74
17	16	306 55	120 10	39 18	6 14	2 30	73 55	75
18	17	311 1	121 46	39 50	6 19	2 32	74 54	76
19	18	315 7	123 22	40 21	6 24	2 34	75 53	77
20	19	319 12	124 58	40 52	6 29	2 36	76 53	78
21	20	323 18	126 34	41 24	6 34	2 38	77 52	79

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March—*concl.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
22	21	327 23	128 10	41 55	6 39	2 41	78 51	80
23	22	331 29	129 46	42 27	6 44	2 43	79 50	81
24	23	335 34	131 22	42 58	6 49	2 45	80 49	82
25	24	339 40	132 59	43 30	6 54	2 47	81 48	83
26	25	343 45	134 35	44 1	6 59	2 49	82 47	84
27	26	347 51	136 11	44 32	7 4	2 51	83 47	85
28	27	351 56	137 47	45 4	7 9	2 53	84 46	86
29	28	356 2	139 23	45 35	7 14	2 55	85 45	87
30	29	0 7	140 59	46 7	7 19	2 57	86 44	88
31	30	4 13	142 35	46 38	7 24	2 59	87 43	89
—	31	8 19	144 12	47 10	7 29	3 1	88 42	90

April.

1	—	8 19	144 12	47 10	7 29	3 1	88 42	90
2	1	12 24	145 48	47 41	7 34	3 3	89 41	91
3	2	16 30	147 24	48 13	7 39	3 5	90 41	92
4	3	20 35	149 0	48 44	7 44	3 7	91 40	93
5	4	24 41	150 36	49 16	7 49	3 9	92 39	94
6	5	28 46	152 12	49 47	7 54	3 11	93 38	95
7	6	32 52	153 48	50 18	7 59	3 13	94 37	96
8	7	36 57	155 24	50 50	8 4	3 15	95 36	97
9	8	41 3	157 1	51 21	8 9	3 17	96 35	98

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

April—*concl.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days
10	9	45 8	158 37	51 53	8 14	3 19	97 34	99
11	10	49 14	160 13	52 24	8 19	3 21	98 34	100
12	11	53 19	161 49	52 56	8 24	3 23	99 33	101
13	12	57 25	163 25	53 27	8 29	3 25	100 32	102
14	13	61 31	165 1	53 58	8 34	3 27	101 31	103
15	14	65 36	166 37	54 30	8 39	3 29	102 30	104
16	15	69 42	168 14	55 1	8 44	3 31	103 29	105
17	16	73 47	169 50	55 33	8 48	3 33	104 28	106
18	17	77 53	171 26	56 4	8 53	3 35	105 28	107
19	18	81 58	173 3	56 36	8 58	3 37	106 27	108
20	19	86 4	174 38	57 7	9 3	3 39	107 26	109
21	20	90 9	176 14	57 39	9 8	3 41	108 25	110
22	21	94 15	177 50	58 10	9 13	3 43	109 24	111
23	22	98 20	179 26	58 41	9 18	3 45	110 23	112
24	23	102 26	181 3	59 13	9 23	3 47	111 22	113
25	24	106 31	182 39	59 44	9 28	3 49	112 22	114
26	25	110 37	184 15	60 16	9 33	3 51	113 21	115
27	26	114 43	185 51	60 47	9 38	3 53	114 20	116
28	27	118 48	187 27	61 19	9 43	3 55	215 19	117
29	28	122 54	189 3	61 50	9 48	3 57	116 18	118
30	29	126 59	190 39	62 21	9 53	3 59	117 17	119
—	30	131 5	192 15	62 53	9 58	4 1	118 16	120

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	131 5	192 15	62 53	9 58	4 1	118 16	120
2	1	135 10	193 52	63 24	10 3	4 3	119 15	121
3	2	139 16	195 28	63 55	10 8	4 5	120 15	122
4	3	143 21	197 4	64 27	10 13	4 7	121 14	123
5	4	147 27	198 40	64 59	10 18	4 9	122 13	124
6	5	151 32	200 16	65 30	10 23	4 11	123 12	125
7	6	155 38	201 52	66 2	10 28	4 13	124 11	126
8	7	159 43	203 28	66 33	10 33	4 15	125 10	127
9	8	163 49	205 4	67 4	10 38	4 17	126 9	128
10	9	167 55	206 41	67 36	10 43	4 19	127 9	129
11	10	172 0	208 17	68 7	10 48	4 21	128 8	130
12	1	176 6	209 53	68 39	10 53	4 23	129 7	131
13	2	180 11	211 29	69 10	10 58	4 25	130 6	132
14	3	184 17	213 5	69 42	11 3	4 27	131 5	133
15	4	188 22	214 41	70 13	11 8	4 29	132 4	134
16	5	192 28	216 17	70 45	11 13	4 31	133 3	135
17	6	196 33	217 54	71 16	11 18	4 33	134 3	136
18	7	200 39	219 30	71 47	11 23	4 35	135 2	137
19	8	204 44	221 6	72 19	11 28	4 37	136 1	138
20	9	208 50	222 42	72 50	11 33	4 39	137 0	139
21	20	212 55	224 18	73 22	11 38	4 41	137 59	140
22	21	217 1	225 54	73 53	11 43	4 43	138 58	141

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May—*concl.*

Column.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	221 7	227 30	74 25	11 48	4 45	139 57	142
24	23	225 12	229 6	74 56	11 53	4 47	140 56	143
25	24	229 18	230 43	75 28	11 58	4 49	141 56	144
26	25	433 23	232 19	75 59	12 3	4 51	142 55	145
27	26	237 29	233 55	76 30	12 8	4 53	143 54	146
28	27	241 34	235 31	77 2	12 13	4 55	144 53	147
29	28	245 40	237 7	77 33	12 18	4 57	145 52	148
30	29	249 45	238 43	78 5	12 23	4 59	146 51	149
31	30	253 51	240 19	78 36	12 28	5 1	147 50	150
—	31	257 56	241 55	79 8	12 33	5 3	148 50	151

June.

1	—	257 56	241 55	79 8	12 38	5 3	148 50	151
2	1	262 2	243 32	79 39	12 35	5 5	149 49	152
3	2	266 7	245 8	80 10	12 43	5 7	150 48	153
4	3	270 13	246 44	80 42	12 48	5 9	151 47	154
5	4	274 19	248 20	81 13	12 53	5 11	152 46	155
6	5	278 24	249 56	81 45	12 58	5 13	153 45	156
7	6	282 30	251 32	82 16	13 3	5 15	154 45	157
8	7	286 35	253 8	82 48	13 8	5 17	155 44	158
9	8	290 41	254 44	83 19	13 13	5 19	156 43	159
10	9	294 46	256 21	83 51	13 18	5 21	157 42	160

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
14	13	311 8	262 45	85 56	13 38	5 29	161 38	164
15	14	315 14	264 21	86 28	13 43	5 31	162 37	165
■ ■ ■								
16	15	319 19	265 57	86 59	13 48	5 33	163 37	166
17	16	323 25	267 34	87 31	13 53	5 35	164 26	167
18	17	327 31	269 10	88 2	13 58	5 37	165 35	168
19	18	331 36	270 46	88 34	14 3	5 39	166 34	169
20	19	335 42	272 22	89 5	14 8	5 41	167 33	170
21	20	339 47	273 58	89 36	14 13	5 43	168 32	171
22	21	343 53	275 34	90 8	14 18	5 45	169 31	172
23	22	347 58	277 10	90 39	14 23	5 47	170 30	173
24	23	352 4	278 46	91 11	14 28	5 49	171 30	174
25	24	356 9	280 23	91 42	14 33	5 51	172 29	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
—	30	20 43	289 59	94 51	15 2	6 3	178 24	181

TABLE III—*contd.*

FOR THE DATE OF A WHOLE YEAR.

July.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	20 43	289 59	94 51	15 2	6 3	178 24	181
2	1	24 48	291 35	95 22	15 7	6 5	179 23	182
3	2	28 54	293 12	95 54	15 12	6 7	180 22	183
4	3	32 59	294 48	96 25	15 17	6 9	181 21	184
5	4	37 5	296 24	96 57	15 22	6 11	182 20	185
6	5	41 10	298 0	97 28	15 27	6 13	183 19	186
7	6	45 16	299 36	97 59	15 32	6 15	184 18	187
8	7	49 21	301 12	98 31	15 37	6 17	185 18	188
9	8	53 27	302 48	99 2	15 42	6 19	186 17	189
10	9	57 32	304 24	99 35	15 47	6 21	187 16	190
11	10	61 38	306 1	100 5	15 52	6 23	188 15	191
12	11	65 43	307 37	100 36	15 57	6 25	189 14	192
13	12	69 49	309 13	101 8	16 2	6 27	190 13	193
14	13	73 55	310 49	101 39	16 7	6 29	191 12	194
15	14	78 0	312 25	102 11	16 13	6 31	192 12	195
16	15	82 6	314 1	102 42	16 17	6 33	193 11	196
17	16	86 11	315 37	103 14	16 22	6 35	194 10	197
18	17	90 17	317 13	103 45	16 27	6 37	195 9	198
19	18	94 22	318 50	104 16	16 32	6 39	196 8	199
20	19	98 28	320 26	104 48	16 37	6 41	197 7	200
21	20	102 33	322 2	105 20	16 42	6 43	198 6	201
22	21	106 39	323 38	105 51	16 47	6 45	199 6	202

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sen.	Elapsed days.
23	22	110 44	325 14	106 23	16 52	6 47	200 5	203
24	23	114 50	326 50	106 54	16 57	6 49	201 4	204
25	24	118 55	328 26	107 25	17 2	6 51	202 3	205
26	25	123 1	330 3	107 57	17 7	6 53	203 2	206
27	26	127 7	331 39	108 28	17 12	6 55	204 1	207
28	27	131 12	333 15	109 0	17 17	6 57	205 0	208
29	28	135 18	334 51	109 31	17 22	6 59	205 59	209
30	29	139 23	336 27	110 3	17 27	7 1	206 59	210
31	30	143 29	338 3	110 34	17 32	7 3	207 58	211
—	31	147 34	339 39	111 5	17 37	7 5	208 57	212

August.

1	—	147 34	339 39	111 5	17 37	7 5	208 57	212
2	1	151 40	341 15	111 37	17 42	7 7	209 56	213
3	2	155 45	342 52	112 8	17 47	7 9	210 55	214
4	3	159 51	344 28	112 39	17 52	7 11	211 54	215
5	4	163 56	346 4	113 11	17 57	7 13	212 53	216
6	5	168 3	347 41	113 42	18 2	7 15	213 53	217
7	6	172 7	349 16	114 14	18 7	7 17	214 52	218
8	7	176 13	350 52	114 45	18 15	7 19	215 51	219
9	8	180 19	352 28	115 17	18 17	7 21	216 50	220
10	9	184 24	354 4	115 48	18 22	7 23	217 49	221

TABLE III—*concl.*

FOR THE DAYS OF A WHOLE YEAR.

August—*concl.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	188 30	355 41	116 20	18 27	7 25	218 48	222
12	11	192 35	357 17	116 51	18 32	7 27	219 47	223
13	12	196 41	358 53	117 23	18 37	7 29	220 46	224
14	13	200 46	0 29	117 54	18 42	7 31	221 46	225
15	14	204 52	2 5	118 26	18 47	7 33	222 45	226
16	15	208 57	3 41	118 57	18 52	7 35	223 44	227
17	16	213 3	5 17	119 29	18 57	7 37	224 43	228
18	17	217 8	6 53	120 0	19 2	7 39	225 42	229
19	18	221 14	8 30	120 31	19 7	7 41	226 41	230
20	19	225 20	10 6	121 3	19 12	7 43	227 40	231
21	20	229 25	11 42	121 34	19 17	7 45	228 40	232
22	21	233 31	13 18	122 6	19 22	7 47	229 39	233
23	22	237 36	14 54	122 37	19 27	7 49	230 38	234
24	23	241 42	16 30	123 9	19 32	7 51	231 37	235
25	24	245 47	18 6	123 40	19 37	7 54	232 36	236
26	25	249 53	19 43	124 12	19 42	7 56	233 35	237
27	26	253 58	21 19	124 43	19 47	7 58	234 34	238
28	27	258 4	22 55	125 14	19 52	8 0	235 34	239
29	28	262 9	24 31	125 46	19 57	8 2	236 33	240
30	29	266 15	26 7	126 18	20 2	8 4	237 32	241
31	30	270 21	27 43	126 50	20 7	8 6	238 31	242
—	31	274 26	29 19	127 21	20 12	8 8	239 30	243

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	274 26	29 19	127 21	20 12	8 8	239 30	243
2	1	278 32	30 55	127 52	20 17	8 10	240 29	244
3	2	282 37	32 32	128 23	20 22	8 12	241 28	245
4	3	286 43	34 8	128 55	20 26	8 14	242 27	246
5	4	290 48	35 44	129 26	20 31	8 16	243 27	247
6	5	294 53	37 20	129 57	20 36	8 18	244 26	248
7	6	298 59	38 56	130 29	20 41	8 20	245 25	249
8	7	303 5	40 32	131 0	20 46	8 22	246 24	250
9	8	307 10	42 8	131 32	20 51	8 24	247 23	251
10	9	311 16	43 44	132 3	20 56	8 26	248 22	252
11	10	315 21	45 21	132 35	21 1	8 28	249 21	253
12	11	319 27	46 57	133 6	21 6	8 30	250 21	254
13	12	323 32	48 33	133 37	21 11	8 32	251 20	255
14	13	327 38	50 9	134 9	21 16	8 34	252 19	256
15	14	331 44	51 45	134 40	21 21	8 36	253 18	257
16	15	335 49	53 21	135 12	21 26	8 38	254 17	258
17	16	339 55	54 57	135 43	21 31	8 40	255 16	259
18	17	344 0	56 33	136 15	21 36	8 42	256 15	260
19	18	348 6	58 10	136 46	21 41	8 44	257 15	261
20	19	352 11	59 46	137 18	21 46	8 46	258 14	262
21	20	356 17	61 22	137 49	21 51	8 48	259 13	263
22	21	0 22	62 58	138 20	21 56	8 50	260 12	264

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days
23	22	4 28	64 34	138 52	22 1	8 52	261 11	265
24	23	8 33	66 10	139 23	22 6	8 54	262 10	266
25	24	12 39	67 46	139 55	22 11	8 56	263 9	267
26	25	16 44	69 23	140 26	22 16	8 58	264 8	268
27	26	20 50	70 59	140 58	22 21	9 0	265 8	269
28	27	24 56	72 35	141 29	22 26	9 2	266 7	270
29	28	29 1	74 11	142 1	22 31	9 4	267 6	271
30	29	33 7	75 47	142 32	22 36	9 6	268 5	272
—	30	37 12	77 23	143 3	22 41	9 8	269 4	273

October.

1	—	37 12	77 23	143 3	22 41	9 8	269 4	273
2	1	41 18	78 59	143 35	22 46	9 10	270 3	274
3	2	45 23	80 35	144 6	22 51	9 12	271 2	275
4	3	49 29	82 12	144 38	22 56	9 14	272 2	276
5	4	53 34	83 48	145 9	23 1	9 16	273 1	277
6	5	57 40	85 24	145 41	23 6	9 18	274 0	278
7	6	61 45	87 0	146 12	23 11	9 20	274 59	279
8	7	65 51	88 36	146 44	23 16	9 22	275 58	280
9	8	69 56	90 12	147 15	23 21	9 24	276 57	281
10	9	74 2	91 48	147 46	23 26	9 26	277 56	282
11	10	78 8	93 24	148 18	23 31	9 28	278 56	283
12	11	82 13	95 1	148 49	23 36	9 30	279 55	284

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

October—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
13	12	86 19	96 37	149 21	23 41	9 32	250 54	285
14	13	90 24	98 13	149 52	23 46	9 34	281 53	286
15	14	94 30	99 49	150 24	23 51	9 36	282 52	287
16	15	98 35	101 25	150 55	23 56	9 38	283 51	288
17	16	102 41	103 1	151 26	24 1	9 40	284 50	289
18	17	106 46	104 37	151 58	24 6	9 42	285 49	290
19	18	110 52	106 13	152 29	24 11	9 44	286 49	291
20	19	114 57	107 50	153 1	24 16	9 46	287 48	292
21	20	129 3	109 26	153 32	24 21	9 48	288 47	293
22	21	123 8	111 2	154 4	24 26	9 50	289 46	294
23	22	127 14	112 38	154 35	24 31	9 52	290 45	295
24	23	131 20	114 14	155 7	24 36	9 54	291 44	296
25	24	135 25	115 50	155 38	24 41	9 56	292 43	297
26	25	139 31	117 26	156 9	24 46	9 58	293 43	298
27	26	143 36	119 3	156 41	24 51	10 0	294 42	299
28	27	147 42	120 39	157 12	24 56	10 2	295 41	300
29	28	151 47	122 15	157 43	25 1	10 4	296 40	301
30	29	155 53	123 51	158 15	25 6	10 6	297 39	302
31	30	159 58	125 27	158 47	25 11	10 8	298 38	303
—	31	164 4	127 3	159 18	25 16	10 10	299 37	304

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	164 4	127 3	159 18	25 16	10 10	299 37	304
2	1	168 9	128 39	159 50	25 21	10 12	300 37	305
3	2	172 15	130 15	160 21	25 26	10 14	301 36	306
4	3	176 20	131 52	160 52	25 31	10 16	302 35	307
5	4	180 26	133 28	161 24	25 36	10 18	303 34	308
6	5	184 32	135 4	161 55	25 41	10 20	304 33	309
7	6	188 37	136 40	162 27	25 46	10 22	305 32	310
8	7	192 43	138 16	162 58	25 51	10 24	306 31	311
9	8	196 48	139 52	163 30	25 56	10 26	307 30	312
10	9	200 54	141 28	164 1	26 1	10 28	308 30	313
11	10	204 59	143 4	164 33	26 6	10 30	309 29	314
12	11	209 5	144 41	165 4	26 11	10 32	310 28	315
13	12	213 10	146 17	165 35	26 16	10 34	311 27	316
14	13	217 16	147 53	166 7	26 20	10 36	312 26	317
15	14	221 21	149 29	166 38	26 25	10 38	313 25	318
16	15	225 27	151 5	167 10	26 30	10 40	314 24	319
17	16	229 33	152 41	167 41	26 35	10 42	315 24	320
18	17	233 38	154 17	168 13	26 40	10 44	316 23	321
19	18	237 44	155 53	168 44	26 45	10 46	317 22	322
20	19	241 49	157 30	169 16	26 50	10 48	318 21	323
21	20	245 55	159 6	169 47	26 55	10 50	319 20	324
22	21	250 0	160 42	170 18	27 0	10 52	320 19	325

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November—*concl'd.*

Conjunct.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	254 6	162 18	170 50	27 5	10 54	321 18	326
24	23	258 11	163 54	171 21	27 10	10 56	322 18	327
25	24	262 17	165 30	171 53	27 15	10 58	323 17	328
26	25	266 22	167 6	172 24	27 20	11 0	324 16	329
27	26	270 28	168 43	172 56	27 25	11 2	325 15	330
28	27	274 33	170 19	173 27	27 30	11 4	326 14	331
29	28	278 39	171 55	173 58	27 35	11 6	327 13	332
30	29	282 45	173 31	175 30	27 40	11 8	328 12	333
—	30	286 50	175 7	175 1	27 45	11 10	329 11	334

December.

1	—	286 50	175 7	175 1	27 45	11 10	329 11	334
2	1	290 56	176 43	175 33	27 50	11 12	330 11	335
3	2	295 1	178 19	176 4	27 55	11 14	331 10	336
4	3	299 7	179 55	176 36	28 0	11 16	332 9	337
5	4	303 12	181 32	177 7	28 5	11 18	333 8	338
6	5	307 17	183 8	177 39	28 10	11 20	334 7	339
7	6	311 23	184 44	178 10	28 15	11 22	335 6	340
8	7	315 29	186 20	178 41	28 20	11 24	336 5	341
9	8	319 34	187 56	179 13	28 25	11 26	337 5	342
10	9	323 40	189 32	179 44	28 30	11 28	338 4	343
11	10	327 45	191 8	180 16	28 35	11 30	339 3	344

TABLE III—*concl'd.*

FOR THE DAYS OF A WHOLE YEAR.

December—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Eclapsed days.
12	11	331 51	192 44	180 47	28 40	11 32	340 2	345
13	12	335 57	194 21	181 19	28 45	11 34	341 1	346
14	13	340 2	195 57	181 50	28 50	11 36	342 0	347
15	14	344 8	197 33	182 22	28 55	11 38	342 59	348
16	15	348 13	199 9	182 53	29 0	11 40	343 59	349
17	16	352 19	200 45	183 24	29 5	11 42	344 58	350
18	17	356 24	202 21	183 56	29 10	11 44	345 57	351
19	18	0 30	203 57	184 27	29 15	11 46	346 56	352
20	19	4 35	205 33	184 59	29 20	11 48	347 55	353
21	20	8 41	207 10	185 30	29 25	11 50	348 54	354
22	21	12 46	208 46	186 2	29 30	11 52	349 53	355
23	22	16 52	210 22	186 33	29 35	11 54	350 52	356
24	23	20 57	211 58	187 5	29 40	11 56	351 52	357
25	24	25 3	213 34	187 36	29 45	11 58	352 51	358
26	25	29 9	215 10	188 7	29 50	12 0	353 50	359
27	26	33 14	216 46	188 39	29 55	12 2	354 49	360
28	27	37 20	218 22	189 10	30 0	12 4	355 48	361
29	28	41 26	219 59	189 42	30 5	12 6	356 47	362
30	29	45 31	221 35	190 13	30 10	12 8	357 46	363
31	30	49 37	223 11	190 45	30 15	12 10	358 46	364
—	31	53 42	224 47	191 16	30 20	12 12	359 45	365

TABLE IV.
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
0	0 0	0 0	0 0	0 0	0 0	360
1	0 16	0 25	0 24	0 10	0 6	359
2	0 32	0 51	0 47	0 20	0 12	358
3	0 49	1 16	1 11	0 29	0 18	357
4	1 5	1 41	1 35	0 39	0 23	356
5	1 21	2 6	1 58	0 49	0 29	355
6	1 37	2 31	2 22	0 59	0 35	354
7	1 53	2 57	2 45	1 8	0 41	353
8	2 9	3 22	3 9	1 18	0 47	352
9	2 25	3 47	3 33	1 28	0 53	351
10	2 41	4 12	3 56	1 38	0 59	350
11	2 57	4 38	4 20	1 47	1 4	349
12	3 14	5 3	4 44	1 57	1 10	348
13	3 30	5 28	5 7	2 7	1 16	347
14	3 46	5 53	5 31	2 17	1 22	346
15	4 1	6 18	5 54	2 26	1 28	345
16	4 17	6 43	6 18	2 36	1 34	344
17	4 33	7 8	6 41	2 46	1 39	343
18	4 49	7 33	7 4	2 56	1 45	342
19	5 5	7 58	7 28	3 5	1 51	341
20	5 21	8 23	7 51	3 15	1 56	340
21	5 36	8 48	8 14	3 24	2 2	339
22	5 52	9 13	8 38	3 34	2 8	338

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
23	6 8	9 33	9 1	3 43	2 13	337
24	6 23	10 3	9 24	3 53	2 19	336
25	6 39	10 28	9 48	4 2	2 24	335
26	6 55	10 53	10 11	4 11	2 30	334
27	7 10	11 18	10 34	4 21	2 36	333
28	7 26	11 43	10 57	4 30	2 41	332
29	7 41	12 8	11 21	4 39	2 47	331
30	7 56	12 33	11 44	4 49	2 52	330
31	8 12	12 58	12 7	4 58	2 57	329
32	8 27	13 23	12 30	5 7	3 3	328
33	8 42	13 48	12 53	5 16	3 8	327
34	8 58	14 12	13 16	5 25	3 13	326
35	9 12	14 37	13 39	5 34	3 18	325
36	9 27	15 2	14 2	5 43	3 24	324
37	9 42	15 26	14 24	5 52	3 29	323
38	9 57	15 51	14 47	6 1	3 34	322
39	10 12	16 16	15 10	6 10	3 39	321
40	10 27	16 40	15 33	6 18	3 44	320
41	10 41	17 5	15 56	6 27	3 48	319
42	10 56	17 29	16 18	6 35	3 54	318
43	11 10	17 54	16 41	6 44	3 59	317
44	11 25	18 18	17 3	6 52	4 3	316
45	11 39	18 42	17 26	7 1	4 8	315

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
46	11 53	19 7	17 48	7 9	4 13	314
47	12 7	19 31	18 0	7 17	4 17	313
48	12 22	19 56	18 23	7 25	4 22	312
49	12 36	20 20	18 55	7 33	4 27	311
50	12 49	20 44	19 17	7 41	4 31	310
51	13 3	21 9	19 39	7 49	4 35	309
52	13 17	21 33	20 1	7 57	4 40	308
53	13 31	21 57	20 23	8 4	4 44	307
54	13 44	22 21	20 45	8 12	4 48	306
55	13 57	22 44	21 7	8 19	4 52	305
56	14 10	23 8	21 29	8 27	4 56	304
57	14 23	23 32	21 51	8 34	5 0	303
58	14 36	23 56	22 13	8 41	5 4	302
59	14 49	24 20	22 34	8 48	5 8	301
60	15 2	24 44	22 56	8 55	5 12	300
61	15 15	25 7	23 17	9 2	5 15	299
62	15 27	25 31	23 39	9 9	5 19	298
63	15 40	25 54	24 0	9 15	5 23	297
64	15 52	26 17	24 21	9 22	5 25	296
65	16 4	26 40	24 42	9 28	5 29	295
66	16 16	27 4	25 3	9 34	5 32	294
67	16 28	27 28	25 24	9 40	5 35	293
68	16 40	27 50	25 45	9 46	5 38	292

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
69	16 51	28 12	26 5	9 52	5 41	291
70	17 2	28 35	26 26	9 58	5 44	290
71	17 13	28 58	26 46	10 3	5 47	289
72	17 24	29 20	27 6	10 9	5 49	288
73	17 35	29 43	27 27	10 14	5 52	287
74	17 46	30 5	27 47	10 19	5 55	286
75	17 56	30 28	28 7	10 24	5 57	285
76	18 6	30 50	28 26	10 28	5 59	284
77	18 16	31 12	28 46	10 33	6 1	283
78	18 26	31 35	29 5	10 38	6 3	282
79	18 36	31 57	29 25	10 42	6 6	281
80	18 45	32 19	29 44	10 46	6 7	280
81	18 54	32 40	30 3	10 50	6 9	279
82	19 4	33 2	30 22	10 54	6 11	278
83	19 13	33 23	30 41	10 58	6 12	277
84	19 21	33 45	31 0	11 1	6 14	276
85	19 30	34 6	31 18	11 4	6 15	275
86	19 39	34 28	31 37	11 8	6 16	274
87	19 46	34 49	31 55	11 10	6 18	273
88	19 54	35 10	32 13	11 13	6 18	272
89	20 2	35 31	32 31	11 16	6 19	271
90	20 9	35 52	32 48	11 18	6 20	270

TABLE IV—*contd.*

COMPUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
91	20 16	36 12	33 5	11 20	6 21	269
92	20 23	36 32	33 22	11 22	6 21	268
93	20 29	36 52	33 39	11 24	6 22	267
94	20 36	37 12	33 56	11 26	6 22	266
95	20 41	37 32	34 12	11 27	6 22	265
96	20 47	37 51	34 28	11 28	6 23	264
97	20 52	38 11	34 44	11 29	6 23	263
98	20 57	38 31	35 2	11 30	6 22	262
99	21 2	38 49	35 18	11 31	6 22	261
100	21 6	39 8	35 34	11 31	6 22	260
101	21 11	39 27	35 50	11 31	6 21	259
102	21 14	39 47	36 4	11 31	6 21	258
103	21 17	40 4	36 19	11 31	6 19	257
104	21 21	40 22	36 33	11 31	6 18	256
105	21 24	40 39	36 48	11 30	6 18	255
106	21 26	40 56	37 1	11 29	6 17	254
107	21 28	41 13	37 14	11 28	6 15	253
108	21 30	41 30	37 27	11 26	6 14	252
109	21 31	41 47	37 40	11 25	6 13	251
110	21 31	42 3	37 52	11 23	6 11	250
111	21 32	42 19	38 4	11 21	6 9	249
112	21 32	42 36	38 16	11 18	6 7	248
113	21 32	42 51	38 28	11 16	6 5	247

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
114	21 31	43 6	38 38	11 13	6 3	246
115	21 30	43 20	38 49	11 10	6 1	245
116	21 28	43 35	38 59	11 7	5 59	244
117	21 26	43 48	39 8	11 3	5 56	243
118	21 23	44 1	39 17	10 58	5 53	242
119	21 20	44 14	39 25	10 55	5 51	241
120	21 19	44 27	39 34	10 51	5 48	240
121	21 13	44 39	39 41	10 46	5 45	239
122	21 8	44 50	39 47	10 41	5 42	238
123	21 4	45 1	39 53	10 36	5 38	237
124	20 58	45 12	39 59	10 31	5 35	236
125	20 52	45 21	40 8	10 25	5 31	235
126	20 45	45 30	40 7	10 19	5 28	234
127	20 39	45 40	40 11	10 13	5 24	233
128	20 31	45 48	40 14	10 7	5 20	232
129	20 22	45 55	40 15	10 0	5 16	231
130	20 14	46 2	40 16	9 54	5 12	230
131	20 5	46 8	40 17	9 47	5 8	229
132	19 55	46 13	40 16	9 39	5 4	228
133	19 44	46 16	40 14	9 31	4 59	227
134	19 32	46 20	40 11	9 23	4 55	226
135	19 21	46 23	40 9	9 16	4 50	225
136	19 8	46 23	40 3	9 7	4 45	224

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
137	18 55	46 23	39 57	8 59	4 40	223
138	18 41	46 23	39 50	8 50	4 35	222
139	18 28	46 22	39 43	8 41	4 30	221
140	18 12	46 16	39 32	8 32	4 25	220
141	17 56	46 11	39 21	8 22	4 20	219
142	17 41	46 6	39 10	8 13	4 14	218
143	17 24	45 58	38 56	8 3	4 9	217
144	17 6	45 48	38 39	7 52	4 3	216
145	16 48	45 37	38 21	7 42	3 58	215
146	16 30	45 26	38 4	7 31	3 52	214
147	16 9	45 10	37 42	7 20	3 46	213
148	15 49	44 52	37 18	7 9	3 40	212
149	15 28	44 34	36 55	6 58	3 34	211
150	15 7	44 17	36 31	6 47	3 28	210
151	14 44	43 49	35 59	6 35	3 21	209
152	14 20	43 22	35 27	6 23	3 15	208
153	13 57	42 55	34 54	6 11	3 9	207
154	13 33	42 25	34 20	5 59	3 3	206
155	13 8	41 45	33 38	5 46	2 56	205
156	12 42	41 6	32 56	5 34	2 50	204
157	12 16	40 27	32 14	5 21	2 43	203
158	11 50	39 41	31 26	5 8	2 36	202
159	11 22	38 47	30 33	4 55	2 30	201

TABLE IV—concl'd.

COMMUTATION TABLE.

Equation+	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
160	10 54	37 43	29 40	4 42	2 23	200
161	10 26	36 49	28 47	4 29	2 16	199
162	9 56	35 52	27 43	4 15	2 9	198
163	9 26	34 39	26 37	4 2	2 2	197
164	8 56	33 27	25 31	3 48	1 55	196
165	8 26	32 14	24 25	3 35	1 48	195
166	7 54	30 39	23 4	3 21	1 41	194
167	7 22	29 5	21 44	3 7	1 34	193
168	6 50	27 29	20 23	2 53	1 27	192
169	6 18	25 47	19 0	2 39	1 20	191
170	5 44	23 47	17 25	2 24	1 13	190
171	5 11	21 47	15 51	2 10	1 6	189
172	4 38	19 47	14 37	1 56	0 58	188
173	4 4	17 36	12 28	1 41	0 51	187
174	3 29	15 13	10 34	1 27	0 44	186
175	2 55	12 50	8 49	1 12	0 37	185
176	2 20	10 27	7 4	0 58	0 29	184
177	1 45	7 53	5 35	0 43	0 22	183
178	1 10	5 15	3 43	0 29	0 15	182
179	0 35	2 38	1 51	0 14	0 7	181
180	0 0	0 0	0 0	0 0	0 0	180

TABLE V.
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
0 or 180	0 0	0 0	0 0	0 0	0 0	0 0	180 or 360
1 " 179	0 5	0 2	0 13	0 6	0 8	0 2	181 " 359
2 " 178	0 10	0 4	0 25	0 11	0 16	0 5	182 " 358
3 " 177	0 15	0 6	0 37	0 16	0 24	0 7	183 " 357
4 " 176	0 20	0 8	0 50	0 22	0 33	0 9	184 " 356
5 " 175	0 25	0 10	1 2	0 27	0 41	0 12	185 " 355
6 " 174	0 30	0 12	1 15	0 33	0 49	0 14	186 " 354
7 " 173	0 34	0 14	1 27	0 38	0 57	0 16	187 " 353
8 " 172	0 40	0 16	1 39	0 44	1 5	0 19	188 " 352
9 " 171	0 44	0 18	1 51	0 49	1 13	0 21	189 " 351
10 " 170	0 49	0 20	2 4	0 54	1 21	0 23	190 " 350
11 " 169	0 54	0 22	2 16	1 0	1 29	0 25	191 " 349
12 " 168	0 59	0 23	2 28	1 5	1 37	0 28	192 " 348
13 " 167	1 3	0 25	2 40	1 10	1 45	0 30	193 " 347
14 " 166	1 8	0 27	2 52	1 15	1 53	0 32	194 " 346
15 " 165	1 13	0 29	3 4	1 21	2 1	0 34	195 " 345
16 " 164	1 17	0 31	3 15	1 26	2 8	0 37	196 " 344
17 " 163	1 22	0 33	3 27	1 31	2 16	0 39	197 " 343
18 " 162	1 27	0 35	3 39	1 36	2 24	0 41	198 " 342
19 " 161	1 31	0 36	3 50	1 42	2 31	0 43	199 " 341
20 " 160	1 36	0 38	4 1	1 47	2 39	0 45	200 " 340
21 " 159	1 40	0 40	4 13	1 52	2 46	0 49	201 " 339

TABLE V—*contd.*
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
22 or 158	1 45	0 42	4 24	1 57	2 53	0 50	202 or 338
23 „ 157	1 49	0 43	4 35	2 2	3 1	0 52	203 „ 337
24 „ 156	1 53	0 45	4 46	2 7	3 9	0 54	204 „ 336
25 „ 155	1 58	0 47	4 58	2 11	3 16	0 50	205 „ 335
26 „ 154	2 2	0 48	5 9	2 16	3 23	0 58	206 „ 334
27 „ 153	2 6	0 49	5 19	2 21	3 30	1 0	207 „ 333
28 „ 152	2 10	0 51	5 30	2 26	3 37	1 2	208 „ 332
29 „ 151	2 14	0 52	5 41	2 30	3 45	1 4	209 „ 331
30 „ 150	2 18	0 55	5 52	2 35	3 52	1 6	210 „ 330
31 „ 149	2 22	0 56	6 2	2 40	3 58	1 8	211 „ 329
32 „ 148	2 26	0 58	6 12	2 44	4 5	1 10	212 „ 328
33 „ 147	2 30	1 0	6 22	2 49	4 12	1 12	213 „ 327
34 „ 146	2 34	1 1	6 32	2 53	4 19	1 14	214 „ 326
35 „ 145	2 38	1 2	6 42	2 58	4 25	1 16	215 „ 325
36 „ 144	2 42	1 4	6 52	3 2	4 32	1 18	216 „ 324
37 „ 143	2 46	1 5	7 1	3 6	4 38	1 19	217 „ 323
38 „ 142	2 49	1 7	7 11	3 10	4 45	1 21	218 „ 322
39 „ 141	2 53	1 8	7 20	3 14	4 51	1 23	219 „ 321
40 „ 140	2 56	1 10	7 29	3 19	4 57	1 25	220 „ 320
41 „ 139	3 0	1 11	7 39	3 23	5 3	1 26	221 „ 319
42 „ 138	3 3	1 12	7 48	3 27	5 9	1 28	222 „ 318
43 „ 137	3 6	1 14	7 56	3 30	5 15	1 30	223 „ 317

TABLE V—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
° °	° '	° '	° '	° '	° '	° '	° °
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 „ 135	3 13	1 16	8 14	3 38	5 27	1 33	225 „ 315
46 „ 134	3 16	1 17	8 22	3 42	5 32	1 35	226 „ 314
47 „ 133	3 19	1 19	8 30	3 45	5 37	1 36	227 „ 313
48 „ 132	3 22	1 20	8 38	3 49	5 43	1 38	228 „ 312
49 „ 131	3 25	1 21	8 46	3 52	5 48	1 39	229 „ 311
50 „ 130	3 28	1 22	8 54	3 56	5 52	1 41	230 „ 310
51 „ 129	3 31	1 23	9 1	3 59	5 57	1 42	231 „ 309
52 „ 128	3 34	1 24	9 9	4 2	6 2	1 43	232 „ 308
53 „ 127	3 37	1 25	9 16	4 6	6 8	1 45	233 „ 307
54 „ 126	3 39	1 26	9 23	4 9	6 13	1 46	234 „ 306
55 „ 125	3 42	1 27	9 30	4 12	6 17	1 47	235 „ 305
56 „ 124	3 44	1 28	9 37	4 15	6 22	1 49	236 „ 304
57 „ 123	3 47	1 29	9 43	4 18	6 26	1 50	237 „ 303
58 „ 122	3 49	1 30	9 49	4 20	6 31	1 51	238 „ 302
59 „ 121	3 51	1 31	9 56	4 23	6 35	1 52	239 „ 301
60 „ 120	3 54	1 32	10 2	4 26	6 39	1 53	240 „ 300
61 „ 119	3 56	1 33	10 8	4 28	6 43	1 55	241 „ 299
62 „ 118	3 58	1 34	10 13	4 31	6 46	1 56	242 „ 298
63 „ 117	4 0	1 35	10 19	4 33	6 50	1 57	243 „ 297
64 „ 116	4 2	1 36	10 24	4 36	6 54	1 58	244 „ 296
65 „ 115	4 4	1 36	10 29	4 38	6 57	1 59	245 „ 295

TABLE V.—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
o o	o i	o i	o i	o i	o i	o i	o o
66 or 114	4 6	1 37	10 33	4 40	7 0	2 0	246 or 204
67 " 113	4 7	1 37	10 38	4 42	7 4	2 0	247 " 203
68 " 112	4 9	1 38	10 43	4 44	7 7	2 1	248 " 202
69 " 111	4 11	1 39	10 47	4 46	7 9	2 2	249 " 201
70 " 110	4 12	1 39	10 51	4 48	7 12	2 3	250 " 200
71 " 109	4 14	1 40	10 55	4 50	7 15	2 4	251 " 209
72 " 108	4 15	1 40	10 59	4 51	7 17	2 4	252 " 208
73 " 107	4 17	1 41	11 2	4 53	7 19	2 5	253 " 207
74 " 106	4 18	1 41	11 6	4 54	7 22	2 6	254 " 206
75 " 105	4 19	1 42	11 9	4 56	7 24	2 6	255 " 205
76 " 104	4 20	1 42	11 12	4 57	7 26	2 7	256 " 204
77 " 103	4 21	1 43	11 14	4 58	7 28	2 7	257 " 203
78 " 102	4 22	1 43	11 17	5 0	7 29	2 8	258 " 202
79 " 101	4 23	1 43	11 20	5 0	7 31	2 8	259 " 201
80 " 100	4 24	1 44	11 21	5 1	7 32	2 9	260 " 200
81 " 99	4 24	1 44	11 23	5 2	7 34	2 9	261 " 279
82 " 98	4 25	1 44	11 25	5 3	7 35	2 9	262 " 278
83 " 97	4 26	1 44	11 27	5 4	7 36	2 10	263 " 277
84 " 96	4 26	1 44	11 28	5 4	7 37	2 10	264 " 276
85 " 95	4 27	1 45	11 29	5 5	7 38	2 10	265 " 275
86 " 94	4 27	1 45	11 30	5 5	7 38	2 10	226 " 274
87 " 93	4 27	1 45	11 31	5 5	7 39	2 10	227 " 273

TABLE V—concd.

ANOMALISTIC TABLE

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
88 or 92	4 27	1 45	11 31	5 6	7 39	2 10	268 or 272
89 „ 91	4 27	1 45	11 32	5 6	7 39	2 11	269 „ 271
90 „ 90	4 28	1 45	11 32	5 6	7 40	2 11	270 „ 270

TABLE VI.

INCREASE OF LONGITUDE
FOR COMPLETE CENTURIES.

Centuries of Kal- Yuga.	Mean.		Long. h
	u	h	
	Signs.		
3000	11-10	9-40	
3100	4-27	3-11	
3200	9-44	6-53	
3300	2-51	11-54	
3400	7-78	4-25	
3500	0-95	8-90	
3600	6-12	1-08	
3700	11-29	6-39	
3800	4-46	11-11	
3900	9-63	3-32	
4000	3-80	8-53	
4100	7-97	1-24	
4200	1-14	5-08	
4300	4-31	10-67	
4400	11-48	3-38	
4500	4-65	8-10	
4600	7-82	0-71	
4700	2-99	5-63	
4800	8-16	10-24	
4900	1-33	2-95	
5000	6-50	7-67	

TABLE VII.

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

Years.	0		10		20		30		40	
	z	b	z	b	z	b	z	b	z	b
0	0-0	0-0	10-12	4-07	8-23	8-14	6-35	0-21	4-47	4-20
1	1-01	0-41	11-13	4-48	9-25	8-55	7-36	5-53	5-48	4-09
2	2-02	0-81	0-14	4-89	10-26	9-36	8-37	1-03	6-49	5-10
3	3-04	1-22	1-15	5-29	11-27	9-36	9-39	1-43	7-50	5-61
4	4-05	1-63	2-16	5-70	0-28	9-77	10-40	1-84	8-51	5-91
5	5-06	2-04	3-18	6-11	1-29	10-18	11-41	2-25	9-53	6-32
6	6-07	2-44	4-19	6-51	2-30	10-58	0-42	2-66	10-54	6-73
7	7-08	2-85	5-20	6-92	3-33	10-99	1-43	3-06	11-55	7-13
8	8-09	3-26	6-21	7-33	4-33	11-40	2-44	3-47	0-56	7-54
9	9-11	3-66	7-22	7-73	5-34	11-51	3-45	3-88	1-57	7-95

TABLE VIII.

INCREASE OF LONGITUDE
FOR COMPLETE MONTHS.

End of mean solar months.	Mean.		Long. °
	z	h	
1st .	0-08	0-03	
2nd .	0-17	0-07	
3rd .	0-25	0-10	
4th .	0-34	0-14	
5th .	0-42	0-17	
6th .	0-51	0-20	
7th .	0-59	0-24	
8th .	0-67	0-27	
9th .	0-76	0-31	
10th .	0-84	0-34	
11th .	0-93	0-37	
12th .	1-01	0-41	

Years.	50		60		70		80		90	
	z	b	z	b	z	b	z	b	z	b
0	2-53	8-36	0-70	0-43	10-83	4-50	8-94	8-57	7-05	0-84
1	3-60	8-78	1-71	0-84	11-83	4-91	9-95	8-98	8-06	1-05
2	4-61	9-17	2-73	1-24	0-84	5-31	10-93	9-39	9-08	1-46
3	5-63	9-58	3-74	1-65	1-85	5-72	11-97	9-79	10-09	1-86
4	6-63	9-98	4-75	2-05	2-87	6-13	0-98	10-20	11-10	2-27
5	7-64	10-39	5-76	2-45	3-88	6-54	1-99	10-66	0-11	2-68
6	8-66	10-80	6-77	2-87	4-89	6-94	3-01	11-01	1-13	3-09
7	9-67	11-21	7-78	3-28	5-90	7-35	4-03	11-42	2-13	3-49
8	10-68	11-61	8-80	3-68	6-91	7-76	5-03	11-83	3-15	3-90
9	11-69	0-02	9-81	4-09	7-92	8-16	6-04	0-24	4-16	4-31

No. 15.—TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

By K. V. SUBRAHMANYA AIYAR, B.A.; M.B.A.S.; Ootacamund.

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapuriāvara temple at Tirukkalittattai. This village is situated at a distance of two miles from Tiruvīdaimarudūr, a station on the S. I. Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbarrūr i.e. the modern Vēppattūr¹ and was called Śrīkuḍittittai. Tenkuḍittittai (i.e. the southern Kuḍittittai) of the *Dēdāram* is probably identical with it. It is interesting to note that Tiruvīśālūr² another village near Vēppattūr also formed part of the same town. In the records of Parāntaka I.³, Aditya II.⁴, and of an unidentified Parakēsarivarman⁵ found at Tiruvīśālūr, Vēmbarrūr is called Amaninārāyaṇa-chaturvēdimaṅgalam. While the inscriptions of Rājā:āja I., dated in the 10th and 28th years,⁶ retain this other name of the town, one⁷ belonging to his 29th year gives Śōlamārtāṇḍa-chaturvēdimaṅgalam instead. The latter name is used in the records of Parakēsarivarman Rājendra-Chōja also.⁸ During the reign of Kulōttuṅga III., Vēmbarrūr bore the name Ediriliśōja-chaturvēdimaṅgalam.⁹ The division in which the town was situated is given in the records of Rājārāja I. and Rājendra-Chōja I. as Manni-nāḍu a district of Rājendrasiṅga-vaṇaṇḍu.¹⁰ In later times the name of the district was changed into Virudarājabhayaṅkara-vaṇaṇḍu¹¹.

The inscription is in tolerably good preservation and contains six lines of Tamil prose. The characters in which it is engraved, do not appear to belong to the 10th century A.D. to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No. 302 of 1908, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet *Por[māligai-ttuāṇḍa-dēvar]* (i.e. the king who died at the golden palace), for him.

The doubling of the final consonant *n* when it combines with *āṇa* and *ēṇa*, e.g. in *-vāṇṇa-āṇa* and *Pichchannēṇa*, (ll. 2f. and 6), of *m* in *śuramm-irakkina* (l. 1) and of *l* in *=Pperumal[ukku]* (l. 2), is against the rules of Tamil grammar. The use of the colloquial forms *tēdu*, *tēgira* and *iṭichchi* for *śeydu*, *śeygira*, and *iṭittu* is worthy of mention.

¹ Vēppattūr is quite close to Tirukkalittattai.

² The Śivayōganāthasvāmīn temple at Tiruvīśālūr is called in its inscriptions Tiruvīśālūr-udaiya-Mahādēva at Vēmbarrūr and this indicates that Tiruvīśālūr was a part of Vēmbarrūr in ancient times. During the time of Chōja supremacy much importance was attached to Tiruvīśālūr. It was within the walls of the Śiva temple at this place that Rājārāja I., one of the greatest of the Chōja kings of the 10th century A.D., performed the *talāḥḥāra* ceremony in the 29th year of his reign (=A.D. 1014) when one of his queens, Dantiśaktivīrāṅkiyār alias Lōka-mahādēviyār, passed through a gold cow, i.e. performed the *kāmagaṇḥā* (No. 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Gāṅga king Prithivipati I. fought with the Pāṇḍya king Varaguṇa at Tiruppurambiyam, not very far from Tiruvīśālūr where we have a record of Varaguṇa (No. 17 of the same collection). The authors of the *Dēdāram* have contributed stanzas in praise of the gods at Tiruvīśālūr and Tirukkalittattai (Tenkuḍittittai).

³ No. 35 of the Madras Epigraphical collection for 1907.

⁴ No. 51 of the same collection.

⁵ No. 10 *ditto*.

⁶ Nos. 3 of 1907 and 301 of 1908.

⁷ No. 42 of 1907.

⁸ As Rājendra-Chōja I. appears to have been the co-regent of Rājārāja I. in the last years of the latter, we may not be wrong in inferring that Śōlamārtāṇḍa was a surname of either of these two kings.

⁹ No. 14 of the Madras Epigraphical collection for 1907.

¹⁰ Nos. 1 of the same collection and 301 of 1908.

¹¹ No. 47 of the collection for 1907.

The inscription is dated in the 7th year of the reign of Sundara-Chōja "who drove the Pāṇḍya (king) into the forest." It registers a grant made by his general Pirāntakan Śīriyavēlar *alias* Tirukkarrāḷi-Pichchan in order to provide for offerings to the temple at Śrikuṭittittai in Vēmbarrūr on the northern bank (of the Kāvēri). The donor is said to have purchased for 156 *kaḷaṇḷa* of gold a piece of land measuring half (a *vēḷi*) and made it rent-free before giving it to the temple.

Śīriyavēlar mentioned in this record appears as donor in a few other inscriptions. Three of these come from Tiraviśālūr; and two of them are dated in the 2nd¹ and 4th² years of a certain Rājakēsari-varman. They register gifts of land by Śīriyavēlar, who gets here the additional name Pirāntakan Iruṅgōlar. About the third record³ Rai Bahadur Venkayya remarks: "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara-Chōja and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Rājakēsari or Parakēsari cannot be made out at present."⁴ The fourth record which mentions Pirāntakan Śīriyavēlar comes from Tirukkalittattai and belongs to the time of Sundara-Chōja but its date is lost.⁵ The full name of the donor, as gathered from all these records, is Pirāntakan Śīriyavēlar⁶ *alias* Iruṅgōlar. It is not unlikely that this individual is identical with the general of Sundara-Chōja mentioned in the subjoined inscription with the other name Tirukkarrāḷi-Pichchan. No. 317 of the Epigraphical collection for 1908 states that he was a native of Koḍumbālūr.⁷

Chōja history during the interval between the death of Parāntaka I. and the accession of Rājārāja I. has not yet been satisfactorily made out. The first question to settle is whether

¹ No. 317 of the Madras Epigraphical collection for 1907.

² No. 320 of the same collection.

³ No. 40 of the same collection.

⁴ *Annual Report on Epigraphy for 1906-07*, p. 74, paragraph 30.

⁵ No. 302 of the Madras Epigraphical collection for 1908.

⁶ It is worthy of note that the family to which Śīriyavēlar belonged, *viz.* Iruṅgōvēḷār, of which Iruṅgōlar is apparently a contraction, is an ancient one. Tamil literature gives a number of chiefs who were members of the Vēḷir family. They appear to have settled in several places. The wife of Uruvappahrār Ḥaṇḍjēcheṇṇi, the father of the famous Karikāla-Chōja was the daughter of Uḷandūr-Vēḷ. Karikāla himself is said to have married Nāṅgūr-Vēḷ's daughter. Paramalai, also called Parambu, in Mīlalai-kōṭṭam was the capital of Vēḷ-Pāri, whose daughters were given in marriage to Deyvikan, the Malayamān king of Tirukkovalūr. *Pāritāṇṇ-adaikkāla-pṛṇṇai* *Malaiyarkk-udai* occurs in an inscription of Rājārāja I. at Tirukoḷlur. Āykuḍi in the Podiyamalai hills was the chief town of Vēḷ-Andīraṇ. The account given of Iruṅgōvēḷmān, one of the 49 Vēḷir who lived soon after Vēḷ-Pāri, is interesting. He is said to have been the lord of Tuvarāpati (identified by Mahāmahōpādhyāya Swaminathier with Dvārasamudram) and to have sprung from the *āṣma-kunḍa* of a sage. At the instance of an ascetic, this Iruṅgōvēḷmān killed a tiger that came to interrupt his austerities (Puram 201 and 202). Aḷigalmān Neḍumān Aḷḷi, whose capital was Tagaḍūr (Dharmapuri in the Salem district), is said to have conquered the Chēra, Chōja, Pāḍiya, Tidiyaṇ, Rūmaliyāraṇ and Iruṅgōvēḷmān. It is evident from this that the country over which Iruṅgōvēḷ ruled, formed one of the provinces of Southern India in ancient times. The Koḍumbālūr inscription of Vikramakēsari, also called Teṇṇavaṇ Ḥaṅgōvēḷ, declares that he belonged to the Yādava race. It is worthy of note that the Hoysālas belonged to the same race, and that the account given of their first ancestor Śaḷa coincides with what is recorded in Tamil works about Iruṅgōvēḷmān. If Tuvarāpati is identical with Dvārasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Śaḷa be identical with Iruṅgōvēḷ, the earlier members of the Hoysāla family have to be looked for among the Vēḷir. At any rate, the Hoysālas could not have risen up all of a sudden in the 10th or 11th century A.D.

⁷ This place is identical with the village of the same name in the Pudukkōṭṭai State, 8 miles from Maṇappāraḷ, a station on the S. I. Railway. The Tamil poem *Śilappadigāram* mentions it as being situated in the Pāṇḍya country on the road to Madura. It was the birth place of Iḍaṅgaḷl-Nāyaṇār, a prince of the Solar race and one of the 63 Śaiva devotees who flourished before the 9th century A.D. Several battles appear to have been fought here. According to the Śāndalai pūlar inscriptions, a Pāṇḍya king gained a victory at Koḍumbālūr, and the Vēḷirkuḍi plates report that Tār-Nāyaṇ defeated the Pallavas in the same place. (*Annual Reports on Epigraphy for 1909*, p. 7 and 1906, pp. 63 and 67.)

Sundara-Chōla mentioned in the subjoined record was a Parakēsarivarman or a Rājakēsarivarman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājakēsari and Parakēsari by the successive Chōla kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōla) family¹. This suggests that Chōla princes, who did not actually reign, had no claims to either of the titles.

The way in which Rājāditya, Gaṇḍarāditya and Ariṇḍaya, the three sons of Parāntaka I., and the events connected with them and their successors are mentioned in the Chōla copper-plates, makes one believe that they succeeded each other.² This view seems to have gained strength by the supposition that Parāntaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rājāditya was crowned in A.D. 948 and was killed in about A.D. 949, i.e. soon after Parāntaka's death.³ But the facts appear to be otherwise. The latest known date of Parāntaka I. is not his 40th year as has been generally assumed, but the 46th⁴ which corresponds to A.D. 953, and Rājāditya's encounter with the Rāshtrakūṭa king Kṛishṇa III., in the battle of Takkolam in which he was killed by Bātuga, must have happened about A.D. 947-8. Kṛishṇa III.'s actual entry into Tondai-maṇḍalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Kṛishṇa III., (called in Tamil Kannaradēva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year⁵ of his reign to the 39th⁶, and the king's conquest of Kacchi and Tañjai is mentioned even in the earliest of them. The inscriptions with Śaka dates of the same sovereign range from 862 (= A.D. 940)⁷ to 894 (= A.D. 962).⁸ But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Śaka 862 represents Kṛishṇa III.'s first year, we get A.D. 945 for the record of his fifth year which mentions the Chōla conquest. It is thus evident that the Rāshtrakūṭa occupation of the Chōla country was effected some time before A.D. 945. And if Śaka 862 is not the first year, the event must be still earlier.

It is now plain, that Rājāditya could not have survived his father. Gaṇḍarāditya should, therefore, have succeeded Parāntaka I. with the title of Rājakēsarivarman, and he was not without issue.⁹ His only son Madhurāntakan Uttama-Chōla did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gaṇḍarāditya's death because his mother Śembiyanmahādēvi lived until at least A.D. 1009.¹⁰ This would satisfactorily account for his exclusion from the

¹ Ll. 18 and 19 of the Leyden grant.

² See the large Leyden grant published in *Archæological Survey of Southern India*, Volume IV., pp. 204 ff. and the Tiruvālaṅgadu plates noticed in the *Annual Report on Epigraphy* for 1906, p. 66.

³ Above, Vol. VII, p. 194. While all the other records of Kṛishṇa III. found in the Tamil country are dated in the ordinary regnal years of the king, his Śōḷaparam inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Śaka 871 which is the second year of the king calculated after his killing the Chōla prince Rājāditya and entering Tondai-maṇḍalam.' If this interpretation is admitted, it would show that the Rāshtrakūṭa occupation of the Chōla country was effected some time about A.D. 947-8 when Kṛishṇa III. defeated and killed Rājāditya.

⁴ No. 15 of the Madras Epigraphical collection for 1895.

⁵ This inscription comes from Siddhalīngamaṇḍam in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909).

⁶ No. 232 of the Madras Epigraphical collection for 1902 from Kijūr.

⁷ Appendix to *Ep. Ind.*, Vol. VII, No. 99.

⁸ *Ibid.* No. 90.

⁹ Two of Gaṇḍarāditya's queens are known, viz. Virādāpāyār and Śembiyanmahādēvi. The former appears in a record of the 24th year of Parāntaka I. (= A.D. 931) as the builder of a maṇḍapa at Vāḷiyūr, i.e. Jambai in the Tirukoilur tāluka of the S. Arcot district (No. 103 of the Epigraphical collection for 1916). She must have been the senior queen and she does not appear to have had any issue.

¹⁰ Śembiyanmahādēvi figures as donor in an inscription of the 24th year of Rājārāja I. (= A.D. 1009).

throne immediately after his father and also establish his claim for the Chōla dominion which he eventually obtained.¹ After Gaṇḍarāditya, his younger brother Ariṇjaya was probably anointed king² with the title Parakēsarivarman. Naturally, therefore, his son Parāntaka II. *alias* Sundara-Chōla would be a Rājakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman. Another point which may be urged in favour of the view that Sundara-Chōla was a Rājakēsarivarman, is that Pirāntakan Śīriyavēḷār, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruveṅkāḍu³ of the time of Rājaraja I. states that Śīriyavēḷār died on a battle-field in Ceylon in the 9th year of *Poṇṇaṭṭai-ttuṇṇinādēvar* which was an epithet of Sundara-Chōla. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II. *alias* Sundara-Chōla and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus :—

- (1) Parāntaka I. died in or after A.D. 953.
- (2) Rājāditya's death took place in about A.D. 947-8, and consequently he did not survive his father.
- (3) Gaṇḍarāditya probably succeeded Parāntaka I. with the title Rājakēsarivarman.
- (4) Ariṇjaya was probably the successor of Gaṇḍarāditya and a Parakēsarivarman.
- (5) Parāntaka II. *alias* Sundara-Chōla was a Rājakēsarivarman.

Some facts connected with the reign of Sundara-Chōla will not be without interest to the student of Chōla history.

(1) One of his queens Parāntakandēvi-Ammaṇār was the daughter of a Chēra king and lived until at least A.D. 1012.⁴

(2) An earlier queen was Vānavanmahādēvi who, to judge from her name, was also a Chēra princess. She is said to have committed *suttee* on the death of the king.⁵ This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājaraṇjēśvara temple at Tanjore, presented jewels and provided for daily worship.⁶

(3) The king's general, as pointed out already, was Pirāntakan Śīriyavēḷār, a Koḍumbāḷār chief. He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chōla's reign.⁷ The general's wife was Rājādichchi, his daughter Kuṇjaramalli and his son Vēḷaṅ Sundaraśōḷaṅ.⁸

¹ Against this view it might be urged that there was a certain Medhurāntakan Gaṇḍarādittanār who figures in some of the early records of Rājaraja I. and who might be considered as a probable son of Uttama-Chōla (*South-Ind. Inscri.*, Vol. III, p. 102). If this were so, it would prove that Uttama-Chōla could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōla copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

² See note 2, p. 123, above. So far no inscriptions of Ariṇjaya have yet been found or assigned to his time.

³ No. 116 of the Epigraphical collection for 1896.

⁴ Ditto.

⁵ Verses 65 and 66 of the Tiruvāṅkāḍa plates.

⁶ *South-Ind. Inscri.*, Vol. II, pp. 73 and 76 and *Annual Report on Epigraphy for 1906*, Part II, p. 68.

⁷ See note 3, above.

⁸ The first two are mentioned in a record of the 17th year of Rājakēsarivarman (No. 299 of the Epigraphical collection for 1906) and the last figures as donor in an inscription of Rājaraja I. at Tiruveṅkāḍu dated in the 27th year.

- (4) The king fought a sanguinary battle at a place called Chēūr (Śēvār) causing great destruction to the enemy¹ whose name, however, is not known.
- (5) He claims to have driven the Pāṇḍya (king) into the forest.²
- (6) He is stated to have died in a golden palace and was, on that account, known in later times as *poṣmāligai-ttūṇṇiṇa-dēvar*.³

The causes that led to Śīriyavēljār's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle *Mahāvamsa*. The Pāṇḍyas who were defeated by Parāntaka I. in several encounters,⁴ appear to have revived their activities and given trouble to Sundara-Chōja, whose victory over the Pāṇḍyas earned for him the title *Pāṇḍiyapaṭi turam-irakkina* "i.e. who drove the Pāṇḍya (king) into the forest." That Vira-Pāṇḍya must have been the Pāṇḍya king about this period may be concluded from the title *Vira-Pāṇḍiyag-talai-konḍa* assumed by Sundara-Chōja's son Āḍitya II. Vikramakēśari of Koḍumbāljūr and Pārthivēndravarmān — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Āḍitya II. the title 'who took the head of Vira-Pāṇḍya', we may not be far wrong in assuming that Āḍitya II. and the two other allies were engaged in a war with the Pāṇḍyas and that the victory achieved was the occasion for assuming the title *Vira-Pāṇḍiyag-talai-konḍa* by the conquerors. That the Koḍumbāljūr chief Vikramakēśari was a feudatory of the Chōjas may be gathered from the fact that he figures in the inscriptions of the Chōla kings.⁵

The troubles with the Pāṇḍyas probably brought Sundara-Chōja into conflict with the king of Ceylon. One of his inscriptions at Tirukkālittattai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables *ḷa* but the details about this war, in which the parties were the Singhalese and the Chōjas, are preserved in the *Mahāvamsa*. "Udaya III. (A.D. 964-972) became a drunkard and a sluggard, and when the Chōja king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōja king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōja took the crown and the other things."⁶ This is undoubtedly a reference to Sundara-Chōja's invasion of Ceylon wherein his general Śīriyavēljār is said to have died. The date assigned to Udaya in the *Mahāvamsa* also falls within the

¹ The translation of the passage in the Leyden grant which refers to this event runs as follows:—At the town named Chēūr, he (Sundara-Chōja) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

² No. 302 of the Madras Epigraphical collection for 1908.

³ *South-Ind. Insers.*, Vol. II, pp. 72 and 74. The translation given on p. 72, footnote 1, of *poṣmāligai-ttūṇṇiṇa-dēvar*, viz. 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace.'

⁴ *Annual Report on Epigraphy for 1907*, paragraphs 32-34.

⁵ *Annual Report on Epigraphy for 1908*, paragraph 90.

⁶ Wijayasinha's translation, p. 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāṇḍya king fled to the Kēraja country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāṇḍya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāṇḍya king with Rājāsinha, the opponent of Parāntaka I.

period to which we have to assign Sundara-Chōja. It is not unlikely that this expedition to Ceylon was the result of the Chōja king's encounter with the Pāṇdyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇdyas as they had been doing during the time of Rājasiṃha.¹

The materials for fixing the exact time of Sundara-Chōja's rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara-Chōja's invasion of Ceylon, if the *Mahāvamsa* could be relied upon, appears to have happened immediately after Udaya's accession. As the latter event is placed in A.D. 964, and as we have already seen that this was in the 9th year of Sundara-Chōja's reign, the date of the Chōja king's accession to the throne would be about A.D. 955.

[If Parāntaka died in A. D. 953 and Gaṇḍarāditya and Ariṇḍaya ruled after him it appears very unlikely that Sundara-Chōja Parāntaka II., the son of the latter, could have succeeded to the throne in A. D. 955, i.e., two years after the death of Parāntaka I. But the dates of the *Mahāvamsa* on which Mr. Subrahmanya Aiyar relies have evidently to be corrected; and this has been done most conclusively by Professor Hultzsch in his contributions to *Singhalese Chronology* (*J. R. A. S.* for 1913, pp. 517-531). The error discovered is 23 years. Consequently the accession of Udaya III., is shifted back from 964 to A. D. 941. The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction.—H. K. S.].

TEXT²

- 1 Svasti śri [||*] Pāṇḍiyanai śuramm-irakkina Perumāḷ
śri-Suntra³śōḷadēvarṅku yūḍu 7vaḍu Vaḍa[ga]rai-Vēmbarrūr-
- 2 Śrikuḍittittai-aḍaiyarṅku i-Pperumāḷḷukku sēnāpatyam sēgira Pirāntakan
Śriyavēḷā-
- 3 nn-ā[na*]⁴ Tirukkarrāḷi-Pichchannēn⁵ i-tēvarṅku⁶ tirumantra-
pōnagattukku nān sēmbon 156 kaḷa-
- 4 Źiṇḍ-guḍuttu koḍu iraiy-ili-sēdu kuḍutta nilam-ēvaḍu i-tēvar⁷
śrikoyilukku vaḍakku-tirukkuḷa-
- 5 ttukku vaḍakku taḷivīḷāgam-anṇu⁸ pēr-kūvappattā nilam araiyum
i-tēvarṅku⁹ tirumantra-pōnaga-
- 6 ttukku chandrādityavar sēlvad-āga iraiy iḷicholī kuḍuttēn Pirāntakan
Śriyavēḷānn-āga¹⁰ Tirukkarrāḷi-Pichchannēn.¹¹

TRANSLATION

Hail! Prosperity! In the 7th year of (the reign of) the glorious Perumāḷ Sundara. Chōḷadēva who drove the Pāṇḍya (king) into the forest, I, Pirāntakan Śriyavēḷān alias Tirukkarrāḷi-Pichchan who perform the duties of a general to this king obtained the following land by paying 156 kaḷāṇḍu of gold, made (it) rent-free and presented (it) to the god of Śrikuḍittittai in Vaḍagarai-Vēmbarrūr for the sacred offering. This land measuring half (a vēḷi) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of taḷivīḷāgam. I, Pirāntakan Śriyavēḷān alias Tirukkarrāḷi-Pichchan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure.

¹ See ss. 9 to 11 of the Udayādiram plates (*South-Ind. Inscriptions*, Vol. II, p. 357).

² No. 291 of the Madras Epigraphical collection for 1906.

³ Read -Sundara-.

⁴ Read -ēḷān-āga.

⁵ Read Pichchannēn.

⁶ Read i-tēvarṅku.

⁷ Read i-tēvar.

⁸ Read -ēḷu.

⁹ Read i-tēvarṅku.

¹⁰ Read -ēḷān-āga.

¹¹ Read Pichchannēn.

No. 16.—THE "PYU" INSCRIPTIONS.

By C. O. BLAGDEN.

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research.

The study of "Pyu" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911. From a comparison of that text with the corresponding Pāli, Burmese and Talaing versions, the greater part of the "Pyu" alphabet was ascertained and a number of "Pyu" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talaing. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyu" was attached to it as a convenient label.

Subsequent discoveries have tended to confirm these inferences. A number of other records in the same language have been found at Prome or its immediate neighbourhood. The "Pyu" inscriptions of which copies have been forwarded to me comprise the following:—

- (1) the Bābā Pagoda inscription;
- (2) the Kyaukka Thein inscription;
- (3) three or four short inscriptions on votive tablets and the like;
- (4) the inscriptions on urns found near the Payagyi Pagoda; (all the above were found at or near Prome);
- (5) the Amarapura inscription (removed to that place by a Burmese king); and
- (6) an inscription found (I believe) at Pagan, of which only a photograph has been sent to me. I am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one.

Nos. 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them. The records included under No. 3 are more legible but they are very scrappy, while No. 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No. 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urns, four large stone ones and a smaller one made of earthenware. Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible; it appears to contain 18 (or 19) *aksharas* and to have little in common with the other records. E has only 11 *aksharas* and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, viz. 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos. 1, 2 and 5 and at present I cannot explain what these symbols stand

for. They are clearly not essential, for they do not occur in the shorter inscriptions¹. Perhaps they are merely ornamental. D2 has little in common with the other inscriptions and it is engraved on the bottom of its urn. The other urn inscriptions are engraved horizontally round the several urns.

The four inscriptions A, B1, C and D1, are all of one type and I propose to make a detailed comparison of them here. Their resemblances and differences will probably turn out to be matters of importance. For, be it remembered, "Pya" is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi ones, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues. It seems to me that our best chance of interpreting these records is to ascertain what is essential or "common form" in them so as to be able to distinguish it from what is accidental or individual. Every new record of this class that may turn up in the future will help us to draw this important distinction. Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Barman languages ought to give us clues to their exact meanings. But we ought first to be fairly clear as to the sort of meanings that we should look for.

This is particularly necessary in the case of quasi-monosyllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone. "Pya" appears to fall into this class. It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling *anusvara*, *visarga*, and their combinations, used in the "Pya" script, represent tonal marks. If that is correct, the "Pya" tones must have numbered half a dozen or more. In any case it is necessary to reproduce these diacritical marks in our transcription, or we should be mixing up quite a number of distinct words.

There are other difficulties in connexion with these inscriptions. They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the "Pya" text of the Myazedi inscription, and most of the letters are easily recognizable. But some of them are only doubtfully identified as yet. There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally read as *q*, *d*, and *f* (and there may possibly be a *g* and *l* amongst them also). Further the compound *aksharas* are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters *k*, *r* and subscript *u*. Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasise this point I put into parentheses such letters as I consider doubtful for want of certainty of identification. Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage. In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines. The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription.

¹ They seem to occur sporadically in No. 6 and, to a small extent, in the Myazedi inscription.



TEXT.

Plate A	tdq̃ b̃ā u hi t(r)a hna (ka)	harivikrama ¹ b̃ā
" B1	tdq̃ b̃ā u (bh̃) s(n)ā	[s]ihavikrama b̃ā
" C	tdq̃ b̃ā u hi	sūriyavikrama b̃ā
" D1	tdq̃ b̃ā u hi	sūriyavikrama b̃ā av(q)̃
Plate A		anĩ (ā)a s̃ kni (de) hni
" B1		anĩ hr̃ s̃ (de) hni
" C		anĩ (ā)a s̃ (de) (p)ī (ā)a
" D1	b̃ā k(d)ī ² b̃ā [t̃] ti ³ (p)ī ³	anĩ (han)̃ s̃ pī (ā)a
Plate A	ti ³ phṽ (t)p̃ p(l)̃ ta (k)ī ³ (kha) u anĩ anĩ p(l)̃ s̃	
" B1	ti ³ phṽ p(l)̃ ta (k)ī ³ (kha) u anĩ anĩ p(l)̃ s̃	
" C	ta (k)ī ³ (kha) u [sn]ĩ anĩ tr[u sau] ³	
" D1	ta (k)ī ³ (kha) u anĩ	
Plate A	t̃ (de) kni ti ³ phṽ t(k)o ti ³ tdq̃ b̃ā u ru (kl)̃ yā	
" B1	p(l)̃ (de) t(k)o ti ³ phṽ (t)p̃ ti ³ tdq̃ b̃ā u ru (kl)̃ yā	
" C	p(l)̃ tĩ tdq̃ b̃ā u ru (kl)̃ yā	
" D1	b̃ā u ru (kl)̃ yā	

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word *de* may perhaps be *je*, or something else. The word *bh̃* might conceivably be *r̃g*, *r̃g* or *ā̃*; *t̃* may be *q̃* or even *r̃g*, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether *ti³* just before the last *tdq̃* ought to have two dots after it or one: the texts appear to differ. In C *pl̃ia* looks like *m̃ia*. The letter *ā* is also very like *j* in several of these words.

It appears from these inscriptions compared together that they have the following common elements: (a) the phrase *tdq̃ b̃ā u . . . b̃ā*, which includes the easily recognisable proper names **Harivikrama**, **Sihavikrama** and **Sūriyavikrama**, (b) the phrase beginning with *anĩ* and ending with *ta kī³ kha u anĩ*, and (c) the final phrase *b̃ā u ru kl̃ yā*. What are we to make of it all? It appears from the Myazedi inscription that *tdq̃* means "king" and *b̃ā* is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription *kī* appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in B1 and the additional *tra hna ka* in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Pyu, which used "Pyu" as its official language and affected Indian names ending in *vikrama*. But very likely its members had "Pyu" names as well. The honorific *b̃ā* was apparently capable of being suffixed as well as prefixed to the royal name. The words *anĩ* to *p̃* in D1 are beyond me at present. I merely point out that the first word occurs in l. 3 of the Myazedi inscription. Possibly it should be read *u q̃* and in that case the *u* would be the genitive affix. It would then be tempting to conjecture that *q̃* meant "queen", as it accompanies the word *mayã* in that context. If we read *anĩ*, perhaps the word means "his." But in any case I think we may conclude with great probability that

¹ [There is a sign resembling an *anuvāsa* above, and a *vīdama* below the *anuvāsa* in *Harivikrama*, —S. K.]

² [Looks like *ta³*—S. K.]

³ This looks more like *anĩ* in my rubbing than it does in the plate, but I am very doubtful of it.

DI commemorates some near relations of Sūriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sūriyavikrama's own urn is C, and no man requires more than one coffin. It is tempting to interpret *plā*² as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription; but this last has *plā*, not *plā*³, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *mi3* means "year", and I am confident that it has the same sense in our urn-inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In BI it is followed by *hrā*, which in the Myazedi inscription represented "eight". In DI it is followed by *hau3*, which we might perhaps read *ho3* and which in any case reminds one of the word *ho3* that stood for "three" in the Myazedi record. Later on in A there is a word *tā*, which in the Myazedi record meant "one." The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *sā*, and assuming "Pyn" to use a decimal system, we must conclude that *sā* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary. M. George Coedès has published¹ a very kind appreciation of my paper on the "Pyn" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll. 1-2 thereof which I had read *cā jā e* are not "Pyn" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)² that my *e* might after all possibly be the old numeral symbol for 20. I can now confirm M. Coedès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Bühler's *Indische Paläographie* (Pl. IX) and find that the symbols, including that for 600, correspond. But with regard to *hrā* I am not so sure. M. Coedès would also make of it a conventional symbol. But the symbol is *hra* not *hrā*. And what has a tonal mark to do with a numeral figure? Secondly, *hrā* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shā* but now propose to identify with the *tpā* (or *npā*?) of A and BI. This I take to be a genuine "Pyn" word for "twenty", not an Indian numerical symbol. Thirdly, *hrā* is apparently used in BI as a multiplier of *sā*, ten. Therefore I still think that I may have been right in taking *hrā* to be a "Pyn" word and a relative of the Burmese *shach*, of genuine Tibeto-Burman descent.

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjecture tempered by a general comparison with the forms of numerals in other Tibeto-Burman languages³ :—

1	tā	5	ān, pīna	9	tko
2	hnī	6	trn	10	su, (san)
3	han3, (ho3)	7	kni	20	tpā
4	plā	8	hrā		

¹ *Bulletin de l'École Française d'Extrême-Orient*, 1911, pp. 435 f.

² *Journal of the Royal Asiatic Society*, 1911, p. 383.

³ Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 315 ff.

The vowel *au* is used in the Myazedi inscription as a variant of *u*; but I must admit that it is odd that both *sū* and *sau* (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word *tra* is not quite certain, that portion of the rubbing being by no means clear; it might conceivably be *tra*, though I prefer the reading *tra*. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burman languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As *en* means "year" it seems reasonable to suppose that *de* (or *le*, or whatever the true reading may be) and *phye* stand for other divisions of time, probably "month" and "day" respectively: for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with *en*, or words used alternatively to such words. I take *ti* to be a postposition meaning "in", but I admit that there is some doubt as to this, and its use here seems rather capricious and irregular. The phrase *ta ki^o kha u en* common to all four texts is evidently a formula describing the type of year intended. As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with *en*. This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1. At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns.

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine *what* fixed point or era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 A.D. We can then make out the following chronological table:—


- (1) year 35 (673 A.D.); Sāriyavikrama's relative or relatives died;
- (2) year 50 (688 A.D.), 5th month; Sāriyavikrama himself died, aged 64 years;
- (3) year 57 (695 A.D.), 2nd month, 24th day; Harivikrama died, aged 41 years, 7 months and 9 days
- (4) year 80 (718 A.D.), 2nd month, 4th day; Sūhavikrama died, aged 44 years, 9 months and 20 days.

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the throne of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact: but as a working hypothesis it seems to be consistent with the evidence at present available.

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript *y*, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palaeographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Pinot has pointed out¹ that the form of the letter *r* with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindû civilization into the Proma district goes several centuries farther back than the probable period (7th or 8th century ?) of these urn-inscriptions.

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word *yā* appears from the Myazedi inscription to be a demonstrative meaning "this," I conjecture that the phrase is descriptive of the urna or their contents. The essential words are of course *ru kjeṣ* (or *uru kjeṣ*) or whatever else the right reading may be. These are qualified by the honorific *ḥḍṣ* (or *tdqṣ ḥḍṣ*). For it is not quite certain, first, whether *tdqṣ* (which does not appear in D1) goes with what precedes or with *ḥḍṣ*, secondly, whether *u* is the genitive particle or the first syllable of a word *uru*.² Either way I imagine the phrase to mean something like "these are venerable (or royal, or worshipful) remains (or corporeal relics)", or "this is a royal funeral urn", or something of that kind. Here there is scope both for conjecture and for comparison. I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method.

But it has struck me that *ru* or *uru* is curiously like the Burmese  "bone", a word which I understand is applicable to the ashes of cremated persons. And if we could find out what *kjeṣ* means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of "Pya" already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word *kjeṣ* might conceivably correspond to almost any Burmese monosyllable beginning with *ky* or *kr*, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases *ky* (or *kr*) goes back to a primitive *kl*, as it does in some words, or until a number of other Tibeto-Burman languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every "Pya" word; it may often be necessary to look for them in other members of the family.

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in throwing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them.

¹ *Journal Asiatique*, 1912, Series X, Vol. XX, p. 133.

² If (as seems most likely) *tdqṣ* goes with *ḥḍṣ*, I think *u* must probably be taken as a particle: *tdqṣ ḥḍṣ u* = "H.M. the King's."

No. 17.—RAMATIRTHAM PLATES OF INDRAVARMAN.

By PROFESSOR E. HULTSCH, Ph.D.; HALLE (SAALE).

These plates belong to a family of Paṇḍits at Rāmatirtham near Visianagram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri,¹ who describes them as follows:—

"These are three copper-plates measuring 8½" in length and about 2" in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3" by 3½", which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring 1½" by 1½" in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop.² The plates with ring and seal weigh 75 tolas."

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramēndravarmā II. (above, Vol. IV, No. 25); but, while in these *t* is distinguished from *a* by a loop, neither of them shows a loop here. The *ç* of *°vādaka* (l. 7) does not differ in shape from the dental *d*. The Draviḍian letter *ḷ* is employed in *Ḥḷaki* (l. 6). A final form of *t* occurs in ll. 1, 13, 15, 17, and one of *m* in ll. 10 and 14.

The language is Sanskrit prose (with four verses of Vyāsa and Manu quoted in ll. 12-15). The Sandhi rules are not always observed, and the *śh* of *varsha* (l. 16) is doubled in contravention of Pāṇini, VIII, 4, 49. In *karṭṭavyaṁm-ājñā* (l. 10), final *m* is doubled between vowels.³ The wording of ll. 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyrical portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king (*rājan*) Indravarman (l. 6) granted to a Brāhmaṇa the village of Peruvādaka (l. 6 f.) or Peruvāṭaka (l. 7) in the Ḥḷaki-rāṣṭra (l. 6). The same district is mentioned as Ḥḷaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Viṣṇuvardhana I.⁴

Indravarman was the son of the king (*rājan*) Vikramēndra (l. 5) and the grandson of the *Mahārāja* Mādhavavarman (l. 2) of the family of the Viṣṇukunḍin kings (l. 3). This short pedigree establishes his identity with the *Mahārāja* Indrabhaṭṭārakavarman whose son, the *Mahārāja* Vikramēndravarmā II., issued the Chikkulla plates, and who was the son of Vikramēndravarmā I. and the grandson of the *Mahārāja* Mādhavavarman of the Viṣṇukunḍin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukonda in the Kistna district.⁵

While the Chikkulla plates were issued from Lenduḷūra (*i.e.* Dendulūru⁶ near Ellore), Indravarman issued the subjoined grant from a place named Puranisaṅgama (l. 1). In both grants Mādhavavarman and Vikramēndravarmā II., respectively, is stated to have been a

¹ He has already noticed the plates in his *Annual Report on Epigraphy for 1908-09*, p. 110.

² Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.

³ Cf. Professor Kielhorn's note 4, above, Vol. IV, p. 194.

⁴ Above, Vol. IX, p. 317 f.

⁵ Above, Vol. IV, p. 196 and note 1.

⁶ This is the correct spelling of the modern name; see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 169.

worshipper of 'the lord of Śrīparvata' (below, text l. 1), i.e. of the Śaiva temple at Śrīśailam in the Karpūl district, and Mādhavarman is said to have performed eleven horse-sacrifices (*aśvamēdha*, l. 3) and thousands of others (l. 4). His son Vikramēndra (l. 1) is styled 'an ornament of both families' (l. 4). The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Viśaṅkappaḍins with the Vākāṭa family, to which Vikramēndra's mother must have belonged.¹ Indravarman claims to have 'encountered in hundred-thousands of battles numerous four-tusked (elephants)' (l. 5). As *Chaturdanta*, 'four-tusked,' is an epithet of Airāvata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction.²

The date of the grant was the seventh (*tithi*) of the bright fortnight of Jyaiṣṭha in the twenty-seventh year of Indravarman's reign (l. 15 f.).

TEXT³

First Plate; Second Side.

- 1 स्वस्ति पुरनिसङ्गमभासाकात्⁴ भगवच्छीपञ्चतस्त्रामिपादानुद्धात[:*] सकलमङ्गी-
मञ्जलावनत-
- 2 सामन्तमकुटमणिकिरणावलीढचरणयुगो विख्यातयशः श्रीमन्महाराजमाधव-
वर्मा [1*] तस्यो-
- 3 क्षित्तीविष्णुकुण्डिपात्त्रिबोदितोदितान्वयतिलकसमुद्भूतैकादशायुमेधावधृतावधौत-
जगत्कल्म-
- 4 यक्रतुसहस्रय[1*]जिनः⁵ ज्ञानपुष्पोदकपवित्रीकृतशिरसः सत्पुत्रो मातृपितृपादा-
नुध्यातोभयवंशात्मजालङ्कारः⁶

Second Plate; First Side.

- 5 भूतः श्रीमान्विष्णुमेन्द्राख्या⁷ राजास्यापि चानेकचातुर्दन्तसमरगतसहस्रसङ्घविजयी⁸
प्रियसूनुः चतुरः¹⁰
- 6 दधिनृपतिमकुटमणिमयूखविष्कुरितपादाम्बुरुहः परममाहेश्वरः श्रीमानिन्द्रवर्माख्या¹¹
राजा प७किरादे पेद-
- 7 वाडकग्रामसमवेतान्कुटुम्बिनस्समाप्तापयति [1*] अस्त्येव पैरवाटकग्रामः स्वपुत्र्या-
भिफलवृद्धये¹²

¹ Above, Vol. IV, pp. 194 and 197.

² Above, Vol. IV, p. 195, note 2.

³ From ink-impressions supplied by Rao Sahib Krishna Sastri.

⁴ Read 'वासकाद्'.

⁵ Cancel the redundant समुद्भूत and read 'वशाव'.

⁶ Like कृतसहस्रयजिनः, the epithets preceding it ought to have been placed in the genitive case, thus:—
तस्योष्णितविरी, 'विषयवैलादमा', and 'रत्नमयस्य'.

⁷ Read मातृपितृपादानुध्यात समव⁸ and cancel the redundant चारमज.

⁸ Read 'वली'.

⁹ Read 'वतु'.

¹⁰ Read 'वृद्ध'.

¹¹ Read 'वली'.

¹² Read स्वपुत्र्याभिफलवृद्धये.

2

6

10

14

- 8 माण्डिरसगोत्राय नम्यशर्मणे तैत्तिरीयकब्राह्मणाय चन्द्रतारकमण्डहारीकृत्य¹ सर्व-
करभरविप्रमुक्तो

Second Plate; Second Side.

- 9 मया तावशासनाङ्कितो² दत्तोधुना [1*] शुभाभिरप्यस्त्रै ब्राह्मणाय यदत्र
फलमुचितं त-
10 हातव्यम्³ वचनप्रेषणादिकं च कार्यं सर्वं सदा कर्त्तव्यमाज्ञा⁴ स्वयमेव [1*]
ये च भविष्यभाविनो⁵ राजा-
11 नः तांश्च बुबोधयामि⁶ [1*] शुभाभिरप्यनुमन्तव्यो रक्षितव्यश्च स्वपुत्रफल-
प्राप्त्यर्थ-
12 सेतस्मिन्नेषोत्थे⁷ व्यासमनुगीतानुक्तीकानुदाहरन्ति⁸ ॥ यष्टिं⁹ वर्षसहस्राणि स्वर्गं
मोदति भूमिदः [1*]

Third Plate; First Side.

- 13 आचक्षेता चानुमन्ता च तान्येव नरके वसेत् [॥ १ ॥*] बहुभिर्बन्धुधा दत्ता
बहुभिश्चानुपालिता [1*] यस्य यस्य य-
14 दा भूमितस्य¹⁰ तस्य तद[1*] फलम् [॥ २ ॥*] स्वदत्तां परदत्तां वा यज्ञा-
द्रक्ष्य युधिष्ठिरः [1*] महीश्वरिणः¹¹ येष्ट दानाच्छ्रेयो-
15 नुपालनं [॥ ३ ॥*] भूमिदानात् परं दानं न भूतन¹² भविष्यति [1*] तस्यैव
हरणात्पापं न भूतन भविष्यति [॥ ४ ॥*] श्रीमतो राज्यक[१]-
16 लः वर्षाणीन्द्रवर्माणः¹³ सप्ताविंशतिकं¹⁴ ज्येष्ठमासशुक्लपक्षसप्तम्यां¹⁵ दत्तो ग्रामं¹⁶ [1*]
तस्मिन्नेव शासननिसर्ग इति संबोध-
17 नात् ॥

TRANSLATION

(L. 1.) Hail! From (his) residence (or camp) at Puranisaṅgama,¹⁷

(There was) the glorious Mahārāja Mādhavarman, who meditated on the feet of the divine lord of Śrīparvata; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth; (and) whose fame was widely known.

¹ Read °ब्राह्मणा°.

² Read °व्य°.

³ Read either भविष्या or भाविनी.

⁴ Read °ब्रह्मार्थ°.

⁵ Read यष्टि°.

⁶ Read महीश्वरि°.

⁷ Read °कावचवर्ण°; °व्य° seems to be corrected from °वा°.

⁸ Read सप्तवि°.

⁹ Read ज्येष्ठ°.

¹⁰ Read ग्राम°.

¹¹ Read तत्रि°, i.e. तत्र°.

¹² Read कर्त्तव्यम् । आज्ञा.

¹³ Read °नक्षत्रावोधयानि°.

¹⁴ Read °गीतानुक्तीका°.

¹⁵ Read भूमितस्य.

¹⁶ Read दानं भूतन.

¹⁷ The ablative has to be construed with samāyāpayaṭi, 'commands,' in l. 7.

(L. 2.) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Viśhṇukunḍin kings, who had washed off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramēndra, who meditated on the feet of (his) mother and father, (and) who became an ornament of both families.¹

(L. 5.) And his dear son, the glorious king named Indravarman, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotus-feet are covered by the rays of the jewels in the diadems of the kings of the four oceans, (and) who is a fervent worshipper of Mahāśvara (Śiva), commands the ryots assembled at the village of Peruvāḍaka in the Pākī district (*rāṣṭra*):—

(L. 7.) “This village of Peruvāḍaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittirīyaka Brāhmaṇa Nagnasārman of the Māṇḍira *gōtra*.

(L. 9.) “And you must give to this Brāhmaṇa the customary produce of it and must perpetually perform every duty, (*viz.*) conveying messages (?) etc.”

(L. 10.) The command (was issued by) Myself.² And future kings I exhort:—“You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds.”

(L. 12.) With reference to this very subject they quote (the following) verses sung by Vyāsa and Manu:—

[Ll. 12—15 contain four of the customary verses.]

(L. 15.) Twenty-seven years (*i.e.* in the twenty-seventh year) of the time of the reign of the glorious Indravarman, on the seventh (*tithi*) of the bright fortnight of the month Jyāishṭha, the village was given. In the same (year) the delivery of the edict (to the donee took place). The above (was written) under instructions (of the king).

No. 18.— RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA.

By RĀDHAGOVINDA BASAK, M.A.; RAJSHAHĪ.

Last summer I made a tour, at the instance of the Varēndra Research Society, Rājshāhī, in some of the villages of Vikrampur in the Dacca District of the Bengal Presidency, and visited sites of archaeological interest including Rāmpāl, which is believed to contain the ruins of the eastern capital of the Sena kings of Bengal. I was informed by Babu Jogindrachandra Chatterjee and his younger brother Babu Hemēndrachandra Chatterjee of Pañchasār that one Yadunāth Vanikya of their village had an inscribed copper-plate in his possession. I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Varēndra Research Society. This plate, according to Yadunāth, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rāmpāl (which is only a mile-and-a-half from Pañchasār). The plate was made over to Yadunāth's father. Since then it has been preserved as a sacred object in the Vanikya family. The plate is now deposited in the Museum of the Varēndra Research Society at Rājshāhī. I edit the inscription from the original.

¹ For the meaning of this statement see p. 131 above.

For the expression *śīlā sangam-eva* see Dr. Fleet's remarks, above, Vol. VII, p. 183, note 11.

The plate measures $9\frac{1}{2}'' \times 8''$. At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the *Dharmma-[cha*]kra* (l. 31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend *śrī-Śrīchandra[dē]vaḥ*, something like the emblem of a small conch-shell is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal¹ of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion.

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims; but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it; and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only.

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly $\frac{1}{4}$ inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*; the guttural nasal is used, instead of *anusvāra*, before the palatal sibilant, in *-vaśāḥ*, l. 3, and *-amṛitākaraśāḥ*, l. 6; *va* has often been retained before *va*, instead of being changed to *anusvāra*, e.g. *-śrīyām=vikhyāto*, l. 4, *śaśthim=varsha*, l. 35, and *paradattām=va*, l. 36. It may also be noted that almost all consonants are doubled after *r*, except *ya*, *śa*, and *ha*; cf. *nicāśitādir=yatāḥ*, l. 14; *-paryantā*, l. 24; *darśe*, l. 7, and *yaśārhaḥ*, l. 22. The consonant *va* in such position is sometimes seen doubled and sometimes left single; cf. *-sarva=piḍā*, l. 25, *-udaka=pareekam*, l. 28, *sarvair*, l. 31 f., and *vahubhir=va[va*]dhā*, l. 37. The sign of *avagraha* is employed in three places, in *-Parānachandrō 'bhavat*, l. 4, *-jīvinō 'dhyakṣa*, l. 21, and *pradattā 'smābhik*, l. 31; but it is omitted elsewhere; thus, *dharmam=py=atam*, l. 1, and *darśe=ya*, l. 7.

The language is correct Sanskrit throughout. The inscription, after the words *Om svasti* with which it commences, has 8 verses, followed by prose, at the end of which again we find five of the usual imprecatory and benedictive verses. At the end of the document we find a sign of interpolation, consisting of a circle, of the size of the letters, between double bars.

The plate is not dated, nor does it mention the engraver's or the scribe's name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of rent-free land, in the village of *Nēhakṣeṭhī* of the *Nānya-maṇḍala* in the prosperous *Paundra-bhukti*, (l. 17), made by the devout *Saugata* (worshipper of *Sugata*, Buddha) *Paramīśvara Paramabhāṭṭāraka Mahārājādhirāja*, the glorious *Śrīchandrādēva*, who meditates on the feet of the *Mahārājādhirāja Trailōkyachandrādēva* (ll. 15-16), to a *Brāhmsa*, named *Pitavāsaguptaśarmaṇ*, the son of *Samangalagupta*, the grandson of *Varāhagupta*, and the great-grandson of *Makkara-*

¹ See for instance, the seal of the Khālimpur plate of Dharmapālādēva, printed opposite to p. 244, *Ep. Ind.*, Vol. IV.

gupta (ll. 27-28), for the increase of merit and fame of his parents and of himself. The *gōtra* and *pravara* only of the donee are mentioned, but not the *vēdas* and *sākhā* he studied. The charter is issued from the royal camp at Vikramapura. The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmanas, and the Śēnas.

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist *Triratna*, viz., the *Buddha*, the *Dharma* and the *Saṅgha*, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from l. 15. In the family of the Chandras, there arose one Pūrṇachandra whose name, we are told (v. 2), appeared on pedestals of images, on pillars of victory, and on plates of copper. But he is not described as a king. His son was the *Bauddha* Suvarṇachandra (v. 3), whose mother, it is stated (v. 4), was beguiled by her husband with a golden moon, when she, while enceinte, expressed, on a new-moon evening, her longing to see the disc of the rising moon. His son was Trailōkyachandra, who, "The support of the royal majesty smiling in the royal umbrells of the king of Harikēla (i.e., Eastern Bengal)"—became king (*nripati*) of Chandravīpa (v. 5). It cannot be definitely known what political relation, if any, this king of Chandravīpa had with the king of Harikēla. Śrichandra, the son of Trailōkyachandra, was born of his wife Śrikāñchanā (v. 6). The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v. 7). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v. 8). It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrichandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of Gōvindachandra¹, who had to make good his escape, after having descended from his elephant, when the Chōla king Rājendra-Chōladēva I. invaded the Vaṭṭājadēsa.

TEXT

First Side.

- 1 Ōm² svasti ! *Va[ndyo] Jinah sa bhagavān-karuṇaī[ka*]pātrah Dharmmo-
py-asau
- 2 vijayatō jagad-ēkadīpaḥ | yat-sai(=)vayā sakala ēva mahānubhāvaḥ saṁ-
- 3 sāra-pāram-upagacchhati bhikṣu-Saṁghaḥ || [1*] *Chandrāpām-iha Rōhitāgi-
[ri *P]-bhujām-vaśō³
- 4 viśāla-śriyām⁴-vikhyātō bhavi pūrṇa-chandra-saṁpīṣaḥ śri-Pūrṇachandrō
bhavat ! arachā-
- 5 nām⁵-pada-piṭhikāsu paṭhitaḥ santāninām-agratash-ṭaṅkōtkirāṇa-nava-
praśastishu jaya-stambhēṣhu tēmrēṣhu cha || [2*] *Buddhasya yaḥ śa-
- 6 śaka-jātakam-aṅka-saṁsthaṁ bhaktyā vibharti bhaga[vān-ampi]tākarāṇṣaḥ¹⁰ |
chandraśya tasya kula-jāta it-īva Bauddha[h*] putraḥ
- 7 śrutō jagati tasya Suvarṇachandraḥ || [3*] ¹¹[Darśō]=sya mātā kila
dōhadēna didrikhamāp-ōdayi-chandra-vimvāḥ¹² |

¹ *Ep. Ind.*, Vol. IX, pp. 232-233.

² Metre: Vasantatilakā.

³ Read -bhujām caśō.

⁴ śa looks like arā in the plate.

⁵ Read śikharī.

¹⁰ Metre: Upajāt.

^{*} Expressed by a symbol.

^{*} Metre: Śārdūlavikrīḍita.

^{*} Read -śrīgām vikhyātō.

^{*} Metre: Vasantatilakā.

¹⁰ Read -ākarāṇṣaḥ.

¹¹ Read -śimśam.



2 हिंदुयानतडाकन...
 4 विमालप्रिया...
 6 मकनतकम...
 8 श्रीनारायण...
 10 कुरुकुरु...
 12 अथवा...
 14 यथा...
 16 दया...
 18 मया...
 20 माया...
 22 सा...
 24 द...
 26 ग...
 28

30
 32
 34
 36
 38
 40

- 8 suvarṇa-chaṇḍrōṣa hi tōshit-ēti Suvarṇa-chaṇḍram samudāharanti || [4*]
 1 Putras-tasya pavitrit-obhaya-kulaḥ kaulina-
 9 bhūtāsya-Trailōkyā vidito diśām-atithibhis-Trailōkyachandrō guṇaiḥ | ādhārō
 Harikēla-rā-
 10 ja-kakuda-chochhatra-smitānām śrīyām yaś-Chandr-ōpapadō va(ba)bhūva
 nripatir-dvipō Dilip-ōpamaḥ || [5*] 2 Jyōtan-ōva Chandrasya
 11 Śach-iva Jishṇōr-Ggauri Harasy-ōva Harōr-iva Śrīḥ | tasya priyā kāñchana-
 kāntir-āsich-3 Chhriśrikāñchan-ōty-añchita-
 12 āsanasya || [6*] 4 Sa rāja-yōgēna śubhō muhūrttō muhūrttikaiḥ sūchita-
 rāja-chihnam [7*] 5 avāpa tasyām tanayam
 13 nayoḥjāḥ Śrichandram-inda(ndā)pamam-Indra-tōjāḥ || [7*] 6 Ekātapatr-ābharaṇām
 bhuvam yō vidhāya vaidhēya-jan-āvidhā-
 14 yaḥ | chakāra kārāu nivēsitārir-yaśaḥ-sugandhini diśām mukhāni || [8*] 7 Sa
 khalu śri-Vikramapu-
 15 ra-samāvāsita-śrimaj-jayaskandhāvārāt-parama-Saugatō Mahārājādhirāja-śrimat-
 Trailōkyachandrādē-
 16 va-pādānudyātāḥ Paramōśvaraḥ Paramabhāṭṭārakō Mahārājādhirājaḥ śrīmān
 Śrichandradēvaḥ kuśa-
 17 hḥ || śri-Paundra-bhukty-antahpātī-Nānya-maṇḍalō | Nēhakāshṭhī-grāmō pātaka-
 bhūman || samupagat-āśē-
 18 sha-rājapurasha-rājñi-rāṇaka-rājaputra-rājamātya-mahāvryāhapati-maṇḍalapati-
 mahāsāndhi-
 19 vighraḥika | mahāsēnāpati | mahākshapaṭalika | mahāsarvvādhikṛita |
 mahāpratihāra | kōṭṭapāla | dauḥ-
 20 sādhasādhanika | chaurōddharanika | nau-vala-8 hasty-aśva-gō-mahish-āj-āvik-ādi-
 vyāpritaḥ | gaulmika | sau-
 21 llika-dāṇḍapāsika-dāṇḍanāyaka-vishayapaty-adin-9 anyāmś-cha sakala-rōjapād-ōḥvino¹⁰
 'dbyaksha-pra-
 22 chār-ōktān-ih-ākirtitān | chāṭa-bha[ṭa*]-jātiyān kahōtrakarāmś-cha vrāhmaṇ-
 ottarān¹¹ yathārham māna-
 23 yati vōdhayati¹² samādiśati cha | matam-astu bhavatām | yath-ōpari-likhita-
 bhūmir-iyam | aya-sim-āvachchhi(chochhi)-
 24 nā | triṇa-pūti-gōchara-paryantē | sa-talā | s-ōddēśā | s-āmra-panasā | sa-guvāka-
 nālikārā sa-lavanā sa-
 25 jala-sthalā | sa-garitt-ōsharā sa-daśāparādhā | sa-chaurōddharayā paribrita-sarvva-
 piḍā a-chāṭa-bhaṭa-pra-
 26 vēśā a-kiñchit-pragrāhyā | samaasta-rājabhōga-kara-hiranya-pratyāya-sahitā | Śa(?)
 thalya-syagō-
 27 trāya¹³ tryarāhi-pravarāya | Makkaraguptasya prapaurāya Varāhagupta-
 paurāya Samāgalaguptasya putrā-
 28 ya | śāntivārīka-śri-Pitavāsogupta-śarmmaṇō | vidhivad-ādika-pārvakam kṛitvā
 kōṭihōmaṇ-ga-

1 Metro : Śāndātavikṛiḍita.

2 Read -Chhrikāñchana.

3 The signs of interpunction in ll. 17 ff. have no grammatical significance.

4 Read -ba'ra.

5 Read -rājapād-ōḥvino.

6 Read -āśā-yati.

7 Metro : Indravajrā.

8 Metro : Upajāti.

9 Read -paty-ādina.

10 Read vrāhmaṇ.

11 Read -Śāṇḍīlya-sagōdṛāya.

Second Side.

- 29 tavatō bhagavantam Buddha-bhattā[ra*]kam-uddiśya mātā-pitrōr-ātmanāś-cha
 30 puṇya-yaśō-bhividdhayō | āchandr-ārkkam kshiti-samakālam yāvāt bhūmi-[chehhi*]-
 31 dra-nyāyēna | śrīmad-dharmma[cha*]kra-mudrayā tāmraśasant-kṛitya pradattā
 'smābhiḥ [!*] atō bhavadbhiḥ sarvai-
 32 r-anumantavyam bhāvibhir-api bhūpatibhir-bhūmēr-ddāna-phala-gauravād-
 apaharapō mahā-naraka-pā-
 33 ta-bhayāch-cha dānam-idam-anumōdy-ānupālaniyam | vivāsibhiḥ kshētrakarāmāś-
 cha jñāśrāvapa-vidhē-
 34 yi-bhū[ya*] yathōchita-pratyāy-ōpanayaḥ kārya iti || bhavanti ch-ātra
 dharmmaAnusamaināḥ ślokāḥ || *Bhūmim yaḥ
 35 pratigrihpati yaś-cha bhūmim prayachchhati | ubhasu tau puṇya-karmmaṇau
 niya[tam] svargga-gāminau || *Shasthim³-varsha-sahasā-
 36 pi svarggō mōdati bhūmidāḥ | ākshēptā ch-ānumantā cha tāny-ōva
 narakam⁴ vasēt || *Svadattām paradattām⁵-vā yō ha-
 37 rēta vasundharām | sa viśvāyām krimir⁶-bhūtvā pi[tri]bhiḥ [saha
 pachyatē] || *vāhubhir⁷-va[su*]dhā dattā rājabhiḥ Saka-
 38 rādibhiḥ [!*] yasya yasya yadā bhūmi[s-te]sya tasya tadā phalam || *Iti
 kamala-dāmvu-vindu⁸-lōlām
 39 śriyam-anuchintya manushya-jivitaś-cha | sakalam-idam-adāhritaś-cha vuddhvā¹⁰
 na hi puruṣaiḥ para-
 40 kīrttayō vi[lo]pyāḥ || O ||

TRANSLATION

Om Hail!

(Verse 1.) Glory be unto that adorable Jina (Buddha), the only receptacle of mercy, and victorious is also the Law (Dharma), the only light of the world;—by worshipping which (Buddha and Dharma), the whole high-minded congregation (Saṅgha) of monks crosses (the sea of) transmigration.

(V. 2.) In the family of the Chandras, who had vast fortune and who ruled over Rōhitāgi[ri?],¹¹ became famous in the world (a person named) Pūrṇachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel.

(V. 3.) His son, Suvarṇachandra, was well-known in this world as Bauddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare-birth¹² of the Buddha fixed in his spot.

(V. 4.) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her). For this reason, people called him (her son) Suvarṇachandra.

¹ Read kshētrakarāmāś-cha śjñā-.

² Read shasthim varsha-.

³ Read paradattām vā.

⁴ Read bahubhir-.

⁵ Read kamala-dāmvu-vindu-.

⁶ Metre: Anuṣṭubh.

⁷ Read sarasā.

⁸ Read -yām krimira-.

⁹ Metre: Pushpitāgrā.

¹⁰ Read bauddhā.

¹¹ It may refer, probably, to Rōhitāgaḍh or Rōhitāgaḍh, a hill-fort in the Shikhar District, where the seal-matrix of Śaśilādēva was discovered. Fleet.—*Corpus Inscriptionum Indicarum*, Vol. III, No. 78, p. 283.

¹² Here is an allusion to the famous Sasajātaka (No. 316 in Fausbøll's edition). The spot, the "hare," in the moon is the Buddha in his Hare-birth.

(V. 5.) Renowned in the three worlds was his son, Trailōkyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (*i.e.* that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of Harikēṣa¹, who became king of the island (*deśpa*) which had the word *chandra* prefixed to it (*i.e.* *Chandra-deśpa*²), comparable to Dilīpa.

(V. 6.) As Jyotāṇā (moon-light) of the moon, Śachi of Jishnu (Indra), Gauri of Hara, and Śrī of Hari, the golden-coloured Śrīkāñchanā was the consort of this (king), whose command was (universally) respected.

(V. 7.) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of *Rājyōga*³ a moon-like son, Śrichandra, whose royal marks were pointed out by the astrologers.

(V. 8.) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons.

(Lines 14-16.) From his illustrious victorious camp pitched at Vikramapura, he the Paramassugata (the devout worahipper of Sagata, Buddha), the Paramēśvara Paramabhāṣṭāraka Mahārājādhirāja the illustrious Śrichandradēva, who meditates on the feet of the Mahārājādhirāja Trailōkyachandradēva, being in good health,

(Ll. 17-23.) duly honours, informs and commands all the recognised royal officers, the queen, *rājakes* (feudatory rulers), *rājaputras* (princes), *rājāmātyas* (ministers), the *mahāyūshapati* (master of military arrays), the district officer (*maṇḍalapati*), the minister of peace and war, the commander-in-chief, the record-keeper (*mahākṣhapāṭika*), the *mahāsarvādhikṛita*,⁴ the chief warden (*mahāpratihāra*), the fort keeper (*kōṭṭapāla*), the *daṇḍādhanādhanika* (porter or superintendent of villages), the *chaurōddharanika* (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the *gaulmikas* (officers in charge of the *gaulma* squadrons), *śaulkikas* (superintendents of tolls, etc. or custom-officers), *dāṇḍapātikas* (executioners or head police-officers), *daṇḍanāyakas* (the leaders of the four kinds of army), *vishayapatis* (chiefs of districts), and all other dependants of the king who are mentioned in the list of *adhyakṣas* (heads of departments) but not (specially) named here, those who belong to the classes of the *Chāṣas* and *Bhaṣas*, the cultivators and the best of Brahmanas in the village Nāhakāśhṭhi in the Nanya-maṇḍala in the Paundra-bhukti, in the strip of land measuring one *pātaka*,—

(Ll. 23-31.) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

¹ *Harikēṣa* means Vaṅga, *i.e.* Eastern Bengal; cf. *Himachandra's Abhidhānāchintāmaṇi*, v. 957. *Vaṅga-ṭṭu Harikēṣiṇā Aṅgāt-Champ-ōpalakṣitāḥ*. The position of *Harikēṣa* is clearly indicated in I'bing's Accounts of his travels, quoted by Takakusu, wherein it is said that from Ceylon he sailed to the North-East and "came to Harikēṣa, which is the eastern limit of Eastern India, and is a part of Jambudvīpa." See Takakusu's *Itinerarium*, Oxford, 1896, p. xlii.

² In mediæval ages Chandradvīpa comprised within its boundaries some portions of the modern districts of Bakerganj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakerganj. Cf. Hunter's *Statistical Account of Bengal*, vol. V, p. 224.

³ *Rājyōga* is a constellation indicating that the person born under it will become king.

⁴ This word occurs also in another newly-discovered copper-plate grant of the *Mahāmāyādālaka* Iśvaraghoṣha, edited by Mr. A. K. Mitra, B. L., in the Bengali monthly Magazine *Sāhitya* (*Vaidikha* and *Jaiśikha* issues 1930 B. S.)

the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil,¹ with earth and water, with the pits and barren tracts, with the *daśāparādhas*, with all police taxes (?), immune from all oppressions, with no access for *Chafas* and *Bhafas*, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the "wheel of law" (*dharmaśakramudrā*), in accordance with the maxim of *śāgmicchāśīra*, to last as long as the sun and the moon (exist) and the earth endures, to *Pitavāsagupta-sarma*, in charge of the holy sacrificial waters,² who is officiating (?) at the *Kōṣīhōma*, belonging to the *gōtra* of *Śāṇḍilya*, of the *pravara* of the three *ṛishis*, son of *Samāgalagupta*, grand-son of *Varālagupta* and great-grand-son of *Makkaragupta*.

(Ll. 31-34.) Therefore let it be approved of by you all. By future kings also this gift must be upheld after approval in consideration of the importance of the good merits accruing from gifts of land and also in consideration of the horrors of hell merited by encroachers; and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command.

(L. 34.) There are also here verses enjoining religious usages in this matter (then follow five of the usual imprecatory and benedictive verses).

No. 19.—NILGUNDA PLATES OF VIKRAMADITYA VI; A.D. 1087 and 1123.

By LIONEL D. BARNETT.

This inscription is here edited for the first time, from ink-impressions sent by Mr. H. Krishna Sastri to Dr. Fleet, and placed by the latter at my disposal. From Mr. Krishna Sastri's Annual Report on Epigraphy for the year ending 31st March 1913, p. 8, para. 11, and p. 13, No. 8, it appears that the original plates were secured by Mr. Rangarajayya, Ag. Kanarese Epigraphical Student, and were transmitted by the Tahsildār of Harpanhalli; the circumstances in which they were found are not stated.

Nilgunda is a village of some size in the Harpanhalli taluka, Bellary District, Madras Presidency. It is shown as "Neelgoonda" in the Indian Atlas, sheet No. 59 (1828), and as "Nilagunda" in the quarter-sheet No. 59, N. W. (1901), in lat. 14° 44', long. 75° 57', seven miles south-west-by-west from Harpanhalli. The place is believed to have been a flourishing town some centuries ago; and it possesses a large tank and two old temples, sacred to Anantāśayana and Bhīmeśvara respectively; the latter sanctuary, which lies on the bank of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhīmeśvara to which our inscription alludes on line 74.³ The village is called in lines 64 and 77 of our

¹ The adjective *sa-lacāṣa* as applied to the granted piece of land occurs in the Bellāva plate of Bhōjavarmadēva (above p. 41, l. 39) indicating perhaps that the land was in a sea-bordering place.

² Cf. *śāntyāgārādāśrīta*, above p. 41, l. 45.

³ See Sewell's *Lists of Remains*, Vol. I (1882), p. 108, from which it appears that the temple of Anantāśayana contains one "illegible" inscription and that of Bhīmeśvara six: see also the *Madras Manual of Administration*, Vol. III (1893), p. 349. Mr. Sewell gives the name as *Nilagunda*, with cerebral *ṇ*. The *Madras Manual* seems to be of the same opinion; it states that the Sanskrit name of the village is *Nilāśaṭi-pattana*, "town of Nilāśaṭi", and proposes to derive *Nilgunda* from *nīla* (as = *nīlāśaṭi*) and *gunda* (*ṭ* *gunda*), which latter word, it says, is *Kanarese*, and means tank. Lines 64 and 77 of the present document effectually dispose of this attempt at etymology: the dental *ḍ*, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.

inscriptions Nirugunda, i.e. Nirugunda; and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkali five-hundred, on which details see p. 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1' 4" from end to end, and 10½" in height, but are not very uniform in size: plate 1 measures about 16" by 11" at the left end and 10½" at the right, plate 2 is practically 16" by 10½", and plate 3 measures nearly 16½" by 10½". Mr. Krishna Sastri states that they were strung on a circular copper ring, about ½" thick and 4½" in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about 3½" by 3"; the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right; above the boar, in two rows, appear the sun, a *chauri* (?), the crescent moon, a *svastika*, and a drum; behind the boar is a symbol which may be a flag-staff or a lamp-stand; below the boar is a legend in Old-Kanarese characters, *śrīmach-Chaḷukya-[Bha]valla[bha]*. The weight of the plates, ring, and seal is stated to be 765 *tolas*.

The characters of the document are Nāgarī, similar on the whole to those figured in plate V ("Nördliche Alphabete von ca. 800-1200 P. Chr."), cols. 21-23, of Bühler's *Indische Palaeographie*. They are well and carefully cut, with an average height of about ⅓" to ⅔". The concluding phrase *śrī-Śāradāyai namaḥ*, however, is written in letters of the Śāradā type, ⅓" in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The language is throughout Sanskrit, with the exception of the Kanarese phrase *gaṇḍarūl-gaṇḍa* in l. 41, and the number of clerical errors is remarkably small. The collective *°m=ṛiteḥ* in l. 15 is worth noting; cf. Delbrück, *Altind. Syntax*, p. 96. As far as line 58 the text is in verse, with a few short connecting passages in prose: and there are some of the standard minatory verses in lines 80-84. The orthography presents no remarkable features: nasals are represented usually, but not invariably, by the *anuvāra*; *v* is used for *b* all through and has been written by me without correction; final *s* is changed to *visarga* before initial sibilants; and *ḥ* never appears in place of *l*.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmanas by the Western Chālukya king Tribhuvanamalla-Vikramāditya VI, made in A. D. 1123 in confirmation of his previous grant of the year 1087. It opens with the usual Chālukyan prelude, *Jayaty-āśishkṛitam*, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Chālukya kings. Fifty-nine sovereigns of this family, we are told, ruled formerly in Ayōdhya, and later sixteen of them reigned in the South. After a temporary obscuration their fortunes were restored by Jayasimha I (l. 10), who overcame the Rashtrakūṭa king Indra, son of Krishna, and slew five hundred other kings. Then came his son Raṇarāga (l. 18); his son Pulakēśin I (l. 13); his son Kīrtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (l. 16); his younger brother Maṅgalīśa, who captured the island of Bēvati and humbled the Kalachuri dynasty, reigning as regent during the childhood of his elder brother's son (l. 18); and then the latter, Satyāśraya I (in other inscriptions styled Pulakēśin II), who conquered king Harsha, i.e. Harshavardhana of Kananj (l. 19). We are then informed that the next two monarchs were Satyāśraya's son Neḍamari (here spelt Niḍamari, with *i* for *e*) and the latter's son Ādityavarman (l. 21). The pedigree then enumerates Vikramāditya I, here called the son of Ādityavarman (l. 22); Vikramāditya's son Yuddhamalla (l. 22); his son Vijayāditya, the conqueror of four provinces (l. 22); his son Vikramāditya II, (l. 23); his son Kīrtivarman II, under whom the star of the dynasty suffered an eclipse (l. 23); a brother of Vikramāditya, whose name is not given, but was possibly Bhīma (l. 24); the latter's

son Kirtivarman III (l. 24); his son Taila I (l. 24); his son Vikramāditya III (l. 24); his son Bhima (II) (l. 25); his son Ayyapa (I), who married a daughter of the Rashtrakūṭa king Kṛishṇa III (l. 25); their son Vikramāditya IV, who married Bonthādēvi, daughter of king Lakshmaṇa of Chōdi (l. 26); their son Taila II, who conquered the Rashtrakūṭas Karkara and Ranastambha,¹ restored the fortunes of his dynasty, and married Jakabbā, daughter of the Raṭṭa Bhammaḥa (l. 28); their son Satyāśraya II (l. 36); his younger brother Daśavarman, who married Bhāgyavati (l. 36); their son Vikramāditya V, who reigned after his father's elder brother (l. 37); Vikramāditya's younger brother Jayasimha II, styled Jagadākamalla and Mallikāmōḍa (ll. 39, 40); his son Āhavamalla (Sōmēśvara I), who made his power felt by the kings of the Mālava and Chōla lands and Kansuj (l. 43); his son, the renowned Bhuvanaikamalla (Sōmēśvara II), (l. 49); and finally the latter's younger brother, Vikramāditya VI, styled Tribhuvanamalla (l. 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king.

Some points in this pedigree may be here briefly noticed; they are discussed more fully by Dr. Fleet in the *Indian Antiquary*, Vol. XVI, p. 17 ff. The statement on ll. 20-21 that Satyāśraya I, i.e. Pulakēśin II, was followed by a son Neḍamari and the latter's son Ādityavarman is not corroborated by earlier records, and is a pure mistake: Vikramāditya I, who is here said to be the son of Ādityavarman, was really the son of Satyāśraya I, and Ādityavarman was one of his brothers: there was no Neḍamari in the line at all. Yuddhamalla's name is given more correctly in the early inscriptions as Vinayāditya. The disaster in the reign of Kirtivarman II, mentioned in l. 23, in which "the fortunes of the Chālukyan empire vanished", is a reference to the conquest by the Rashtrakūṭa Dantidurga or Dantivarman II, about A.D. 754. The power of the dynasty was not thoroughly re-established until the reign of Taila II, A.D. 973-97. It would hence seem that the statements of the present pedigree regarding the kings from the first to the second Taila, covering a period of about two centuries, are defective; probably there is a gap before Taila I. Daśavarman (who is named Yaśovarman in the Kaṭhēn grant, *Ind. Ant.*, XVI, pp. 15 ff.) does not seem to have ever reigned; and Vikramāditya V, who is here said to be his son, but in an inscription at Harihar, and perhaps also in one at Diggāvi², is called a son of Satyāśraya II, may have been really a child of Daśavarman adopted by Satyāśraya as his successor.

Verse 37, on line 42, contains a play on words which is noteworthy: speaking of Jayasimha II, it says:—"Mallikāmōḍa is very illustrious in the land of Kuntala, which is famous for the [river] Kṛishṇavarṇā and has a loyalty arising from affection for Taila [III];" and secondarily:—"A fragrance of jasmine strongly pervades a braid of hair which has the famous [black] hue of Kṛishṇa and a smoothness caused by sesam-oil." On this verse Dr. Fleet gives me the following remarks:—"For Mallikāmōḍa, "fragrant as jasmine", as a *biruda* or secondary name of Jayasimha II, see (1) *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 155, of A.D. 1035, line 6; *Epi. Carn.*, vol. 7, Shimoga, Sk. 126; (2) *PSOCI*, No. 153, of A.D. 1038, line 4; Sk. 151; (3) Sk. 206, of A.D. 1031 (not in *PSOCI*); (4) *PSOCI*, No. 154, of A.D. 1019, line 4; Sk. 125; edited in *Ind. Ant.*, vol. 5, p. 15: here, by some unaccountable carelessness, the preamble of the record mentions Taila II as the reigning king, and so assigns to him this and other *birudas* (*Mārpaḍa-Bhīma*, *Chōṇṇarakālānala*, *Chauvāna-Sahasrabāhu*, *Kōlaṇḍa-Rāma*, etc.) which belonged properly to Jayasimha II. Another inscription, *PSOCI*, No. 160, of A.D. 1071, (apparently not in *Epi. Carn.*, vol. 7, though it is in *Mysore Inscriptions*, p. 164), mentions in

¹ On the name Ranastambha see *Epi. Ind.*, Vol. VI, additions and corrections.

² See Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. I, Part II, p. 334, note 3.

line 26 a god at Baḷagāmi named Mallikāmōdāsvara, "the Īsvara (Śiva) of Mallikāmōda," evidently established by or in honour of, and named after, Jayasimha II. Kuntala is well known as a general name for the Western Chālukya territory above the Ghanta. Kṛishṇavarṇā stands here for Kṛishṇavarṇā: this was a name of the river Kṛishṇā from its confluence with the Vēṇā, Vēṇā, or Yēṇā, at Saṅgam-Māhuli, three miles east of Sātārā:¹ other forms of it are Kṛishṇavēṇā, Kṛishṇabēṇā, Kṛishṇavēṇā, and Kṛishṇavēṇī;² and sometimes the full name was replaced by simply Vēṇā and Vēṇī.³ The present record, being Sanskrit, uses a for the Dravidian short e in the third syllable, and so gives the name as Kṛishṇavarṇā; another Sanskrit record, of A.D. 959, presents the name in the Prakrit form Kanhavannā.⁴ In the expression *vikhyāta-Kṛishṇa-varṇas* there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the *kaṇa bhūmi*, *kaṇa nēla*, whence through *kaṇa-nāḍu*, "the black country", we have the name Karnāṭa, Kannaḍa."

After the preamble the document proceeds to business, and formulates the grant in the following terms (l. 58 to end):—"The fortunate sovereign king Tribhuvanamalla-vallabha, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of the race of Satyaśraya, embellishment of the Chālukyas, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (*āyuktakas*), commissioners (*niyuktakas*), officials, presidents, and others:—

"Be it duly known to you (l. 60) that in the twelfth Chālukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pūṣya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyāṇa, did on the petition of Palata Pāṇḍya grant to certain Brāhmanas coming from the Dravidian lands, members of divers *gōtras* and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nīrugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kōkali, together with the land thereof, in fee.

"In the forty-eighth Chālukya-Vikrama year (l. 64), in figures 48, of current time, in the year Śobhakṛit, on the twelfth day, being a Śravaṇa-dvādaśī, of the bright fortnight of Bhādrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayantī, did on the petition of Rāya Pāṇḍya, grandson of Palata Pāṇḍya, who was moved thereto by Dravidāditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Kṛishṇapallikā, together with the lands thereof, under a charter, to the same Brāhmanas, five hundred in number. The said Brāhmanas are to pay to the owner of this land four hundred pieces of gold in proper form of alms.⁵ It is given under charter, with a settlement of whatever is included in the *tribhōga*,⁶ as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and *trouvaille*, and wholly free. The bounds of this village are enumerated (l. 69): on the East, the Elephants' Rock (*gaja-pāśāṇa*), and to the South thereof the Khalvāṣṭa hill; on the South-East, the stream at a spot nearly west

¹ See *Dyn. Kan. Distrs.*, p. 334, note 2.

² See *ibid.*, and *Epi. Ind.*, Vol. III, p. 91, verse 21, and *Ind. Ant.*, Vol. XXX, p. 376, note 5.

³ See *Epi. Ind.*, Vol. III, p. 82, note 2, and p. 94, and note 7.

⁴ *Epi. Ind.*, Vol. IV, p. 286, line 63; and see *Ind. Ant.*, Vol. XXX, pp. 373, 376.

⁵ *Pāṇḍya-dāna-varāṇas* that is to say, in the character of a quit-rent.

⁶ For the explanation of this term see *Ind. Ant.*, Vol. XIX, p. 271.

of the village of Talevāgya, and the other stream at a spot nearly west of the village of Kamaṇḍalukārpāsa; on the South, the stream at a spot nearly north of the village named Tilaka; on the South-West, the rock, and to the north thereof, on the east of the village named Lākahāgēha, the Buffalo's Rock (*māṣa-pāshāpa*); on the West, the pool of the Madhūka-tree, and to the North-West thereof the Āyasasāra tamarind tree; on the North-West, the Dirghatūṅga hill; on the North, the anthill of the golden Acacia (*svarṇa-khadira*); on the North-East, the Akahara rock.¹ Thus the extent of the bounds.

"For the worship of the local god Bhīmēśvara (l. 74.) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn-out [parts of sacred buildings] and for the supply of fresh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding Brāhmanas and ascetics, the hamlet of Ādityapallikā has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the *tribhāga*, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and *trouvaille*, and wholly free, for the entertainment of the god. The bounds of this hamlet are enumerated (l. 77): on the East, South-East, South, and South-West the boundary is the same as that specified for the village of Nirugunda; on the West, the embankment of the Nāgara pool; on the North-West, North, and North-East the stream of the Mango-lake (*chūta-kṛada*). Thus the extent of the bounds of Ādityapallikā. [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings, whether of Our dynasty or others.

"And thus says the Lord Vēda-Vyāsa (l. 80):—"Sagara and many other kings have made grants of land; whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof:—"He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years; one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe; they who lay hands upon brāhmanic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya." Likewise Rāmabhadra says:—"This general principle² of law for kings must be maintained by you in every age; again and again Rāmabhadra makes this entreaty to all these future sovereigns; I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (l. 85ff.) with the specification of the writer:—"This was written by me, the Kāśmīra master Mallaya Paṇḍita, officer in charge of grants, son of Aryama-Svāmi, who was comparable to Bhaṭṭa-Vilāsa, of the Vaisa *gōtra* and Sāma Vēda, with the approval of Vikramāditya, son of Kālidāsa, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune! Homage to the Blessed Śāradā!"

The record contains two dates, the first being that on which the village Nirugunda was originally granted, the second that on which the grant was repeated, with some additions. The details of the first date are the Prabhava *saṁvatsara*, being the twelfth year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI; the thirteenth *tithi* of the dark fortnight of Pushya (Panaba); Vaḍḍavāra; the *uttarāyana-mākrānti* or winter solstice. In respect of this date Dr. Fleet gives me the following remarks:—"The Prabhava

¹ ? "the rock with letters (writing) on it." This might possibly be worth looking for.

² Literally, dyke or embankment.

sañvatsara in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, A.D. 1087. The given *tithi* Pūṣha kṛishṇa 13 ended at about 16 hrs. 40 min. after mean sunrise (for Ujjain) on 25 December, which was a Saturday. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs. 40 min. on the preceding day; that is, at 3 hrs. 20 min. before the sunrise at the end of the Friday; and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A.D. 1087."

This date gives another instance of the use of the term *Vaḍḍavāra*, which is rare and noteworthy, to denote Saturday. The first component of the name, *vaḍḍa*, is derived from the Sanskrit *vriddha*, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet: in fact, both he and Mars, the lord of Tuesday, had the name *krūra-dṛiṣṭi*, 'evil-eyed'. And a verse in Ranna's Kanarese *Sāhasa-Bhīma-vijaya*, written about A. D. 1000, represents the names Maṅgalavāra (the most usual term for Tuesday) and *Vaḍḍavāra* (Saturday) as euphemisms, adopted in order to make people forget the inauspicious nature of the two days.¹

In the second date the details are the Śōbhakṛit *sañvatsara*, being the forty-eighth year of the Chālukya-Vikrama-varsha; the twelfth *tithi*, here called *Śrāvapa-dvādaśī*, of the bright fortnight of Bhādrapada; Sōmavāra. Dr. Fleet gives me the following remarks about this date:—"The Śōbhakṛit or Śōbhana *sañvatsara* began on 28 February, A.D. 1123. The given *tithi* Bhādrapada śukla 12 began at very closely about 12 hrs. 3 min. after mean sunrise (for Ujjain) on Monday, 3 September. This *tithi* is known as *Śrāvapa-dvādaśī* when it is joined with the *Śrāvapa nakṣatra*.² On this occasion the moon entered *Śrāvapa* at about 6 hrs. 18 min. after mean sunrise on that same day, Monday, and was in that *nakṣatra* when the given *tithi* began and for some eighteen and a half hours afterwards. This accounts for the *tithi* being here called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to Monday, 3 September, A.D. 1123."

As to the places mentioned in the record, *Nirugunda*, i.e. *Nirugunda* (ll. 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanarese *nir*, *niru*, 'water': and the modern form gives another instance of the interchange between *r* and *l* in the vernaculars which is too well known to need illustration.³ The second component, *gunda*, *kunda* (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu *gunda*, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell'; the Kanarese *kundī*, tentatively explained by Kittel as 'low or bent ground'; and the Tamil *kundu*, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places *Nirugunda*, *Nilgunda*, in a group of villages known as the *Vikkiga* twelve, which was in the Kōkali five-hundred district (l. 63). The name *Vikkiga* cannot be traced now; unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south-east from Nilgunda. The Kōkali five-hundred is evidently the Kōgaḷi-nāḍ which is mentioned in inscriptions of A.D. 982, 1071, and 1108;⁴ its chief

¹ The verse was given by Mr. Rice in *Ind. Ant.*, Vol. XXIII, p. 168. For previous notes on the use of the name *Vaḍḍavāra*, see remarks by Professor Kielhorn and Dr. Fleet in the same journal, Vol. XXII, pp. 111, 251-2.

² See Professor Kielhorn's "Festal Days of the Hindū Lunar Calendar," in *Ind. Ant.*, Vol. XXVI, p. 183.

³ The change seems, indeed, rather a pointed one in such a word as *nir*, but perhaps is not more so than it is in the case of *per*, *pēr*, 'great', which has taken the change in *Pērūr*, *Bēlūr*; see *Ind. Ant.*, Vol. XVIII, p. 271.

⁴ See Dr. Fleet's note in *Ind. Ant.*, 1901, p. 106: the Indian Atlas sheet No. 59 of 1825, used by him, shows as "Kogala" the place which is shown as "Kōgaḷi" in the quarter-sheet 59, N. W., of 1901. The Kōgaḷi district is mentioned as a five-hundred in records of A.D. 1087 and 1108; *Ep. Cars.*, Vol. II, Dg. 126, Jl. 12.

town plainly still survives in the place in the Hāvina-Haḍagalli tāluka which is shown as "Kōgali" in the Indian Atlas sheet No. 59, N. W. (1901), in lat. 14° 56', long. 76° 13', fifteen miles towards the north-east from Harpanhalli and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikā and Kṛishṇapallikā and the villages Talevāgya, Kamaṇḍalukārpāsa, Tilaka, and Lākshāgōḥa, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, Kalyānapura (l. 62) : this is Kalyāni in the Bidar District of the Nizam's territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at Vaijayantipura (l. 65-6) : this is well known as an ancient name of Banawāsi in the North Kanara District, Bombay.

In connection with the word *gunda*, *kunda*, as the second component of the name Nīrugunda, Nilgunda, Dr. Fleet gives me the following remarks :—"Some other places in the names of which this term occurs are as follows :—Hungund, a tāluka town in the Bijāpūr District, Bombay : its name is found as Ponugunda in an inscription of A.D. 1049 :¹ here *ponu* doubtless stands for *pon*, *hon*, *honn*, 'gold'. Muḷgund, a village in the Gadag tāluka, Dhārwar District, Bombay : its name is given as Muḷgunda in inscriptions of A.D. 866 and 902,—the latter at the place itself :² here *muḷ* is, no doubt, *muḷa*, *muḷḷa*, 'a thorn' : in the spurious Kurtakoti grant, a final *u* is added, and the name is presented as Muḷgundu.³ Nīlgund, a village in the same tāluka : its name, which is identical with that of Nīrugunda, Nilgunda, and has the same derivation from *nīr*, 'water', is given as Nīrugunda in the inscription of A.D. 866 at the place itself, and as Nīlagunda (in Sanskrit verse), with the change from *r* to *l* established, in the Dambaḷ plates of A.D. 1379 :⁴ in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nīrgundā, with the cerebral *ṇḍ*.⁵ Nawaḷgund, a tāluka town in the Dhārwar District : here the first term is plainly *navaḷ*, *naviḷ*, *naviḷu*, 'a peacock'. Nargund, a town in the Nawaḷgund tāluka : the strict form of this name seems to be Naraḡgunda, Naraḡgunda, with *nara*, *naru*, 'fragrance, scent'.⁶ Wokkund, the "Wakund" and "Wakkund" of maps, etc., a village in the Sampgaum tāluka of the Belgaum District, Bombay : this place is mentioned as Oṅkunda, and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese *Kavirājamārya*, written between A.D. 814 and 877 : the first term is perhaps *oṇḍu*, 'one', which becomes *oḷ* in composition before a *k* ; or perhaps it represents *vana*, 'a wood, forest', a local pronunciation of which is *ona*, *wona* : e.g. *Pāṇḍavarig=ona-dēsa band-ante āditu*, in the Ballad of the Daughter-in-law of Channavva of Kittūr.⁷ Tālgund, a village in the Shikārpūr tāluka of the Shimoga District, Mysore : in records at the place itself, this name is found as Sthānakundūra (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50,⁸ and as Sthānakundūr (Kanarese) in an inscription of A.D. 1028 ;⁹ as Tanagundūr in inscriptions

¹ See *Ind. Ant.*, Vol. XXX, p. 264.

² *Epi. Ind.*, Vol. VI, p. 104, line 22 ; and *JBBRAS*, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Muḷgunda : but I cannot verify this just now.

³ *Ind. Ant.*, Vol. VII, p. 220, line 29.

⁴ See, respectively, *Epi. Ind.*, Vol. VI, p. 104, line 26, and *JBBRAS*, Vol. XII, p. 357, line 129.

⁵ *Epi. Ind.*, Vol. IV, p. 208, line 20.

⁶ See Kittel's *Kannada-English Dictionary*, under *nara* (1) and *naru*.

⁷ *Ind. Ant.*, Vol. XIX, p. 420, first verse.

⁸ *Epi. Ind.*, Vol. VIII, p. 33, line 15 ; *Epi. Can.*, Vol. VII, Shimoga, Sk. 176.

⁹ *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 215, line 13 ; *Epi. Can.*, Vol. VIII, Sk. 177. In *Ind. Ant.*, Vol. IV, p. 278, line 13, *agrahāra-sthāna Kūṇḍoṇḍu* is a misreading, due to the indistinctness of the photograph, for *agrahāra-sthānakundūra*.

of A.D. 935, 1091, and 1107;¹ and as *Tāpagundūr*, with the cerebral *t*, in an inscription of A.D. 1048;² an inscription of probably A.D. 1179 gives the name as *Tāpagundūr* in lines 18 and 25, and indulges in a fanciful Sanskritization of it as *Sthāpagūḍhapura* in line 5.³

As the *prāśasti* of this inscription is of considerable importance, I append some notes shewing the different readings (excluding mere clerical errors and variations of spelling) which are found in the parallel passages of the following documents:—

1. The *Kaṭhēm* plates of Vikramāditya V, A.D. 1009, edited by Dr. Fleet in the *Ind. Ant.*, Vol. XVI, p. 15 ff; here quoted as K.

2. The *Miraj* plates of Jayasinha II, A.D. 1024, from ink-impressions lent by Dr. Fleet; here quoted as M.

3. The *Yēwūr* inscription of Vikramāditya VI, A.D. 1077, from ink-impressions lent by Dr. Fleet; here quoted as Y.

Line. 1.—Y. prefixes the verse of salutation to Śiva, *Namas-tuṅga-tīraś-chūmbi-chāndra-chāmara-chāravē trailōkya-nagar-āraṁbhā-mūḷa-staṁbhāya Śambhavaē*.

L. 2.—^o*dashṭ-akṛishṭa*° in K., M., and Y.

L. 3.—For *Tribhuvanamalla-mahipatir* K. reads *Akalāṁkacharita-bhūpatir*, Y. *Tribhuvanamalla-kṣhmāpatir*, M. *Jagadākamalla-bhūpatir*. M. omits *gadyaṁ*.

L. 7.—*Kavalita-Nala-lakshmi*° K., *Kabaḷita-Naḷa-lakshmi*° Y.

L. 8.—*Ekānta* Y.

L. 9.—Before *katipaya*° K. and M. add *cha*. M. adds *vṛittam* before *kaṁḍaḥ*. Y. omits *kaṁḍaḥ*.

L. 16.—^o*bhārē* M.

L. 17.—*Rājya-strīdān* Y.

L. 18.—*Ataktē* K., M., and Y.

L. 20.—K. reads *guṇākarasya . . . aḍamari-kṛita-dig-valay-ōdita*° . . . ¹*aripṭa-kṛitam*; Y. has *valay-ōddita . . . arishṭa-tidān*. M. apparently has *arishṭa-kṛitam*.

L. 21.—*Neḍamariḥ* K. and M.; *Tudamari* Y.

L. 25.—K. reads *svakām . . . vaṁṣam saḥ savṛitē*; Y. gives *śukām prāpayantiva dhassam* *śva sambabhṛē Kṛishṇa-nandanān*, M. *svakām prāpayanna-iva vaṁṣam sa savṛitē Kṛishṇa-nān-dandaṁ*.

L. 26.—Y. *vibhava-vibhāt*.

L. 30.—For *Rāṣṭrakūṭa-kula-saṁvaddhān-vibhau* of our text K. reads *Rāṣṭrakūṭa-kula-rājya-saṁvādmibhāḥ*. M. gives ^o*kula-rājya-saṁbhavan*; Y. agrees with our text.

L. 31.—K. *prakōpān* instead of *prarōhān*.

Ll. 32-33.—The verse *Ittham . . . lakshminī*, which appears in M. and Y., is omitted in K., which adds another verse (*Hāpa-prāṇa-hara-pratāpa-dahanō*, etc.), which is given also in M. and Y.

¹ *Epi. Cora.*, Vol. VII, Sk. 194, 312, 178 (*PSOCI*, No. 217, line 20), 192 (*PSOCI*, No. 218, line 18). In the case of Sk. 312, the transliterated text gives *Tāpagundūr-kereyān*, while the text in Kanarese characters has *Tāpagunda-kereyān*; the former is probably right; compare Sk. 194, a duplicate of the same record, where both the texts give *Tāpagundūr-kereyān*.

² *PSOCI*, No. 157, edited by Dr. Fleet, with a plate, in *Ind. Ant.*, Vol. IV, p. 179, line 17; *Epi. Cora.*, Vol. VII, Sk. 120, where, however, the transliterated text stops just before this word.

³ *PSOCI*, No. 221; *Epi. Cora.*, Vol. VII, Sk. 186. The date is in line 52. In *Epi. Cora.* the transliterated text gives the Śaka year as "7 1123", and the Kanarese text gives it as 1163. The third figure is doubtful in the photograph; Dr. Fleet originally read the year as 1113; but the specification of the *saṁvatsara* as *Siddhārthin* points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121.

L. 36.—Instead of vv. 32 ff. K. gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśovarman, is extolled for his conquests, then it mentions his queen Bhāgyavati, the couple being compared to Vishṇu and Lakshmi, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kausalyā; and finally it eulogises Vikramāditya, who is compared to Indra. Instead of this, M. devotes two verses to the praise of Satyāśraya's heroism, and then proceeds to verse 32 of our text, *Tasya-śaujaḥ śri-Datavarma-nāma*, etc. Y. agrees with our text, except that it reads *Bhāgyavat-iti* instead of *Bhāgyavati cha* on l. 37, as does M. also.

L. 38.—After verse 33 of our text, M. inserts three verses in praise of Vikramāditya V.

L. 40.—M. ²*vikramādhyā*. After verse 35, M. adds another stanza, on the same topic.

L. 41.—Y. reads *gaṇḍarol-gaṇḍa*^o, "hero among heroes"; *ol* is the usual Old-Kanarese ending of the locative case; the *nl* of our text stands for *ol*, a variant of *ol*.

L. 42.—After verse 36, M. and Y. add another on the same topic. Our verse 37 is not in M., which now passes on to the documentary business.

L. 43.—To verse 39, Y. prefixes the word *maṅgaḷam*, after which are appended some lines in Kanarese by a later hand.

L. 45.—Y. reads ^o*bhava-bhaya-śābhiti*^o.

L. 47.—After our verse 40, Y. adds another stanza in praise of Jayasinha II, and reads *auddhṛitya* instead of *auddhatya*.

L. 54.—Y. reads *apahata*^o.

TEXT¹

First plate.

- 1 [Ōm]² [[*] Jayaty-āviśhkṛita[m] Viśhṇuṣ-vārāham kashobhit-āroṇavam | dakṣiṇ-
annata-da[m]śhṭr-āgra-viśrānta-bhuvanam vapuḥ | (||) [1*]³ 'Śriyam-upaharstād-vaḥ
Śripatib kroḍa-rāpō
- 2 vikaṭa-viśada-damabṭrā-prānta-viśrānti-bhūjaṁ | avahad-adaya-damabṭr-ākṛiṣṭa-
viśpaṣṭa-kāmḍa-prataṇṇ-visa-jat-āgra-graṁthivad-ya dharitṛim | (||) [2*]⁴ 'Kari-
makara-ma-
- 3 karik-āmkita-jala-nidhi-raṇamāṁ vaśikarṇtv-avani-vadhā[m] [[*] Tribhuvanamalla-
mahipatir-akalamka-yaśo-[m]va-rāsi-valayita-bhuvanaḥ | (||) [3*] Ga[dyam 1]
- 4 Svasti samasta-bhuvana-samstāyamāna-Mānavya-sagotrāṇā[m] Hāritiputrāṇām
Kauśiki-vara-prasāda-lavḍha-śvēt-ātapatr-ādi-raja-chaḥnānām sa-
- 5 pta-māṭṭikā-parirakṣitānām Kārttikāya-vara-prasāda-lavḍha-mayāra-pichobha-kumta-
dhvajānām bhagavan-Nārāyaṇa-prasād-śeṣdita-vara-varāha-lāmbhhan-ākṣhaṇa-
- 6 kaḥaṇa-vaśikṛit-ārāti-rāja-maṇḍalānām samasta-bhuvan-ārāya-sarva-lok-ārāya-
Viśhṇuvarddhana-Vijayādity-ādi-viśeṣha-nāmnām rāja-ratnānām-udbhava-bhūmib |
Vṛittam |
- 7 'Kavalita-Nala-lakṣmir-Durjay-anṛjitya-hāri viḥata-prithu-Kaḍam-v-ādam-varō
Maurya-nirjit | nija-bhuja-vala-bhūmn-ōtpāṭayan-Rāṣṭrakṛtāṇ-khilita-Kala-
- 8 churi-śrīr-asti Chalukya-vaśaḥ | (||) [4*]⁵ 'Taj-jeshu rājyam=anapāya gatēshu
rājasy-ākāṇṇa-śhaṣṭi-gaṇaṇēshu pur-ādhy-Ayōdhyam | tad-vaśa-jas=tad-ann
śhōḍaśa bhūmipā-

¹ From the ink-impressions.

² Metre: Śloka (Anuṣṭubh).

³ Metre: Mālinī.

⁴ Metre: Mālinī.

⁵ Expressed in writing by ś surmounted by an *anusa*.

⁶ The verses are not numbered on the plates.

⁷ Metre: Āryagīt.

⁸ Metre: Vasantatīlaka.

- 9 lāḥ kshamām Dakṣiṇāpatha-jusham vibharām vabhūvaḥ | (||) [5*] Dushṭ-
āvasatābdbhāyām katipaya-puruṣa-āntar-ā[m]taritāyām Chālukya-kula-sāmpadi
bhūyās-Chālukya-varṇāya ēva | ¹Kaṇḍaḥ ki-
- 10 rīti-lat-āṁkurasya kamalam Lakṣmī-vilāsa-śpadam vajram vairi-mahitṭi(bhṛi)-
tā[m] pratinidhira-dēvasya daitya-druhaḥ | rāj-āśj-Jayasīmha-vallabha iti
khyātas-charitrai-
- 11 r-nijair-yō rōjō chiram-ādi-rāja-charit-ōtkamthāḥ prajānām haran | (||) [6*] ²Yo
Rāshṭrakūṭa-kulam-I[m]dra iti prasiddham Kṛishṇ-āhvayasya sutam-saṣṭa-
śat-ōbha-sainyam || (|)
- 12 nirjitya dagdha-nripa-paṇcha-śatō vabhāra bhūyās-Chālukya-kula-vallabha-rāja-
lakṣmīm | (||) [7*] ³Chāḍa-ripu-turaga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭi-
ta-raṇa-rāgaḥ | sukṛita-Hara-charaṇa-rāgas-tanayō-bhūt-tasya Rāgarāgaḥ | (||) [8*]
⁴Tat-tanayaḥ | Pulakēśi Kēśi-nishūdana-samō-bhavad-rājā | Vā-
- 14 tāpi-puri-vara-patir-ākālita-khala-Kali-kalamka-kalaḥ | (||) [9*] ⁵Vayam-api Pulakēśi-
kalmāpatim varapayamtaḥ pulaka-kālita-dēhāḥ paśyat-ādy-ā-
- 15 pi samtaḥ | sa hi turaga-gaj-ōndra-grāma-sāra[m] sahasra-dvaya-parimitam-
ritvik-sāch-ōbhakar-āśvamēdhō | (||) [10*] Tat-tanayaḥ | ⁶Nala-nilaya-vilōpi Māurya-
niryāna-bhōṭaḥ prathita-
- 16 prithu-Kaḍamva-stamva-bhēdi kuthāraḥ | bhuvana-bhavana-bhāg-āpōraṇ-ārambha-
bhāra-vyavasita-sita-kirttiḥ Kirttivarṇā nripō-bhūt | (||) [11*] Tad-anu tasya-
ānujaḥ | ⁷Sarva-dvip-ākrama-
- 17 ṇa-mahasō yasya nau-sētu-varādhair-ullāṅghy-āvdhim vyadhita pritanā Rōvati-
dvipa-lōpaḥ | rājya-śripām haṭha-patir-abbhūd-yaś-cha Kālachchuripām vabhṛō
bhūmim saha sa saka-
- 18 lair-maṅgalair-Maṅgalīśaḥ | (||) [12*] ⁸Jyēsthā-bhrātāḥ sati suta-varō-py-
arbhaktvād-asaktēr-yasminn-ātmany-akṛita hi dhuram Maṅgalīśaḥ prithivyāḥ |
tasmin-pratyārpipad aṭha mahi[m]
- 19 yāni Satyāśrayē-sau Chālukyānām ka iva hi pathō dharmy-ataḥ
prachyavēta | (||) [13*] ⁹Jētur-ddīśāḥ vijita-Hareha-mahā-nripasya dātur-
manōmtha-śat-ādhikam-arthayadbhyaḥ | saty-ādi-
- 20 sarva-guṇa-ratna-gaṇ-ākarsaya satyāśrayatvam-upalakṣhaṇam-ōya yasya | (||) [14*]
¹⁰Adamarikṛita-dig-valayō-rddita-dvid-amari-parigita-mahā-yaśāḥ | mṛidam-arishṭa-
bhida[m] ma-
- 21 nas-ōdvahan-Niḍamarīḥ¹¹ kṣhitipō-jani tat-sutaḥ | (||) [15*] ¹²Sutas-tadiyō guṇa-
ratna-māli bhō-vallabhō-bhūd-bhuja-viryā-sāli | Adityavarm-ārjita-[pu]ṇya-karmō
tōjō-
- 22 bhīr-āditya-samāna-dharmā | (||) [16*] ¹³Tat-sutō Vikramādityō vikram-ākṛānta-
bhō-talaḥ | tato-pi Yuddhamall-ākhyō yuddhō Yama-samō nripaḥ | (||) [17*]
Taj-janmā Vijayādityō virā-

¹ Metre : Śārdūlavikrīḍita. The ādirājas are Bharata, Nala, Nahma, etc.

² Metre : Vasantatilakā.

³ Metre : Āryā.

⁴ Metre : Āryā. The daṣṭa after tat-tanayaḥ should be omitted.

⁵ Metre : Mālinī.

⁶ Metre : Mālinī.

⁷ Metre : Mandākrāntā.

⁸ Metre : Mandākrāntā.

⁹ Metre : Vasantatilakā.

¹⁰ Metre : Drutavilambita.

¹¹ The i of Niḍa represents the Dravidian short z.

¹² Metre : Triśṭubh upajāti, pāda 1 being Upēndravajrā, and pādas 2-4 Indravajrā.

¹³ Metre of vv. 17-22 : Śiṣka.

- 23 n-śk-śmga-saṅgarō | caturṇaśm maṇḍalānām-apy-ajayad-Vijay-ōpamaḥ | (||) [18*]
Tad-bhavo Vikramādityaḥ Kirttivarma tad-śtmajaḥ | yēna Chālukya-
rāja-śrīr-amtarāyinyas-
24 bhōd-bhuvī | (||) [19*] Vikramāditya-bhūpāla-bhrātā bhīma-parākramaḥ | tat-sūnūḥ
Kirttivarma-śbhūn-m[rī]t-prāś-ārddita-durjanaḥ | (||) [20*] Talla-bhūpas-tato jāto
Vikramāditya-bhūpatiḥ |

Second plate : first side.

- 25 tat-sūnur-abhavat-tasmād-Bhīma-rājo-ri-bhikaraḥ | (||) [21*] Ayyaḥ-āryas-tato jāyē
yad-vaṁśasya śriyaṁ svakām | prāpaya[n*]-iva vaṁśam svam sa
26 vavro Kṛishṇa-maṇḍanūḥ | (||) [22*] ¹Abhavat-tayōs-tanōjō vibhava-vibhāsi
virodhi-vidhva[m]si [1*] tōjō-vijit-ādityaḥ satya-dhano Vikramādi-
27 tyāḥ | (||) [23*] ²Chōd-tā-vaṁśa-tilakām Lakshmaṇa-rājasya maṇḍanā[m] nūta-
ślām[1*] Vomthādēviḥ vidhivat-paripinyō Vikramādityaḥ | (||) [24*] ³Su-
28 tam-iva Vasudēvād-Dēvaki Vasudēvaṁ | Guham-iva Giri-jāmir-ddēvam-
Arddhēndumauleḥ | ajanayad-atha Vo[m]thādēvy-atas-Tai-
29 la-bhūpaḥ | vibhava-vijita-Śakraḥ Vikramāditya-nāmaḥ | (||) [25*] ⁴Ari-
kuṁti(bhi)-kumbha-bhōdana-ripa-durgga-kavāta-bhāmjana-prabhṛtiḥ [1*] sabaja-
30 valasya Harēr-iva vāla-kriḍā-bhavad-yasya | (||) [26*] Kim cha Rāshtrakūṭa-
kula-saṁvaddhāv-abhaḥ | ⁵Aurjityāś-charapāv-iva prachalitan sākshā-
31 t-Kalāḥ krāmataḥ | krārau vaddha-śarirakau guru-jana-drōha-prarōhāv-iva |
kālāt-khamḍita-Rāshtrakūṭaka-kula-śrī-valli-jāt-ā[m]ku-
32 rau | lūnan yēna sukhēna Karkara-Rapastambhaḥ rapa-prāṅgaḥ | (||) [27*]
⁶Ittham purā Diti-sutair-iva bhūta-dhātṛiḥ yō Rāshtrakūṭa-koṭilair-gga-
33 mitām-adhaśtāt | uddhṛitya Mādhava iv-ādi-varēha-rāpō vabhro Chālukya-kula-
vallabha-rāja-lakshmaṇ | (||) [28*] ⁷Bhāmaha-Raṭṭād-abbavad-bhūpālād-
Rāshtrakū-
34 ṭa-kula-tilakāt | Lakshmir-iva salila-nidhōḥ Śrī-Jākavv-āhvayā kanyā | (||) [29*]
⁸Chālukya-vaṁś-āhvaya-bhānu-mālī Śrī-Talla-
35 bhūpāla upāyat-ainām | tayōś-cha lōk-ābhyudayāya yōgaḥ sa chandrikā-
chandramaśr-iv-āśit | (||) [30*] ⁹Śrī-Talla-bhūmipālā-
36 t | Śrī-Jākavva samājjanat | śrīmat-Satyaśrayaṁ Skandam-Amvikā Tryaṁvakā-
iva | (||) [31*] ¹⁰Tasy-ānujaḥ Śrī-Daśavarma-nāmō | tad-vallabhō Bhā-
37 gyavati cha dēvi | tayōr-abbhūd-vikrama-śla-śālī | Śrī-Vikramāditya-nripas-tanōjaḥ |
(||) [32*] ¹¹Asau nija-jyēśthā-pituh parōkham vabhāra vā-
38 rāśi-vṛitām dharitṛiḥ | bhujāna kōyāra-latām-iv-ōchchair-vvidārit-ārāti-kada[m]vakōna |
(||) [33*] Tad-anu tasy-ānujaḥ | ¹²Tasy-ākshila-vyāpi yāśō-

¹ Metre : Āryā.

² The words *Chōd-tā* . . . *nūta-ślām* may be scanned as the first half of an Āryāgiti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII. xiv. 183, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgiti.

³ Metre : Mālīnī.

⁴ Metre : Āryā.

⁵ Metre : Śārdūlavikrīḍita.

⁶ Metre : Vamśatīlakā.

⁷ Metre : Āryā.

⁸ Metre : Triśṭubh upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

⁹ Metre : Ślōka. The *daśa* after *bhūmipālāt* should be omitted.

¹⁰ Metre : Triśṭubh upajāti, pādas 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

¹¹ Metre : Triśṭubh Upēndravajrā.

¹² Metre : Triśṭubh upajāti, pāda 1 being Indravajrā and 2-4 Upēndravajrā.

[illegible]

26 वा प्रेक्षते तदा भ्रमवत्प्राप्तिरिति दत्तवन्ति सो विराधिविश्रमातका विदितान् मन्त्रान् प्राप्तिं कर्मादि
28 तसि ब्रह्मादिवका वासादवां पुष्टि तगि पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
30 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
32 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
34 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
36 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
38 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
40 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
42 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि
44 तव पातितव विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि विद्वत्प्राप्तिरिति कर्मादिनां पुष्टि

- 55 vallabh-ōdāra-lakṣmīm bhrātrā sārddham hari-vala-yutaḥ svām Sumitr-ātmajena
ttre sindhor-Vahu-mukha-bhayaḍ-ōtya Vaibhishaga-śri-dhāmāḥ
56 nōmē Draviḍa-patinā yaś-cha Chālukya-Rāmaḥ : (||) [46*] ¹Sarv-āśā-vijaya-
prayāga-samaya-jūṭ-ākṣil-ōrvi-patha-prasthān-ēva mahim-attitya vi-
57 malā yat-kirttir-avdhim gatā : prākhyas=tē vijaya-śriyā-para-vaśō dāri-karōty-
ēsha mām-ity-ākhyātum-iv-āraṇava-sthiti-jashah Śaurēs-trilo-
58 ki-guroḥ † (||) [47*] Sa tu śripriṭhivallabha-mahārājādhirāja-paramōśvara-parama-
bhāṭṭāraka-Setyāśraya-kula-tilaka-Chālukya-ābharaṇa-śrīmat-Tri-
59 bhuvanamalla-vallabha-narēndra-dēvaḥ kuśalī kuśalinah sarvān-ēva yathā-
samvaddhyamānamānakān²-rāshṭrapati-vishayapati-grāmakōṭya-
60 k-āyaktaka-niyuktak-ādhikārika-mahattar-āditi-samādiśaty-asta vaḥ samviditam :
yathā-smābhīś-Chālukya-Vikrama-varshē dvādaśē
61 amkatō-pi || 12 || pravarttamāna-kālē Prabhava-samvatsarē Pushya-vahula-
trayōdaśi(śi)-Vaḍḍavār-ōttarāyana-samkrānti-vahūni mahā-dānāni dat[t*]vā tad-da-
62 kahiṇā-kālē Kalyāṇapura-samāvāsita-nija-vijaya-akamdhāvarē Palata-Pāṇḍya-
vijñāptyā Draviḍa-dēś-āgatēbhyō nānā-gotrēbhyō nānā-vēda-
63 śākhā-śāstra-pāragōbhyas-triśata-samkhyāśēbhyō vrāhmaṇēbhyah śrīmat-Tribhuvana-
malla-dēvēna Kōkali-paṇchaśata-dēśa-maddhya-sthita-Vikkiga-saptaty-antarva-
64 rttī : Nirugudha-nāmā grāmaḥ : dhārā-pūrvakam-agrahāri-kṛitya dattah :
paṇchaśatēbhyā ēva vrāhmaṇēbhyah Chālukya-Vikrama-varshē aṣṭā-chatvā-
rīmāś amkatō-

Third plate.

- 65 pi || 48 || pravarttamāna-kālē Śōbhakṛit-samvatsarē Bhādrapada-suddha-
Śravaṇa-dvādaśyām Sōmavārē vahūni mahā-dānāni dat[t*]vā tad-dakahiṇā-
kālē Vai-
66 jayanti-pura-samāvāsita-nija-vijaya-akamdhāvarē śri-karaḥ-ādhikāri-sarvv-ādhyaksha-
Draviḍāditya-prārīta-Palata-Pāṇḍya-pantra-Rāya-Pāṇḍya-vijñā-
67 ptyā śrīmat-Tribhuvanamalla-dēvēna sa pa(ś)va grāmaḥ Kṛishṇapallikā-
samētaḥ tēbhyā ēva vrāhmaṇēbhyah dhārā-pūrvakam āsanī-kṛitya dattah :
tair-ēva vrāhma-
68 paḥ tad-dēśa-svāmīnē piṇḍ-ādāna-svarāpēṇa suvarapa-śata-chatuṣṭayam dēyam :
sa-śulka-kara-vādhā-parihārah samast-ādēya-sahito rājaki-
69 yānām-ananāgali-prākhaṇṭyō nidhi-nidhāna-samētaḥ sarvva-namasyah tribhag-ābhy-
āntara-sidhyā(ddhyā) śāśa(sa)ni-kṛitya dattah : tasya grāmasya śimāntā-
70 ni kathyamē : prāchyām diśi gaja-pāshāṇah : tato dakṣhiṇataḥ Khalvāṣṭa-
parvataś-cha : āgnēyyām diśi Talevāgya-grāmāt-paśchim-āsanna-pradēśē
71 arōtaḥ : Kamamḍalukārpāsa-grāmāt-paśchim-āsanna-pradēśē arōta-āntaram cha :
dakṣhiṇasyām diśi Tilaka-nāma-grāmād-uttar-āsanna-pradēśē arōtaḥ :
72 nairṛityām diśi śailah : tasya ch-ōttarāt Lākṣhāgēha-nāma-grāmāt-pūrvvatō
mahisha-pāshāṇah : paśchimasyām diśi madhūka-vṛikeha-sarah : tataḥ
paśchim-ō-

¹ Metre : Śāṇḍilavikṛīṭa.² Read samvaddhyamānakān.³ Read antarevartti-Nirugudha, omitting the punctuation.

- 73 *ttaratāḥ āyasa-sāra-tūmtripitka-vṛkṣhaś-cha* [1*] *vāyavyām diśi Dirghatūmga-*
parvataḥ | *uttarasyaṁ diśi svarāṇa-khadira-valmikaḥ* | *aiśānyām diśy-akṣhara-*
pāshāṇaḥ |
- 74 *iti śīmānta-pramāṇāni* | *tatratya-Bhīmāśvara-dēvāya gamdha-pushpa-dhāpa-dipa-*
nairōdy-ādy-archan-ārtham khaṇḍa-sphuṭita-jīṛṇa-ōddhāra-nava-sudhā-karm-ārtham
nṛitya-gt-
- 75 *ta-vādyā-bhōga-pādamāla-parivār-ārtham vrāhmaṇa-tapaśvi-bhōjan-ārtham cha*
Āditya-nāma-pallikā¹ sa-śulka-kara-vādhā-parihāraḥ samast-ādēya-sahito
- 76 *rājakiyānām-ananḡuli-prōkṣhapīyo nidhi-nidhāna-samōtaḥ sarvva-namasya-tribhog-*
ābhyantara-sidhya(ōdhya) dhārā-pūrvvakam dēva-bhōg-ārtham sās(sa)-
- 77 *nikṛitya dattaḥ* | *tasyāḥ pallikāyāḥ śīmāntāni kathyamāṇe* | *prōchyām-āgnēyyām*
dakṣiṇasyām nairītyām cha Nirugunda-grām-ōkta-sim-ōva si-
- 78 *mā* | *paśchimasyām diśi Nāgara-sarāḥ-sētaḥ* | *vāyavyām-uttarasyaṁ-aiśānyām cha*
chōta-hradaḥ srōtaḥ | *iti Ādityapallikāyāḥ śīmānta-pramāṇāni* |
- 79 *ōvam pūrvva-prasiddha-sīmā-samanvitaś-chatur-āghāṭa-viśuddhaḥ sa yushmābhīr-*
āgāmibhīr-asamad-vamśyair-anyaś-cha bhūmipālāḥ pālaniyāḥ | *tathā ch-ō-*
- 80 *ktam* | *bhagavatā Veda-Vyāsēna* | ¹*Vahubhīr-vvasundhā dattā rājabhiḥ Sagar-*
ādibhiḥ | *yasya yasya yadā bhūmis-tasya tasya tadā phalam* | (||) *Apaharaṇō*
pi
- 81 *cha dōhaś-tēn-aiv-ōktaḥ* | ²*Sva-dattām para-dattām vā yō harēta vasundharām* |
śhaśṭī-varsha-sahasrāpi viśṭhāyām jāyātō kṛimīḥ | (||) ³*Suvarāṇam-ōkam*
gām-ōkām bhū-
- 82 *mēr-apy-ōkam-aṅgulam* | *harām(n) narakam-āpnōti yāvad-ā-bhōta-saṁplavam* | (||)
²*Vimdhya-āṭavishv-atōyāsu śushka-kōṭara-ōyinaḥ* | *kṛishṇa-sarpā hi jāyamāṇe*
vra-
- 83 *hma-dōy-āpahāriṇaḥ* | (||) *Rāmabhadrōp-āpy-uktaḥ* | ³*Sāmānyō-yam dharma-sētar-*
nṛipāṇām kālō kālō pālantiyō bhavadbhiḥ | *sarvvan-ōtān-bhāvinaḥ pārthi-*
- 84 *v-āmdrān-bhūyō bhūyō yāchatō Rāmabhadraḥ* | (||) ⁴*Mad-vamśa-jāḥ para-mali-*
pati-vamśa-jā vā pāpād-apōta-manasō bhūvi bhāvi-bhōpāḥ | *yō pālayanti*
mama
- 85 *dharmaś-imam samastam tōbhyō mayā virachito-mjalir-ōsha mūrddhni* | *Mey-*
ōdam sāsanaādhikārik-ākṣhapaṭalika-mahāpraohamḍa-damḍanāyaka-Kālidā-
- 86 *sa-suta-Vikramādity-ānumatyā* | *Vatśa-gōtra-Sāma-vēdi-Bhaṭṭa-Vilās-opamān-Āryama-*
svāmi-sūnū Kāśmīra-Bhaṭṭa-Mallaya-pa[m]ḍitēna dā-
- 87 *n-ādhikāriṇā likhitaṁ-idam-iti śubham* || *Śrī-Śāradāyai namaḥ* ||

¹ The adjectives and participles agreeing with this feminine are in the masculine gender |

² Metre: Ślōka.

³ Metre: Śālīl.

⁴ Metre: Vasantatīlaka.

No. 20.— TALCHER GRANT OF KULASTAMBHA.

By R. D. BANERJEE, M.A.

The Copper plate edited below, belongs to the Chief of the Talcher State in Orissa and was sent to Bābā Nāgēndra Nātha Vasa Prāchyavidyāmahārṇava, then Honorary Archaeological Surveyor to the Mayurbhanj State of Orissa, in 1907. It has been published by him in three different publications, once in English and twice in Bengali :—

- (1) *The Archaeological Survey of Mayurbhanja*, Vol. I, pp. 157 ff.
- (2) *Baṅgēra Jāṭiya Itihāsa, Vaiśya Kāṇḍa*, pp. 303-04.
- (3) *Journal of the Baṅgiya Sāhitya Parishad*, Vol. XVIII, part I, pp. 59 ff.

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. S. O'Malley, I.C.S., Superintendent, Orissa Feudatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of *Kaṇḥanastambhaḥ* as *Kaṇḥanasūbhana*.¹

The inscription has been incised on both sides of a single plate of copper measuring $8\frac{1}{2}$ " \times $5\frac{1}{2}$ ", and the letters measure $\frac{1}{4}$ " on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, *Śrī-Kulastambhadeva*. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhaṭṭa Viśvarūpa, the grandson of Yadu, and the son of Anantārūpa, in the village of Siṅga in the Western part (*paścīma-khaṇḍa*) of the Eastern District (*Purvavishaya*). The value of the land granted is given in the last line as *ṛṣya* 44. Three generations of the dynasty are mentioned in the inscription :—

Kaṇḥanastambha.
 Kalastambha { Vikramāditya).
 Raṇastambha alias Kulastambha.

The record was inscribed by one Dārvvadēsa, and it is apparently complete, though it ends abruptly with the word *chatuṣṭamā-parya*.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābā Nāgēndra Nātha Vasa Prāchyavidyāmahārṇava thinks.¹ The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (*aṅkuśa*), the emblems of the Early Chalukyas, are to be found on the seal.

¹ *Baṅgiya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Puri have been edited by Bābū Manmōhan Chakravartī¹. The name of the country read as *Kedāla* in those plates is very clearly written as *Kōdālō* in the Talcher plate,² and this is probably the correct reading. If this be admitted, then Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahār-nava's identification of this country with the *Paśchima-Kēdāra*, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,³ must be abandoned. I edit the inscription from the original plate :—

First Side.

- 1 Ōm⁴ svasti [||*] Jayati⁵ bhōjaga-bhōga-paramēṣavaḥ [!*] sarvajña-sarvakṛd-
vyāpi-Hara-pā-
- 2 -dāvja(bja)-rēṣavaḥ [||*] Svasti [||*] Tribhuvana-viditō(a)-Śālikikāśa-vaśa-
bhushaṇō rājā
- 3 śait Kāñchanastambhaḥ | nija-bhuja-vajra-vinirjita-durdhara-vairi-vārāpa⁶-giri-
- 4 ndrāj-jātas-tatō mahānripatiḥ śrīmata-Vikramādityaḥ⁷ parama-nāmadhēya[h*]
- 5 śrīmat-Kalahastambhaḥ tasmād-asādhārāṇa-sāhasādyataḥ⁸ pratāpa-
- 6 bhaamīkṛta-vairi-vigrahaḥ⁹ tri-varga-sammānita¹⁰ sādhu-sammataḥ prithivyām [!*]
- 7 Tatō vyajāyata sakala-bhūpāla¹¹-mauli-mālā-lālita-charaṇa-ya-
- 8 galō¹² nirmala-karavāla-kirāṇa-kalāpa-bhūsurō Kōdālō-dhivāsi¹³
- 9 śrī-Stambhōśvari-lavḍha¹⁴-vara-prabhāvō(prasādō) mahānubhēvaḥ Paramamāhēśva-
- 10 rō mātāpitṛ-pād-ānudhyāyī samadhigata-pañcha-mahāśavdō¹⁵ ma-
- 11 hārājādhirājāḥ śrī-Raṇastambhaḥ parama-nāmadhēyaḥ Paramabhāṭṭāraka[h*]
- 12 śrī-Kulastambha-rāṇakaḥ¹⁶ kuśalī maṇḍalō-smin-varttamāna-bhaviṣyat-mahā-¹⁷
s[ā]-
- 13 mānta-rājāpitrān¹⁸-niyukta-dāṇḍapāsikān-anyāny-api¹⁹ rāja-prasādina chātṭa-
bhāṭṭa-
- 14 mahāśāmaṇṭa-bhōga-janapad-ādyān-adhikarāṇa-janāca²⁰ yathārha[m*] mānayati
vō(bō)-
- 15 dhayati sa[mādiśati] jñāpayati viditam-astu bhavatām²¹ paśchima-khaṇḍō
pā-

Second Side.

- 16 [-rva-viśa]yō Śiṅga-grāmaḥ chātub²²-stṁ-śvachohhinnaḥ tāmra-sāśanaḥ²³
chandr-ārka-

¹ *Journal Beng. As. Soc.*, Vol. LXIV, part I, pp. 124 ff.

² [The stroke read as an *ā-mātrā* in the first *alākara* is more probably a superfluous sign of interpunction.—Ed.]

³ *Baṅgīya-Sāhitya-Parīkṣat-Patrikā*, Vol. XVIII, p. 60.

⁴ Expressed by a symbol.

⁵ Read *Jayanti bhōjaga-*. [See below, p. 158, foot-note 15.—H. K. S.]

⁶ Read *-vairi-vārāpa-*.

⁷ Read *śrīmat-Vikramādityaḥ*.

⁸ Read *-sāhas-ādyataḥ* [or, *-sāhas-ādityaḥ*.—Ed.].

⁹ Read *-vigraha-*.

¹⁰ Read *-sammānitaḥ*.

¹¹ Read *-bhūpāla-mauli-*.

¹² Read *nirmala-*.

¹³ Read *Kōdāl-ādihivāsi*.

¹⁴ Read *-lavḍha-*.

¹⁵ Read *-śavdō*.

¹⁶ The *-pa-* of *-rāṇakaḥ* is written below the line.

¹⁷ Read *-bhaviṣyat-mahā-*.

¹⁸ Read *-rājāpitrān-*.

¹⁹ Read *-anyāny-api rāja-prasādina-chātṭa-*.

²⁰ Read *-janāca-*.

²¹ Superfluous *vicarga*, used as a sign of interpunction.

²² Read *-chātub-*.

²³ Read *-tāmra-sāśana-*.

- 17 [kṣhiti]-samakālam mātā-pitrōr-ātmanas-cha puṣya-yaśo-bhivṛddhayaḥ (||) bhātṛa-
 18 putra-Visvarūpaḥ¹ Antatha-ayagotrāyaḥ² triyarahaya-pravarōdbhavatī³ Ma-
 19 ngalavilā-vinirgata-(||)bhāṭṭaputra-(t)Yadu-anta(l)-Aṇantarūpa-sutaḥ⁴ da[kṣi*]aḥ
 20 yana-samkrāntau ⁵ākshaya-nidhi-dharmamōṣa-ākaratrēna pratipāditaḥ (||*)u-
 21 kṣaṇ-cha dharmma-sāstrā (||*) Vahubhir⁶-vvasudhā dattā rājabbhiḥ
 Sagarābbhiḥ⁷ (||*) yaśya yaśya
 22 yadā bhumis-tasya tasya tadā phalam || Mā bhūd-aphala-śaktā vaḥ
 paradatt-⁸-
 23 ti pārthivāḥ (||*) svadattā[t] phalam-ānantya[m*] paradattānupālāno ||
 Svadattām(-pa-
 24 sadattām)=paradattām-vā yō harōta vasandhatām (||i) sa viśvāyām
 krimir-bhūtvā
 25 pitṛibhiḥ saha pachyatē || ⁹Vahun-ātra kim-uktēna samkṣhōpād-idam-
 achya-
 26 tē (||i) svalpam-āyus-chaḥ bhōgā dharmmo loka-draya-kṣamaḥ ||
 Iti¹⁰
 27 kamala-dal-āmbu-vindu-lōlām¹⁰ śrīyam-anuchintya¹¹ || Vatyā¹² Siṅga-grāmaḥ
 tri-
 28 p-ōdaka rūpya 40 4¹³ Dārvvadāśēna utkirpa[m*] iti || chatuḥ-simā-parya

TRANSLATION¹⁴

(Line 1.) Ōm. Hail. Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara's (Śiva's) foot-lotuses, where the atoms are the coils of the snakes.¹⁵

(Ll. 2—11.) Hail. There was a king Kāśchanastambha, an ornament in the Śālikāśmā¹⁶ family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, viz. the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious Vikramāditya. The illustrious Kalahastambha (was born) from him, a son (āditya) of uncommon force; who by his glowing heroism turned the frames of his enemies to ashes; who was honoured by the three castes; who was honoured by the good ones on earth. From him was born the Mahārājadhīrāja with the high name, the illustrious Bapastambha, whose pair of feet was revered by the row of the heads of all kings; who was resplendent with the bundle of rays of his spotless sword; who resided in Kōḍāla (or Kōḍāla), who had been granted the highest favour from the illustrious Stambhēśvart, the very powerful; the devout worshipper of Mahēśvara; who meditated on the feet of his mother and father; who had obtained the five great sounds.

(Ll. 12—15.) (He) the Paramabhāṭṭaraka, the Rājaka, the illustrious Kulastambha, being in good health, duly honours, repinds, orders and instructs the present and future Mahāśmantas, Rājaputras, Niyuktas, Daṇḍapāśikas, and other royal servants, the people in

¹ Read *Viśvarūpa*.

² Read *triyārāhīya-pravar-ōdbhavatī*.

³ Read *ākshaya*.

⁴ Read *Sagar-ādībhī*.

⁵ Read *Iti*.

⁶ The remainder of the verse has been omitted.

⁷ [The last figure is probably 3 and not 4.—Ed.]

⁸ Mr. Krishna Sastri suggests the reading: *śānta-śānta-gramā**-paramāśānta, which would give a much better sense, "where the atoms are of the size of the world".

⁹ According to Manmohan Chakravati this is a corruption of *Chāḍākyā*.

¹⁰ Read *Antathya-ayagotrāya*.

¹¹ Read *Aṇantarūpa-sutāya*.

¹² Read *Bahubhīra*.

¹³ Read *Bahun*.

¹⁴ Read *āmbu-vindu-lōlām śrīyam*.

¹⁵ Read *Iti*.

¹⁶ By the Editor.

the *śhōgas* of the *Chāṭas*, *Bhaṭas*, and *Mahāśmantas*, and others, the people in office, in this *maṇḍala*,—

(Ll. 15—20.) Be it known to you (that) the village *Siṅga* in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the *Bhaṭṭaputra* *Viśvarūpa*, of the *Autathya* *gōtra*, belonging to the *pravaras* of three *rishis*, the son of *Anantarūpa*, the son of the *Bhaṭṭaputra* *Yadu*, who has come from *Maṅgalavilā*, on the occasion of the *Dakṣiṇāyana-saṁkrānti*, in the way of an eternal treasure, with exemption from taxes.

And it has been said in the *Dharmasūtra*. (Follow four and a half of the customary benedictive verses.)

(Ll. 27—28.) This *Siṅga* village, with pasture and water (yields) 42 rupees. Engraved by *Dūrvādāsa*. Up to its four boundaries.¹

No. 21.—DALAVAY-AGRAHARAM PLATES OF VENKATAPATIDEVA-
MAHARAYA I;—SAKA-SAMVAT 1508.

By T. A. GOPINATHA RAO, M.A.; TRIVANDRUM.

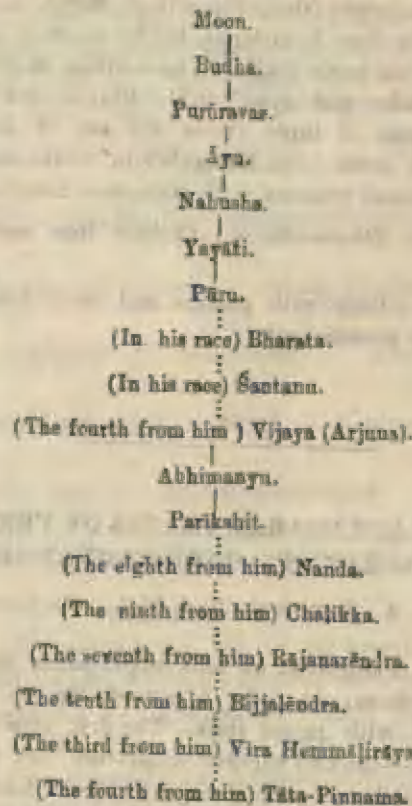
The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates; i.e. with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannada numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mr. Kuppu Rao of Dādikomba to secure for him from Anantāchārya of the Dalavāy-Agrahāram Street, Madurā, this and some other sets of copper-plates; Mr. Kuppu Rao was kind enough to procure them on loan for Mr. Nārāyaṇasāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him.

The alphabet of the document is Nandināgarī; the solitary word *Śrī-Venkaṭēśa* used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannada characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty,² distinction is made between initial long *ē* and short *e*. The ordinary *ē* is retained to express the short vowel sound; a secondary *e* symbol over the short *e*, which makes really *ai* in other inscriptions, converts it into a long *ē*. The vowel *ai* is written with two secondary *e* symbols on the short *e*. For example, *ēkām*, l. 172; *ētyēka*, l. 207; *ēkaiva*, l. 327 and *aiśānyām* in l. 116. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

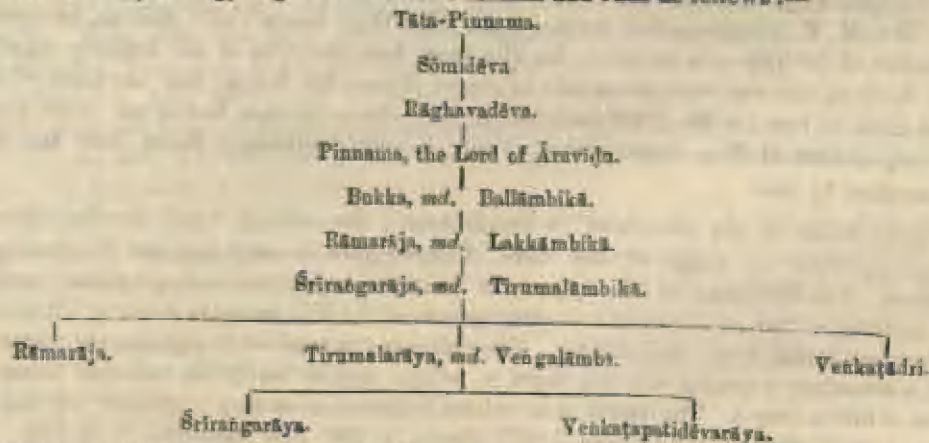
¹ The last words are probably meant as an addition to *Siṅga-grāmaḥ*, l. 27. The grant is, so far as I understand, complete.

Cf. *Ep. Ind.*, Vol. IX, p. 323.

The grant under notice belongs to the reign of Venkataspatidēvarāya-Mahārāya I. The genealogy of the third Vijayanagara dynasty is, as usual, traced from the Moon, thus:—



The regular genealogy begins from Tāta-Pinnama and runs as follows:—



Somadēva of the above table is said to have taken seven forts from his enemies during the course of a day (V. 7). Pinnama is called the lord of Āravīṣa. His son Bukka is said to have established firmly Śāṣṇa Nṛsiṃha on the throne (V. 8). His son Rāmarāja, a great devotee of Viṣṇu, defeated Śaṣṇa and took the Avanigiri-durga, drove off Kāṣṇapada and

captured Kandanavali-durgam (*i.e.* Kurnool). Here he was poisoned by his relatives but by the grace of Viṣṇu he was saved, (Vv. 11-12).

The genealogy given in this grant agrees as far as Tirumalarāya, with those given in the Koṇḍyāta,¹ the Kaḷḷakurūṣi,² the Kūniyār³ and the Viḷḷappākkam grants⁴. Like the last one, the present record also mentions only Raḡga II. and Veṅkaṭapati I. as the sons of Tirumalarāya omitting Rāma III. and Raḡhunātha, who are mentioned in the Koṇḍyāta grant.

The present inscription is dated the Śaka year 1508, computed by the moon, the arrows, the sky and the *vamsa*, which corresponds to the cyclic year Vyaya. On the *Uthāra-drūḍaṭi tithi* of the bright half of the month Kārttika, Veṅkaṭapatidēva-Mahārāya granted, at the request of Virabhūpa, the village of Gaḡgavarappattī, under the name of Virabhūpa-samudram, to a number of Brāhmaṇas. The grant was made in the presence of the god Veṅkaṭēśa of Tirupati. As in the other grants, Veṅkaṭapatidēvarāya I. is described as having vanquished Malikibharāma's son Mahamandaśūha, (V. 30), who has been identified by Dr. Hultzsch with the Golkoṇḍa king Muhammad Shāh, son of Ibrāhīm Shāh, who reigned from 1581-1611, A. D.

We know from the Viḷḷappākkam grant that Veṅkaṭapatidēva had five wives; of these Veṅkaṭāmbā, Rāḡhavāmbā, Podabamāmbā and Kṛishṇamāmbā are mentioned in our inscription; mention is not made of Koṇḍāmbikā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Viḷḷappākkam grant, he had not married this lady.

The *birudas* of Veṅkaṭapatidēva (Vv. 32-33) are identical with those given in the other grants, and have already been explained by the editors of those grants.

Veṅkaṭapatidēva, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Veṅkaṭēśa of Tirupati. A life size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and some sort of *pūjā* is offered daily to it and also to the bronze images of the great Kṛishṇadēvarāya and his two heroic queens, Chinnādēvi and Tirumaladēvi.

The prince Virabhūpa, at whose request the grant was made, was the son by Lakshmanā, of Kṛishṇa-nripati and the grandson of Viśvanātha.⁵ He bears the *birudas* *Samaya-drūḡhara-gaṇḍa*, *Ayyāvali-puravar-ādhitāra*, (*Adiṭṭaḷipura* of other records), and *Dakṣiṇasamudra* (V. 7). Virabhūpa, the grant relates, constructed a *maṇḍapa* with finely sculptured pillars in the temple of Saundaranāyaka at Madura (V. 68). He gave to the goddess Minākṣhi of the same place an armour studded with gems (*ibidem*). A Tamil work called the *Tiruppaṭi-mālai*, which describes in detail the donations made by various persons to the temple of Minākṣhi and Saundarēśvara of Madura, states⁶ that Kṛishṇa-Virappa-Nāyaka constructed (re-constructed?) the *Veḷḷiyambalam*, the northern *Gōpuram*, the shrine called *Sevṭṭōaram*, the kitchen, as also the thousand pillared *maṇḍapa*, the *Mārttiyamman-maṇḍapa*, the *Śarṇu-maṇḍapa* of the second *prākāra*, and the *Virappa-maṇḍapa* with sculptured pillars. He also covered the pillars of a *maṇḍapa* of the temple of Minākṣhi with gold. *Virappa-maṇḍapa* is perhaps the one that is referred to in the present grant.

This and the other grants of Veṅkaṭapatidēvarāya mention that the king was anointed on the throne by his family priest Tātāchārya. Who this Tātāchārya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Viṣṇuism,—all these are interesting questions which have hitherto remained

¹ *Ind. Ant.*, Vol. XIII, pp. 125 ff.

² *Ep. Ind.*, Vol. III, p. 236 ff.

³ Cf. the genealogy of these Nāyakas of Madura, *Ep. Ind.*, Vol. III, p. 220.

⁴ Vv. 62-64.

⁵ *Ind. Ant.*, Vol. XIII, pp. 153 ff.

⁶ *Ep. Ind.*, Vol. IV, p. 269 ff.

unexplained. Chapters 23 to 26 of the *Prapannāmṛita*, a work on the hierarchy of the Śrīvaiṣṇavas, give a succinct account of the family of the Tātāchāryas, the descendants of Śrīśailānātha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tātāchāryas belong, is called the Śrīśaila-*vaṁśa* after this original ancestor of theirs. He was the maternal uncle of the great Śrīvaiṣṇava *āchārya* Rāmānuja, and also one of the five disciples of Yāmunārya, who was the immediate *guru* of Rāmānuja. In the Śrīśaila-*vaṁśa* were born two brothers, Narasimhāchārya and Raṅgāchārya. These were great specialists in expounding the epic Rāmāyaṇa, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Ēṭṭār with a desire to earn money by expounding the Rāmāyaṇa. Not finding Ēṭṭār sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Virūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became *piśāchas*, and began to haunt the house in which they had been killed. So, Virūpāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara; they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a *darbār* into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Rāmāyaṇa, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyaṇa to him in his palace and promised in return for it a *dānā* a day and a large sum of money on the day on which the portion relating to the *paṭṭābhishēka* of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyaṇa went on day after day, when finally they were rewarded amply for their trouble on the *paṭṭābhishēka* day. The ghosts, as an effect of the virtue of listening to the Rāmāyaṇa, went direct to the *Santānīka-lōka*, being freed from their ghost existence. This service of the brothers of the Śrīśaila-*vaṁśa* did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyaṇa in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasimhāchārya (who is better known to the Śrīvaiṣṇavas as Ēṭṭār Śīgarāchārya) and changed the royal signature from Virūpāksha to Venkateśa.

The ninth in descent from this Narasimhāchārya was Tātārya. He was the contemporary of a Rāmadēva,¹ with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhūla Doḍḍayāchārya of Cholaśīngapuram (Sholingur), the author of the *Chandamārutam*, a work written in refutation of the *Adaitadīpikā* of Appayya Dīkshita. We know from the Viṣṭāpākkam grant that Appayya Dīkshita was a contemporary of Venkatepatidēvarāya I. Hence, the Tātārya mentioned above (also known as the *Pañcha-mata-bhāṇjanam* Tātāchārya, a name which he derived from his work, *Pañcha-mata-bhāṇjana*), Doḍḍayāchārya and Appayya Dīkshita were of the same time. Lakshmikumāra Tātāchārya, who was more familiarly known as *Kōṭi-kanyakā-dānam* Tātāchārya, was the son of *Pañcha-mata-bhāṇjanam* Tātāchārya. This Lakshmikumāra was the *guru* of Venkatepatidēvarāya, who granted his whole kingdom to his *āchārya*.² This same person should, therefore, be the *guru* who is

¹ Could this be Rāmarāja, the elder brother of Venkatepatidēvarāya I.?

² *Rājāśrī śrīraṅgītāya Rāmarājād-anantaram śrī-Venkatapatir-nāma mahātma bhagavatparaḥ |*
Lakshmikumāra-Tātāryaḥ mahātmanāmanāsitrayaḥ sa mahān Venkatapatirāyaḥ śrīmān mahāyogī |
śrīrājyaḥ dātāśākhinā vādhūya guru-bhaktimā guru-karmakarya-nirataḥ Kulasekharavat sthitaḥ ||

mentioned in copper-plate grants as having performed the *paṭṭābhishēka* ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of the *Prapanṇāmr̥ta* was the disciple of Raṅganātha, the grandson of Lakshmi-kumāra Tātāchārya and belonged to the family of Āndhrapūra (Vaḍaganambi), one of the favourite disciples of Rāmānuja.

Below are given two lists, the one detailing the donees and the shares they each received etc., and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the *tāsana* was Kṛishṇa-kavi Kāmakōṭi, the grandson of Sabhāpati and the engraver was Virapāchārya, the son of Gaṇapaya. A considerable number of the verses of our document are found in the Maṅgalampād grant of Veṅkaṭa I.,¹ where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets; whereas the Kūniyūr plates, the Vijāppākkam, Koṇḍyāta and Kaḷḷakugūṭi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakōṭi and the grandson of Sabhāpati; a similar grant belongs to the Kūḷi Śrīngēri Svāmi's *maṭha*,² and the writing is claimed there by Kṛishṇakavi Kāmakōṭi, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūḷi *maṭha* plates, Kṛishṇa-kavi.

List of donees, etc.

No.	Name of the donee.	Father's name.	Gotra.	Śākhā.	Native place.	Number of <i>erittis</i> .
1	The god Kājahastisvara	.....	.....	.....	.....	1
2	The god Lakshmi-nārāyaṇa	.....	.....	.....	.....	1
3	The teacher of R̥g-vēda	} .....	.....	.....	.....	1
4	Do. of Yajur-vēda					
5	Gōvinda Bhaṭṭa	Uḍaya Bhaṭṭa	Bhāradvāja	R̥ik	Vānāvāja	2
6	Nārāyaṇa Bhaṭṭa	Putti Bhaṭṭa	Do.	Do.	Hōtūr	2
7	Hastaka Veṅkataya	Honnarasa	Do.	Yajus	Ānēgundi	2
8	Rāyanna Koṇḍapārya	Pinna Mādhanayārya	Kaṇḍīnya	Do.	Maḍavāḍala	2
9	Hastaka Nāgappaya	Virupparasa	Kātyaya	R̥ik	.....	1
10	Śeṭṭivāsārya	Mahābhāshya Sambhaṭṭa	Pātīmāsha	Do.	.....	1

¹ A Collection of the inscriptions on copper-plates and stones in the Bellars district by Alan Butterworth and V. Venugopal Chetty, pp. 25 ff.

² Epigraphia Carnatica, Vol. VII, Part 1, pp. 61 ff.

List of donees, etc.—*contd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of ruffis.
11	Nāriyaga . . .	Narasambhatta .	Pūtimāsha .	Rik .	Alabūr .	1
12	Tirumalārya . .	Do.	Do.	Do.	Śirivaram .	1
13	Ananda Bhatta . .	Gōpinātha . .	Ātrēya . .	Do.	Do.	1
14	Tammaga Bhatta .	Do.	Pūtimāsha .	Do.	.....	1
15	.....	Yajñōvara Bhatta .	Gautama . .	...	.....	...
16	Sōmayājīn . . .	Simhādri . . .	Kātyapa . .	Rik .	Togaruchēti .	1
17	Śrinivāsa Bhatta .	Rasavā-Bhatta .	Kauśika . .	Yajus .	.....	2
18	Tirumalārya . .	Veṅkata . . .	Jāmadagni .	Rik .	Hosakere . .	1
19	Madanabharata Kopḍa .	Nāgā-Bhatta . .	Śrīvata . .	Yajus .	.....	2
20	Yallambhatta . .	Chitti Bhatta . .	Bhāradvāja .	Rik .	Talamudipi .	1
21	Veṅkata Bhatta . .	Rāmachandra Bhatta .	Ātrēya . .	Do.	.....	1
22	Śrinivāsa Bhatta .	Lakshminisinha .	Śrīvata . .	Do.	.....	1
23	Aubhaja Nārsinhā .	Śrinivāsārya . .	Do.	Do.	Kambhājūr .	1
24	Raghubati . . .	Jaggaram . . .	Vasishtha . .	Do.	Ākuvalla . .	1
25	Narasam-Bhāgavata .	Annamanna . .	Mauna-Bhārgava	Do.	.....	1
26	Gōpāla . . .	Nāgā-Bhatta . .	Kaupḍīnya .	Yajus .	Oḍayājūr . .	1
27	Gōvinda Bhatta . .	Appāji . . .	Harita . . .	Do.	Veḍeyājūr . .	1
28	Pāṇḍurāḍaya . .	Chauḍa Bhatta . .	Vīśvāmitra .	Rik .	Uḍayaājūr . .	1
29	Nārsinhā Bhatta .	Krishṇambhatta . .	Do.	Do.	Mulavāy . .	1
30	Krishṇambhatta . .	Janārdana . . .	Do.	Do.	Uḍayājūr . .	1
31	Lakshma . . .	Dōvarāja Bhatta .	Bhāradvāja .	Yajus .	Do.	2
32	Lōkanātha . . .	Yajñanārāyaṇa Bhatta	Do.	Do.	.....	1
33	Vittthala Bhatta . .	Sagara Nārāyaṇa Bhatta.	Kauśika . .	Do.	.....	2
34	Veṅkata Bhatta . .	Tirumala Bhatta . .	Bhāradvāja .	Do.	.....	3
35	Dharmarāja Bhatta .	Śrinivāsa Bhāgavata .	Sachkṛī . .	Yajus .	.....	2
36	Tiruveṅkatanāthārya .	Rāmā-Bhatta . .	Maudgalya .	Do.	.....	1
37	Uppā-Bhatta . . .	Chōḍāmaṇḍra . .	Ātrēya . .	Rik .	Mosallimaḍu .	1
38	Ananda Bhatta . .	Tirumalārya . .	Bhāradvāja .	Yajus .	Akalatala (?) .	1
39	Chidambara Bhatta .	Tirumala Bhatta . .	Harita . . .	Do.	Kalya . . .	1
40	Kamalanātha Bhatta .	Chakrambhatta . .	Śrīvata . .	Do.	Gutti . . .	1
41	Kōṇḍri Bhatta . .	Tirumalārya . .	Kaupḍīnya .	Do.	Hosakere . .	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>grāntas</i> .
42	Anantārya . . .	Nārāyaṇārya . . .	Śrīvata . . .	Yajus . . .	Mānāda . . .	1
43	Tirumalārya . . .	Tirumala Bhaṭṭa . . .	Viśvāmitra . . .	Do.	Baṇḍāra (?) . . .	1
44	Lakṣmaṇārya . . .	Viśvarūpaṇ Tirumala Bhaṭṭa . . .	Bhāradvāja . . .	Do. . . . .	.....	1
45	Kōṭṭiśaṅkara Bhaṭṭa . . .	Kāśiśaṅkara Bhaṭṭa . . .	Śrīvata . . .	Do. . . . .	.....	1
46	Basavā-Bhaṭṭa . . .	Liṅgambhaṭṭa . . .	Kāśyapa . . .	Rik . . . . .	.....	1
47	Viśvāpākṣa Bhaṭṭa . . .	Liṅgambhaṭṭa . . .	Do.	Do. . . . .	.....	2
48	Vaidyaṇātha . . .	Gaṅgādhara Bhaṭṭa . . .	Viśvāmitra . . .	Do. . . . .	.....	1
49	Anambhaṭṭa . . .	Koṇḍa	Kauṇḍīya . . .	Yajus	Pandillapalli . . .	1
50	Liṅgambhaṭṭa . . .	Kūjahasti Bhaṭṭa . . .	Ātrēya	Rik	Inukunṭa	1
51	Puṇḍarikākṣa . . .	Chandrayaṭṭan . . .	Do.	Yajus	Garuḍādri	1
52	Karīy-Tirumalārya . . .	Tukkādēva	Do. ; Jaimini . . .	... . . . .	.....	2
53	Tippaṇa Bhaṭṭa . . .	Saṅkapa Bhaṭṭa . . .	Ātrēya	Rik . . . . .	.....	1
54	Aḷagambhaṭṭa . . .	Lakṣmaṇa Bhaṭṭa . . .	Kauṇḍīya . . .	Yajus	Muttukūri	1
55	Tirumala Bhaṭṭa . . .	Raṅgu Bhaṭṭa . . .	Ātrēya	Do.	Do.	1
56	Viśvagarbha-Aubhaḷa . . .	Tirumalārya	Kūmatāyana Viśvāmitra . . .	Rik . . . . .	.....	1
57	Gōvinda Bhaṭṭa . . .	Do.	Bhāradvāja . . .	Yajus	Śivapuram	1
58	Veṅkaṭaya	Bhāgavata Appalaya . . .	Śrīvata	Do.	Mammaka (?) . . .	2
59	Lakṣmīnārāyaṇādēva . . .	Vēdam Śāśhādēvi Bhaṭṭa . . .	Kauśika	Do. . . . .	.....	1
60	Vyāsaṛya	Rāghavārya	Harita	Rik	Marichēṭi	1
61	Ananda Bhaṭṭa . . .	Timmaṇa Dāsa	Viśvāmitra . . .	Do. . . . .	.....	1
62	Puṇyakōṭi	Nārāyaṇa Bhaṭṭa . . .	Do.	Do.	Madhura	1
63	Rāmī-Bhaṭṭa	Rāmī-Bhaṭṭa	Kāśyapa	Yajus	Chattipalli	1
64	Lakṣmaṇa Bhaṭṭa . . .	Gōvinda	Gautama	Do.	Bariga (?)	1
65	Raṅgaṇāthārya . . .	Nārāyaṇa Bhaṭṭādēva . . .	Viśvāmitra . . .	Rik	Madhura	1
66	Appaji	Naraṇḍipādhyaya . . .	Kauṇḍīya . . .	Yajus	Uḍayālūr	24
67	Roṅgappa	Nāgarasa	Ātrēya	Rik	Aruṅgoṇḍa	1
68	Tirumala Bhaṭṭa . . .	Tirumala Bhaṭṭa . . .	Śrīvata	Yajus	Sanna	1
69	Do.	Nāgi-Bhaṭṭa	Ātrēya	Rik	Aruṅgoṇḍa	2
70	Do.	Do.	Do.	Yajus	Maṇichēri	1
71	Lakṣmaṇasa	Do.	Viśvāmitra . . .	Rik . . . . .	.....	3
72	Mādapa	Chauḍa Bhaṭṭa	Bhāradvāja . . .	Yajus . . . . .	.....	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of epittis.
73	Kṛishṇambhaṭṭa .	Padmanābhādhvarindra .	Śrīvatṣa .	Yajus .	Yadavalli .	1
74	Chandappa .	Nārāyaṇa Paṇḍita .	Vādhūla .	Do.	.....	4
75	Kōṇēri Bhaṭṭa .	Vyāsārāya .	Bhāradvāja .	Do.	Kōḷāla .	†
76	Hari Bhaṭṭa .	Kōṇēri Bhaṭṭa .	Harita .	Ṛik .	Maṭṭāyī .	†
77	Alaghārāya .	Tirumala Bhaṭṭa .	Vāsishṭha .	Do.	Bidurehalli .	1
78	Koṇḍu Bhaṭṭa .	Vidyādhara Bhaṭṭa .	Bhāradvāja .	Yajus .	Stavalam (?) .	1
79	Śokkapa .	Akkapārya .	Vasishṭha .	Ṛik .	Yadappaṭa .	1
80	Liṅgarāja .	Chennamarāja .	{ Kauśika Viśvāmitra }	Do.	.....	1
81	Jayarāja .	Tirumala Bhaṭṭa .	Ātrēya .	Do.	.....	1
82	Veṅkaṭaya .	Kāyapa .	Kapi .	Do.	Kalabarige .	2
83	Brahmēśvara .	.....	.....	Yajus .	.....	1
84	Śrīnivāsa Bhaṭṭa .	Raghunātha .	Pātimāsha .	Ṛik .	Boḷlūr .	1
85	Nārāyaṇārya .	Do.	Do.	Do.	Do.	1
86	Tirumala Nārasiṃha .	Śrīnivāsa .	Bhāradvāja .	Do.	Vānirāja .	1
87	Varada Nārasiṃhārāya .	Kṛishṇambhaṭṭa .	Do.	Do.	Do.	1
88	Bhānu Bhaṭṭa .	Yallambhaṭṭa .	Svatantra-Kapi .	Do.	Kōḷige .	1
89	Rāghava Bhaṭṭa .	Vyāsārāya .	Harita .	Do.	Marichēṭi .	1
90	Uḍayambhaṭṭa .	Gōvinda Bhaṭṭa .	Do.	Do.	Bidirahalli .	1
91	Aubhala Bhaṭṭa .	Kōṇēri Bhaṭṭa .	Do.	Do.	Marichēṭi .	†
92	Dēvarāja Bhaṭṭa .	Rāmārya .	Śāṇḍilya .	Do.	Muśṣēṭṭihalli .	1
93	Tammaṇa Bhaṭṭa .	Śīlagari Bhaṭṭa .	Bhāradvāja .	Yajus .	.....	1
94	Nārāyaṇa .	Kṛishṇambhaṭṭa .	Viśvāmitra .	Ṛik .	Kampila .	1
95	Narasambhaṭṭa .	Vishṇu Bhaṭṭa .	Vasishṭha .	Do.	Kontage .	1
96	Chika Tirumalārya .	Viṭṭhala Bhaṭṭa .	Kāyapa .	Do.	.....	1
97	Giri Bhaṭṭa .	Narasambhaṭṭa .	Harita .	Yajus .	Muśṣēṭṭihalli .	1
98	Tirumala Bhaṭṭa .	Janārdana Bhaṭṭa .	Ātrēya .	Ṛik .	Harisamudram .	1
99	Nārāyaṇārya .	Tirumala Bhaṭṭa .	Bhāradvāja .	Yajus .	Pappōri .	1
100	Liṅgambhaṭṭa .	Sūri Bhaṭṭa .	Gautama .	Do.	Nandyāla .	1
101	Paṇḍari Bhaṭṭa .	Virūpāksha Bhaṭṭa .	Kāyapa .	Ṛik .	Lakshmipuram .	1
102	Yādavārya .	Achyuta Bhaṭṭa .	Kauṇḍinya .	Yajus .	.....	1
103	Tirumala Bhaṭṭāndra .	Narasambhaṭṭa .	Viśvāmitra .	Ṛik .	Paṇḍari(?) .	1

List of donees, etc.—*concl'd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>grittis</i> .
104	Tammaṇa Bhaṭṭa . . .	Narasambhaṭṭa Sūri . . .	Ātrīya . . .	Ṛik . . .	.....	1
105	Chenna Bhaṭṭa . . .	Narasūrya Kōṭava Bhaṭṭa . . .	Bhāradvāja . . .	Yajus . . .	Krāuñā . . .	1½
106	Veṅkata Bhaṭṭa . . .	Peddi Bhaṭṭēndra . . .	Śāṇḍilya . . .	Do. . . .	Chennavajjula (?) . . .	½
107	Vyāsārūya Bhaṭṭa . . .	Gōvinda Bhaṭṭa . . .	Bhāradvāja . . .	Ṛik . . .	Vānivāla . . .	3
108	Timmaṇa Bhaṭṭa . . .	Mallaṇṇārādhyā ? . . .	Do. . . .	Do. . . .	.....	½
109	Giri Bhaṭṭa . . .	Mahābhūshya Śrīnī- vāsa . . .	Pūtimāsha . . .	Do. . . .	.....	½
110	Tirumala Bhaṭṭa . . .	Uppaṇa Bhaṭṭa (?) . . .	Kaṇḍīnya . . .	Yajus . . .	Ghaḍayakaṇṭi . . .	2
111	Veṅkata Bhaṭṭa . . .	Rāghava Bhaṭṭa . . .	Vaśishṭha . . .	Ṛik . . .	. . . .	1
112	Kamalanābha Bhaṭṭa . . .	Lakṣmīdharārya . . .	Kāśyapa . . .	Yajus . . .	Bālapura . . .	2
113	Dēvarājārya . . .	Tirumala Gaṅgayādi . . .	Bhāradvāja . . .	Do. . . .	Oḍayālūr . . .	3
114	Varada Bhāgavata . . .	Līngārya . . .	Viśhṇuvardhana . . .	Ṛik . . .	Yedḍālūr . . .	1
115	Aṇṇāji . . .	Aṇṇambhaṭṭa . . .	Bhārgava . . .	Do. . . .	Kottapalli . . .	1
116	Veṅkaṭādri . . .	Rāmachandrārya . . .	Ātrīya . . .	Ṛik . . .	Rāmachandrapura . . .	1
117	Kopparasa . . .	Kāmarasa . . .	Kaṇḍīnya . . .	Śukla Yajus . . .	Kumbhaḥḥōṣam . . .	1
118	Bhāskarārya . . .	Baṅganātha Bhaṭṭa . . .	Kauśika . . .	Ṛik . . .	Ghaḍiyāram (?) . . .	1
119	Karaṇḍīya Daruvaṇa . . .	Lakṣmīkānta . . .	Kauśika Viś- vāmītra . . .	Do. . . .	Periyakoḷam . . .	2
120	Karaṇḍīya Timmarasa . . .	Tiparasa . . .	Śrīvata . . .	Do. . . .	Do. . . .	1

Names of places occurring in the grant.

A.—In the description of the grant, vv. 44-63.

No.	Name of the place.	Modern name.	District.	Taluka.
1	Hastināvati . . . . .	.....	.....	.....
2	Dhārāpuram	Dhārāpuram	Coimbatore	Dhārāpuram.
3	Ālaṅguḷam . . . . .	.....	.....	.....
4	Neḍuṅguḷam	Neḍuṅguḷam	Madura	Madura.
5	Periyakuḷam	Periyakuḷam	Do.	Periyakuḷam.

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
6	Śuṇḍekkāyikkāṇamā, cf. No. 29.	Near Sundakkāyppālayam or near Kaṇavāyppatti(?)	Coimbatore, or, Madura.	Dhārāparam, or, Dindigul, or, Periyakulam.
7	Vaigaiyāru	Vaigai river	Do.	Do.
8	Pūlattūr hill and village	Pūlattūr	Madura	Kodaikkannal.
9	Mūṅgilāṇai	Do.	Do.	Do.
10	Haridrā river	Mañjalār	Do.	Do.
11	Pūjāricāyakan hill	Perhaps situated near Pūśārippatti.	Madura	Dindigul, or Palai.
12	Deḥattakalyā	Do.	Do.	Do.
13	Gardabhaḥkkaṇamā, (Kaḷudaik-kaṇamā).	Do.	Do.	Do.
14	Tummalapatti	Tumbalapatti	Madura	Palai.
15	Bairināyanī-ūru	Do.	Do.	Do.
16	Pallamaṇḍanapatti	Do.	Do.	Do.
17	Yaḍamalai hill	Do.	Do.	Do.
18	Gorlavārapatti	Gollapatti	Madura	Palai.
19	Vēḍappatti	Vēḍappatti	Do.	Periyakulam.
20	Muppari Jaggaiyāyappatti	Do.	Do.	Do.
21	Mēlaikkōttappatti	Do.	Do.	Do.
22	Meṭṭappatti	Meṭṭappatti	Madura	Dindigul.
23	Vittirunda-Perumāl temple	Do.	Do.	Do.
24	Kāṭṭiṇḍāyappatti	Do.	Do.	Do.
25	Tenkaradu hill	Do.	Do.	Do.
26	Śēvaghaṇpatti	Śēvagampatti	Madura	Dindigul.
27	Vēḷayudhan-kōṭṭai	Vēḷayudampūlayam	Do.	Do.
28	Battalakkunṭa	Battalagunṭa	Do.	Do.
29	Śuṇḍekkāyikkāṇavāyippatti	Kaṇavāyippatti	Do.	Do. or Periyakulam.
30	Pāḷamāpatti	Pāḷappatti (?)	Do.	Dindigul.
31	Sanṭēppāyāy	Sanṭaiyūr (?)	Do.	Do.
32	Mārtināyanipatti	Do.	Do.	Do.
33	Guyyamanāyanipatti	Gallapuram (?)	Madura	Periyakulam.
34	Kūṭṭikkōttappatti	Kūṭṭikkōṭṭai	Do.	Dindigul.
35	Kāpaleppatti	Kāppiliyappatti	Do.	Palai.
36	Śūṇḍāyanipatti	Vīḷicāyappatti or Śūṇḍāyappatti.	Do.	Dindigul or Periyakulam.
37	Toppūkkutyanpan fortai	Do.	Do.	Do.

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
38	Kāṭṭināyanpatti . . .	.....	.....	.....
39	Tūraṇali . . . . .	.....	.....	.....
40	Vīrabhāṣasamudra, <i>alias</i> Gaṅga- varappatti.	Ganguvarpatti . . .	Madura . . .	Periyakulam.

B.—In the enumeration of grantees, vs. 60—198.

1	Vānivaḷa . . . . .	.....	.....	.....
2	Hōtūr . . . . .	.....	.....	.....
3	Āṇḡundi	Āṇḡundi	Baichur . . .	Gaṅgāvatī.
4	Maḍavāḍala . . . . .	.....	.....	.....
5	Alavūr	Alavūr	Chingleput . .	Conjeeveram.
6	Śīrivarāṇ	Śīrivarāṇ	Do.	Do.
7	Togarchōṭi	Togarchōṭi	Kurnool . . .	Nandyal or Ramal- lakota.
8	Homakere	Homakere	Tumkur . . .	Gubbi or Maddagiri.
9	Talamuḍipi	Talamuḍipi	Kurnool . . .	Nandikotkur.
10	Kambhālūr . . . . .	.....	.....	.....
11	Oḍayālūr	Oḍayālūr	Tanjore . . .	Kumbhakonam.
12	Mujuvāy	Mujubāgala	Kolar	Mulbagal.
13	Moslimāḍu	Musalamaḍugu	Kurnool . . .	Nandikotkur.
14	Akshatāla (?) . . . . .	.....	.....	.....
15	Kalya	Kalya (?)	S. Kanara . .	Udipi or Uppinangadi.
16	Gutti	Gutti	Anantapur . .	Gooty.
17	Mōḷnāḍu . . . . .	.....	.....	.....
18	Baḍḍāra (?) . . . . .	.....	.....	.....
19	Pandilapalli	Pandilapalle	Guntur . . .	Bapatla.
20	Innakuṭa . . . . .	.....	.....	.....
21	Garaḍāḍri . . . . .	.....	.....	.....
22	Muttukūru	Muttukūru	N. Arcot . . .	Chittoor.
23	Sivaperam	Śivaperam (?)	Tanjore . . .	Kumbhakonam.
24	Mammaka (?) . . . . .	.....	.....	.....

Names of places occurring in the grant—*concl'd.*

No.	Name of place.	Modern name.	District.	Taluka.
25	Marichēti . . . . .	.....	.....	.....
26	Madhura	Madura	Madura	Madura.
27	Chattipalli	Settipalli	Godavary	Yellavaram.
28	Barigo (?) . . . . .	.....	.....	.....
29	Aragogōda	Aragogōda	N. Arcot	Chittoor.
30	Sonna (?) . . . . .	.....	.....	.....
31	Maṇiśchēri . . . . .	.....	.....	.....
32	Yadvalli . . . . .	.....	.....	.....
33	Kōjāla	Kōjūr	Kolar	Kolar.
34	Bidurchalli	Bidarchalli	Bangalore	Hoskote.
35	Stavalam (?) . . . . .	.....	.....	.....
36	Yadappaṇa . . . . .	.....	.....	.....
37	Kalabarigo	Gulbarga	Gulbarga	Gulbarga.
38	Bejjūr	Bejjūra	Kolar	Kolar.
39	Kōṣige	Kōṣgi Town	Bellary	Adoni.
40	Muṣṣaṭṭihalli . . . . .	.....	.....	.....
41	Kampila	Kampili	Bellary	Hospet.
42	Kontage	Kondage	Tanjore	Kumbhakonam.
43	Harisamudram	Harasamudram	Bellary	Rayadurg.
44	Pāppūri . . . . .	.....	.....	.....
45	Nandyāla	Nandyal	Kurnool	Nandyal.
46	Lakshmapuram . . . . .	.....	.....	.....
47	Paṇḍari	Paṇḍharpūr	Sholapur	Paṇḍharpūr.
48	Krāṇḍa . . . . .	.....	.....	.....
49	Chennāvajjula (?) . . . . .	.....	.....	.....
50	Ghaḍṣayakaṣṭi . . . . .	.....	.....	.....
51	Bāḷāpura	Bāḷāpura (?)	Kolar or Bangalore	Chikka or Dodda-Ballapur.
52	Yōḍḍalūr . . . . .	.....	.....	.....
53	Kottapalli . . . . .	.....	.....	.....
54	Rāmachandrapuram . . . . .	.....	.....	.....
55	Kumbhakōṣam	Kumbhakōṣam	Tanjore	Kumbhakonam.
56	Ghaḍṣiyāram (?) . . . . .	.....	.....	.....
57	Periyakoṣam	Periyakoṣam	Madura	Periyakoṣam.

TEXT¹

First Plate.

- 1 श्रीवैकटेशाय नमः । 'यस्य संपर्कपुंस्त्वेन' नारीर-
 2 जमभूमिवा' । यदुपास्यं सुमनसां (सुमनसां) तद्वस्तुह-
 3 माचये ।[१*] 'यस्य द्विरदवक्तायाः पारिवद्याः परंशतं' [१*] विप्रं नि-
 4 व्रंति भजतां विष्वक्तेन' तमाचये ।[२*] 'हरिर्जीवा' वराहस्य हं-
 5 द्रादंष्ट्रस्य पातु वः । हेमाद्रिकलया यत्र धात्री 'व्यवस्थितं दधौ' ।[१*]
 6 'जयति श्रीरजलघेर्जातं सव्येक्षणं हरिः । आलंबनं चकोरा-
 7 णाममरावुष्करं महः ।[३*] 'पौनस्तस्य पुरुरवा बुधस्तस्य स्या-
 8 दुरस्यात्मजः संजज्ञे' नहुषो ययातिरभवत्तस्याश्च पूर-
 9 स्ततः । तदंशे भरतो बभूव नृपतिस्तत्ततः¹¹ यंतनुस्ततुयो
 10 विजयोभिर्भंग्युदभूत्तस्यात्परिचिततः¹² ।[५*] ¹³नंदस्तस्याष्टमोभू-
 11 त्समजनि नवस्तसा¹⁴ राज्ञश्चक्रिज्जपस्तत्तमः[६*] श्रीपतिरधि-
 12 रभवद्राजपूर्वो नरेंद्रः । तस्यासोद्विज्जकेंद्रो दशम इह नृपो वो-
 13 रहेमाक्रियायस्तार्त्तिको¹⁵ सुरारो कृतनतिरुदभूत्तस्य माया-
 14 पुरी[शः] ।[६*] ¹⁶तत्पुर्णोजनि तातपिनममहीपालो निवासोऽनन-
 15 स्तामिचगणस्ततोऽजनि हर¹⁷ दुर्गाणि सप्ताहितात् । ¹⁸अनैके-
 16 न स सोमिदेव(नृपदेव)नृपतिस्तस्यैव जज्ञे सुतो वीरो राघ-
 17 वदेवराडिति ततः[७*] श्रीपिनमोभूत्तपः¹⁹ ।[७*] ²⁰धारवीटिनगरीवि-
 18 भोरभूदस्य बुद्धधरणीपतिस्तुतः । येन साकुवद्विहाराज्य-
 19 म[प्ये]धमानमहसा स्थिरीकृतं ।[८*] ²¹सः कामिनी[८*] स्ततनुकांतिमिरा-
 20 [वि]पंती बुद्धावनीपतिस्तुतो बुधकस्यग्राही । कस्याचिनो

¹ From impressions supplied by Mr. M. K. Nārāyaṇasāmi Ayyar.² Metre: Anuṣṭubh.³ Read 'भूमिवा'.⁴ Read 'विष्वक्तेन'.⁵ Read 'हं'.⁶ Read 'संजज्ञे'.⁷ Read 'नहुष'.⁸ Read 'नवस्तसा'.⁹ Metre: Śārdūlavikrīḍita.¹⁰ Read 'अनैके'.¹¹ Metre: Rāthōddhatā.¹² Read 'पुंस्त्वेन'.¹³ Read 'परंशतम्'.¹⁴ Read 'हरिर्जीवा'.¹⁵ Metre: Śārdūlavikrīḍita.¹⁶ Read 'स्ततनुवी'.¹⁷ Metre: Bragdhari.¹⁸ Read 'धारवीटी'.¹⁹ Read 'हरदु'.²⁰ Read 'भूदुप'.²¹ Metre: Vasantatīlaka.

Second Plate; First Side.

- 21 कमलनाभ इवाश्विकन्यां वज्राविकामुदवहङ्गु-
 22 मान्यशीलां ।[। ८*] 'सुतेव कलयांबुधेक्षुरभिकाशगं माधवात्कु-
 23 भारमिव शंकरात्कुलमङ्गीधृतः कन्यका । जयतममरप्र-
 24 भोरपि शचीव बुद्धाधिपा[च्छ]तं जगति वज्रमासभत रामरा-
 25 जं सुतं ।[। १०*] 'सहस्रैस्तत्या सहितमपि यस्मिंशु(धु)जनुयां [स]पा-
 26 दस्थानीकं समिति मुजयौरेण महता । विजित्वादत्तेष्वा-
 27 दवनिगिरिदुर्गे विभुतया विधूतैः कासप्योडयमपि
 28 विद्राव्य सहसा ।[। ११*] 'कंदनवोल्निदुर्गमुक्कंदकृदभ्युदयो
 29 बाहुवलेन [यो] वंहुतरेण^१ विजित्वं हरेः । संगिहितस्य त-
 30 च चरणांबुषु सक्ततया ज्ञातिभिरर्पितं सुधयति स नि-
 31 वेद्य विधं ।[। १२*] 'श्रीरामराजचितिपस्य तस्य चिंतामणेर-
 32 र्थिकदंबकानां । लक्ष्मीरिवांभोहृलोचनस्य लज्जाविका-
 33 मुच मञ्जिषलासीत् ।[। १३*] 'तस्याविकैस्समभवत्तनयस्सपोभि[.]
 34 श्री[र]मराजनृपतिश्रियंशदीपः । आसन् समुल्लस-
 35 ति धामनि यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंज-
 36 नानि ।[। १४*] 'सतीं तिरुमलाविकां चरितलोचयारुहती-^२
 37 प्रथमपि तितिषया वसुमतीयशो रुह(ध)तीं । हिमांशुरिव
 38 रोहिणीं हृदयहारिणीं सङ्कुचैरमोदत सधर्मिणीम-
 39 यमवाप्य वीराघणीः ।[। १५*] 'रचितनयविचारं रामराजं च
 40 धीरं वरतिरुमलरायं वेकटाद्विचितोशं । अजनय-
 41 त स "श्रीतानानुपूर्व्यां [कुमारा]निह तिरुमलदेव्यामे[व]

Second Plate; Second Side.

- 42 राजा मञ्जीवाः ।[। १६*] 'सकलभुवनकंटकानरातोत्समि-
 43 ति निहत्वा स रामराजवीरः । भरतमनुभगीरवादिराज-
 44 प्रथितयशाः प्रथमास चक्रमुर्व्याः ।[। १७*] 'वितरणपरिपाटी य-
 45 स्य विद्याधुरीणा^३ नखरमुखरवीचानादगीतां निगम्य । च-

^१ Metre: Prithvi.^२ Metre: Śikharipi.^३ Read वंहुतरेण विजित्वं.^४ Metre: Vasantatilakā.^५ Read "हन्ती".^६ Read च एतां.^७ Metre: Mālīnī.^८ Read "सुतं".^९ Metre: Śallatikā.^{१०} Metre: Indrasajā.^{११} Metre: Prithvi.^{१२} Metre: Mālīnī.^{१३} Metre: Pushpitāgrā.^{१४} Read विद्याधुरीणा.

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- 46 नृकलमयमावालांबुविंवापदेशादमरनगरयाची लज्ज-
 47 या मज्जतीव ।[१८*] 'अराजत श्रीवरवैकुण्ठादिराज[:*] चितौ लज्ज-
 48 चारुमूर्तिः । जा(ज्या)घोषदूरीकृतमेघनादः कुर्वन्' सुमि[त्रा]यय-
 49 हर्षपो[ष] ।[१८*] 'चिपु श्रीरंगछापरिवृढकुमारेष्वधिरणं विजि-
 50 त्वादिच्छापांस्तिरुमलमहारायनृपतिः । महीजाक्षांमा[ज्जे] 'ह[म]-
 51 तिरभिपिक्तो निरुपमे प्रयास्तुर्वी' सर्वामपि 'तिमृषु मूर्तिपि[व]-
 52 हरिः ।[२०] 'यशस्विनामयसरस्य यस्य पद्मभिषेके सति पार्थि[वि]-
 53 दोः । दानांबुपूरैरभिषि[च्य]माना देवीपदं भूमिरियं दधाति ।[२१*]
 54 'काञ्चिश्चौरंगशेषपाचलकनकसभाशोषलाद्रीयमुख्येष्वाहत्या-
 55 वृत्त्य सव(र्व)ध्वतनुत विधिवद्भूयसे ज्ञेयसे यः । देवस्थानेषु तो-
 56 र्येष्वपि कनकतुलापूरुषादीनि नानाद[1*]नाम्नोपदानैरपि
 57 सममखिलैरागमौ(मो)क्तानि तानि ।[२२*] 'अनंतरं' ततनयः प्रतोत-
 58 वकास्ति इत्यापजितयुगाची । श्रीवैगळावाचिरपुच्छरासि(यिः)
 59 श्रीरंगराय[:*] श्रितभागधेयः ।[२३*] 'उद्दिगिरौ स्थितः परिविजित्य च
 60 'दुर्गेचयान् दुर्गम[की]डवीडुविनिक्कोळपुरप्रमुखान्' [1*] भूव-
 61 लयैकरत्नपेनुनीडपुरे^१ निवसंश्चाजति^२ यस्ममप्रमकरा-

Third Plate ; First Side.

- 62 दिमलाच्छनतः^३ ।[२४*] 'यथाविधि मं(म)हीसुरोत्तमकृताभि-
 63 प्रेकोक्षणे 'यदीयकरपारिदे कनकवृष्टिदे सर्वतः । 'यसोम-
 64 यतरंगिणी दशदिगंतरे 'जृभते(।) सतां प्रथमितोभवत्कप-
 65 जतोवदावानलः ।[२५*] 'नीत्या निरस्तादिनृपे सप[त्रा]^४ संज्ञल संर[चि]-
 66 तसर्वलोके । श्रीरंगरायचितिपालकेस्मिन् पदं सुरारेः पर-
 67 मं प्रपद्ये ।[२६*] 'विडवा(जा)वपरायल(:)स्तदनुजः श्रीवैगळावापुरापु-
 68 ष्णोत्कर्षफलोदयस्तिरुमलश्रीदेवरायाळभूः । संतानदुरिव

^१ Metre: Upajāti.^२ Metre: Śikharipi.^३ Read तिरुपु.^४ Metre: Śailasikha.^५ Read 'विनिक्कोळ'.^६ Read निवसंश्चाजति.^७ Metre: Prithvi.^८ Read यदी.^९ Read सपत्रा.^{१०} Read कुर्वन्.^{११} Read साबाण्डी सुमवि°.^{१२} Metre: Śrāgāharī. Read वाची°.^{१३} Read वचनम्.^{१४} Read दुर्ग°.^{१५} Read पेटुनीय°.^{१६} Read 'साच्छनतः.^{१७} Read यदीय°.^{१८} Read जृभते.^{१९} Metre: Śārdhāvikrīḍita.

- 69 स्त्रितस्तु[र]गिरौ सांभान्वसिंहासने सर्वां मास्ति नयेन वेक-
 70 टपतिश्रीदेवराय[*] चमां ।। २७*] 'यवा खड्गुलोत्तव[*] स्वयमरुंध-
 71 तीजानिना स्वगोचगुरुषा सुधीतिलकतातयार्येण यः । य-
 72 थाविधि यशस्विना विरचिताभिषेक[*] चणाहिभिश्च यवना-
 73 शरान्विजयते प्रशासन्मही ।। २८*] 'श्रीविकटांवा वरराघवांवा
 74 पेदोवमांवा वरकण्ठमांवा । नीत्वा समेता युव(इव) शत्रयो यं दे-
 75 व्योनुरुंधंति पवित्रयोलाः ।। २९*] 'यस्यातिप्रथितौजसे' रणसुखे
 76 सेनाभटैरुद्वेष्टाटोपाहृतसैन्धव(ध)वह्निपघटायस्त्रातपचा-
 77 दिमः । निर्विणो^१ मलिकीभरामतनुभूषणप्राप्य^२ गेहं महैर्म-
 78 दस्यन्महमंदयाहुरयते सार्वभिधामन्वहं ।। ३०*] 'यस्मिन्ग-
 79 दनिर्विशेषमस्त्रिणामूर्वी' भुजे विभ्रति प्रीताः पंनगमंडला-
 80 धिपकुललोपोभृतो निर्भराः । यस्मै भूवलयेकधूर्वहकला-
 81 मायंसमानाश्चदा सेवते वृषशैलतामधिगता[*] श्रीविक-
 82 टाद्रीचरं ।। ३१*] 'वारागिगांभीर्यविशेषधुर्यचौराग्निदुर्मेक-

Third Plate ; Second Side.

- 83 विभाळवर्थः । पराष्टदिप्रायमनःप्रकाशमयंक-
 84 रस्याह्वंघरांतरंगः ।। ३२*] 'हतरिपुरनिमेषानोकहो याच-
 85 कानां होसविहदरगंडो रायराहुतमिह^{१०} ।। ३२*] 'सारवीररम-
 86 या समुत्तसं(स)सारवीटिपुरहारनाय[कः] । 'कुंडलोत्तरमहा-
 87 भुज[*] 'ययंकांडलीकधरणीवराहतां ।। ३३*] 'राघां वरो रणसु-
 88 खरामभद्रचिति^{११} नृतः । वर्णितविहदो नानावर्णश्रीमंडलीक-
 89 गंड इति ।। ३४*] 'पाचेयगोचजानामघसरो भूभुजासुदारव-
 90 शाः ।। ३५*] 'एविहदरायराहुतवेष्टैकभुजंगविहदभरितश्रीः ।

^१ Metre : Prithvi.

^२ Metre : Śārdūlavikrīḍita.

^३ Read निर्विणो.

^४ Metre : Śārdūlavikrīḍita.

^५ Metre : Mālinī.

^{१०} Read 'मिह'. The missing half of the stanza can be supplied from other inscriptions, cf. e.g. above, Vol. IV, p. 275, v. 28, अहितचरितचरी मणिमान् सामुवादिपकटितविहदरीः पाटितारागिचोचः.

^{११} Metre : Rathōddhātā.

^{१२} Read 'ययंकांडलीक'.

^{१३} Metre of the first half Anuṣṭubh and of the second Āryā. ^{१४} Read 'मह इति नृतः'.

^{१५} Metre : Āryā. The second half of v. 35 is missing as in several other grants. It can be supplied, e.g. from the Viṣṇupāka grant, above, Vol. IV, p. 275, v. 33. अतिविहदररवपी मणिपुररपममपमाचपदः.

^{१६} Metre : Āryā.

^२ Metre : Indravajrā.

^३ Read 'जवी'.

^४ Read तदुत्तुः संप्राप्य.

^५ Metre : Upajāti.

- 91 रम्यतरवीर्त्तिरोद्धिरायद(दि)शापट(इ)विबदघोषेच ।[। ३६*] ^१सोपधि-
 92 ^२पल्लुपमायितगंहस्तीषणरूपजितासमकांहुः । भाषगेत-
 93 प्युवरायरगंहः^३ पोषणनिर्भरभूगवखंहः^४ ।[। ३७*] ^५राजाधिराज-
 94 विबदो राजराजसमाहतिः । मूररायरगंहको^६ मेखलंघि-
 95 यमोभरः ।[। ३८*] ^७यित्वादिविबदेवदितत्वा^८ नित्यमभिष्टुतः ।[। ३९*]
 सोयं
 96 नीतिजितादिभूपतिततिः^९ सुचा[म*]शाखी सुधीसार्थानां भुज-
 97 तेजसा स्ववश्यं^{१०} कर्षाटसिद्धासनं^{११} । च^{१२} सेतेरपि चाहिमाद्रि वि-
 98 मतां^{१३} संहत्व शासन्मुदा (।) सर्वोर्वी^{१४} प्रचकास्ति वेकटपतित्रीदे-
 99 वरायायनीः ॥ [४० ॥*] ^{१५}वसुधोमककवेदुगणिते शकवत्सरे । संवत्स-
 100 [रे] व्ययाभिष्टे मासि कार्तिकनामनि ।[। ४१ ॥*] ^{१६}पक्षे वकले ^{१७}पुण्याया-
 [सु]-
 101 त्यानदादशीतिथौ । श्रीवेकटेशपादाज्व(अ)संनिधौ श्रेयसां निधौ ।[। ४२ ॥*]
 102 ^{१८}नानाशास्त्राभिधानोचसूत्रेभ्यश्चास्त्वित्तया । विख्यातेभ्यो हिजा-

Fourth Plate; First Side.

- 103 तिभ्यो वेदविद्भ्यो विशेषतः ।[। ४३ ॥*] ^{१९}वक्तिरे हस्तिनावत्वा श्रीध्या(वा)-
 [रा]-
 104 पुरवंत्वत्ते । आसंगुक्कलके चापि श्रीनेडुंगुक्कनोडुवे^{२०} ।[। ४४ ॥*] ^{२१}वसति(ति)
 105 ख्यातपेरियकुक्कसीमनि च त्रितं । मुंडिक्कायिकणमश्रीमंगका-
 106 देवीसुमध्यगं ।[। ४५ ॥*] ^{२२}श्रीवैद्यारूपलक्ष्मणलयोर्मध्यमाश्रितं^{२३} । ख्यात-
 107 मंगिलक्ष्मैषामवर्था^{२४} निर्मल्य संततं ।[४६ ॥*] ^{२५}प्रवहत्या^{२६} हरिद्राख्यतरंगि-
 108 स्ता समन्वितं । ^{२७}यतमंगिलक्ष्मैषामहरिद्रासेतुबंधतः ।[। ४७ ॥*] ^{२८}कुक्षया

^१ Metre: Dōḍhaka.^२ Read °डाखः.^३ Read °खणः.^४ Read °नकाही.^५ Read °नकासी.^६ Read °नखः.^७ Metre: Annahṭubh.^८ Read °नकादि°. The second half of the stanza can be supplied from V. 38 of the Viṣṭāpākham graṇṭha, अथ जीवेति यादिवा जनितांजसिबंधा.^९ Metre: Śārdūlavikrīḍita.^{१०} Read °सिंहासनं.^{११} Read विमलान्.^{१२} Read पुण्याया.^{१३} Read °पूषणवे°.^{१४} Read प्रवहत्या.^{१५} Read स्ववश्यम्.^{१६} Read आ सेतेरपि.^{१७} Metre: Annahṭubh.^{१८} Read °नाडुवे.^{१९} Read °नकासिर्वल.^{२०} Read एतच्छुद्धिचप°.

- 109 चापि संहितं निष्करंत्वा निरंतरं । पूजारिनायकश्च(१)लैखलाया-
 110 न्दिशमाश्रितं ।[। ४८ ॥*] 'युतभृंगिलपैशामात्कीमांतावितस्थितेः । धाम्ने-
 [वी]
 111 विद्युतदृष्टकुष्यायाश्चाश्रितां(तं) दिशं ।[। ४९ ॥*] 'पूजत्तूपा(र्षी)ममीमांत-
 शैलाह-
 112 चिपत[:*] स्थितं । 'गर्हभक्षणमामध्यादपि तुमलपटितः ।[। ५० ॥*] 'नैर्क्षतं
 प्रथि-
 113 ताहैरिनायनिजरोच पश्चिमं । पुत्रमंजन्पटितो यडमलाखनि-
 114 रेरपि ।[। ५१ ॥*] 'गोर्लवारप्यहिनाक्षो धामाहायव्यतामितं । वेडप्यहेर्मुप-
 115 डिजग्निनायकपटितोपि च ।[। ५२ ॥*] 'मैलैकोहवरप्यट्टिधामकाच श्रितो-
 116 त्तरं । [मे]डुप्यट्टिधामकादप्येतकीमांतव[र्त्ति]नः । [। ५३ ॥*] 'पैशान्यां' वीत्तिर-
 117 दपेक्षमाकालयादितं । काटिनायकपट्टाख्यधामाकाच्येन भास्व-
 118 ता ।[। ५४ ॥*] 'तेक्करट्टाख्यमैलैद्राहचिणायासुपेयुवा । शिवचन्पट्टिनाक्षो-
 119 पि धामाहिव्यातिमेयुवः ।[। ५५ ॥*] 'धामाहेलायुधकोटैनामकात्पचि-
 120 मेन च । उत्तरत्वमितेन शीवतुलकुंटत[:*] युतात् ।[। ५६ ॥*] 'श्रीयुंहे-
 कायिह-
 121 [च]कायिप्यट्टिधामकेष च । पाक्षमान्पट्टिना संतेप्याकेयधामकेष च ।
 [। ५७ ॥*] 'त-
 122 नीख(य)सापि च धरमूर्त्तिनायनिपट्टिना । ख्यातेन श्रीगुव्यमनायनिप्यट्टि-
 123 वरेण च ।[। ५८ ॥*] 'कीकेकोहवरप्यट्टिधामकेषापि भास्वता । कापुलप्य-
 ट्टिना शील-
 124 [ना]यनिप्यट्टिनापि च ।[। ५९ ॥*] 'इत्येतैरष्टभिर्धामासैकयुंक्तसुत्तमं ।
 125 . वयेन विनिष्यन्नकुष्याभ्यासुपशोभितं । [६० ॥*]

Fourth Plate; Second Side.

- 126 'प्रतीततोडिकुल्यप्यन्जाननेन समन्वितं । काटिनायन्पट्टितो-
 127 रवल्लिचुंकदयेन च ।[। ६१ ॥*] 'मून्लपैसुंकेनोभयमार्गसुंकेसमन्वितं । वीर-
 128 भूपसमुद्राख्यामपरां समुपाश्रितं ।[। ६२ ॥*] 'धामं गंगवरपट्टिनामानं स-
 129 खयोभितं । सर्वमान्यं चतुष्पीमासंयुतं च समंततः ।[। ६३ ॥*] 'निधि-
 निचे पा-

* Motre: Annashabb.

* Read दीशानीच.

* Read सर्वम.

* Read 'पुत्रमु'.

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- 130 पाणसिद्धसाह्य(ध्व)जलान्वितं । अक्षिण्यागामिसंयुक्तं गणभोग्यं समू-
 131 रुहं ।[। ६४ ॥*] 'वापीकूपतटाकैश्च कच्छारामैश्च संयुतं । पुत्रपौत्रादिभिर्भोज्यं
 132 क्रमादाचंद्रतारकं ।[। ६५ ॥ *] 'दानाधमनपिक्रीतियोग्यं विनिमयोचितं
 ।[। ६६*] 'त्री-
 133 मानुषेन्द्रपदभक्तिविशेषसांद्र[:*] श्रीविश्वनाथनरपालकुलाब्धिचंद्रः ।
 134 श्रीवीरभूपतिलक[:*] स्थिरवैभवेन्द्रस्तेजोनिधिर्जयति दानककावितंद्रः ।[। ६७*]
 135 'श्रीमत्सुंदरनायकस्य मञ्जति त्रेयोनिधौ संनिधौ नानाचिचविशेष-
 136 भूषितशिलास्तंभोज्ञसम्पदं' । मीनाद्याः कवचं च रत्नसूचितं हैमं
 137 विधायाधुना पूजाः प्रत्यहमुत्तरा वहति 'यस्यांभान्वयमव्याहृतं ।[। ६८*] 'य-
 138 स्मिन्दिगम्यवनिदेवगणाय वाजिनागादिमेकनिचयानथ तेपि मेकं ।[*]
 139 धेकं^१ समाश्रितवतां त्रिदशालयानामाहारमात्मभवनेषु समर्पयति ।[। ६९*]
 140 'यस्मिन्मस्तुनिधिसागरयैलजंबूद्वीपादिदानमपि नैव विचित्ररूपं ।[*]
 141 'सुक्तासुवर्णमणिरत्नविचित्रसप्तद्वीपप्रदानकरपुंस्तुकरं^२ जगत्त्वां ॥ ७०*]
 142 'श्रीमत्समयद्रोहरगंडांकस्य धीमतः । अव्यावकीपुरवराधीश्वर[र]-
 143 स्य महौजसः ।[। ७१*] 'स्तुतिमागध[पांचवी]चिरचोकादिभूषतः । श्रीद-
 चिणसमु-
 144 द्वेयप्रस्थ्यातविरुदोचतेः ।[। ७२*] 'काश्यपान्वयम(वा)राशिकल्पभूमीरुहा-
 जनः ।[*]
 145 श्रीविश्वनाथभूपालपौत्रस्य प्रथितौजसः ।[। ७३*] 'श्रीलक्ष्मणपतिचौरसिंहुगो-
 146 तकरोचिषः । सुशीललक्ष्ममागर्भ^३स्तुतिमुक्ताफलाजतेः ।[। ७४*] 'वीरस्य
 वीरभूप[स्य]
 147 विज्रसिमनुपालयन् । परीतः [प्र]यते[:*] शिग्धैः पुरोहितपुरीगमैः
 ।[। ७५*] 'विविधै[र्वि]-
 148 बुधै[:*] श्रौतप[थि*]कैरथि(धि)कैर्गिरा । श्रीवीरवैकटपतिर्म(म)हारायमहो-
 पतिः ।[। ७६*] 'स
 149 'हिरण्यपयोधारापूर्वकं दत्तवाग्मुदा ।(।) सीयं वीरमहोपालसुखाम-
 150 समवैभवः ।[। ७७*] 'समस्तपोडयमहादानचर्याधुरंदरः^४ । द्विचत्वारिंश-

* Metre: Anushtubh.

* Metre: Śārdūlavikrīḍita.

* Read यस्यां.

* Read 'सुवर्ण'.

* Read 'सिन्धु'.

* Read हिरण्यं.

* Metre: Vasantatilakā.

* Read 'अक्षरं'.

* Read एकं.

* Read 'पुण्य'.

* Read यतिः.

* Read 'धुरंधर'.

Fifth Plate; First Side.

- 151 दधिकशतवृत्तिसमन्वितं¹ ।[। ७८*] 'कृत्वा याममिमं
 152 गंगवरपट्टिभिधाक्षुषं² । नानागोचद्विजातिभ्यो
 153 धारापूर्वमदान्सुदा । वृत्तिमन्तोत्र लिख्यंते विप्रा वेदांत-
 154 पारगाः ।[। ७९*] 'काळहस्तीश्वराभिख्ययामदेवाय शंभवे । नित्य-
 155 पूजाविधानात्यमेका वृत्तिरिहार्पिता ।[। ८०*] 'लक्ष्मीनारायणाख्या-
 156 य यामदेवाय विष्णवे । यैका³ समर्पिता वृत्तिरन्ताराधु(हु)मह-
 157 निर्धं ।[। ८०*] 'ख्याताभ्यां⁴ ऋष्यश्रुर्वेदाध्यापकाभ्यां⁵ महत्तया । नित्याधी-
 158 तिविधानाय वृत्तिरेकात्र कल्पिता ।[। ८१*] 'वानिवाकोदयमहत-
 159 तुजन्मात्र बंधवः⁶ । गोविंदभट्टो हे वृत्ती भारद्वाजान्वयोद्यु-
 160 ते ।[। ८२*] 'भारद्वाजकुला⁷ होतृपुष्टिमहात्मसंभवः । द्विविर्त्तिरत्र⁸ श्रीन[र]-
 161 रायणभट्टोपि 'बंधवः ।[। ८३*] 'भारद्वा[जा]⁹ न्ववार्या(या)नेगुहि(दि)होवरसात्म-
 162 जः । वृत्तिद्वयं हस्तकवैकटयोचैति याक्षुषः ।[। ८४*] 'याक्षुषो महवा-
 163 हलपिनमाधवयार्थजः । द्विवृत्ति(त्ती) रायसंकोडपार्यः कौडि-
 164 न्यगोचभूः ।[। ८५*] 'काश्यपान्वयसंभूतो विरुप्परससंभवः । यैकां¹⁰
 165 वृत्तिं हस्तकनागप्ययोचैति 'बंधवः ।[। ८६*] 'बंधव' श्रीमहाभाष-
 166 नरसंभट्टनंदनः । पूतिमापान्वयश्रीनिवासार्योचैक-
 167 वृत्तिमान् ।[। ८७*] 'वलवूर्नरसंभट्टस्तुर्वेदचमेख[र]¹¹ । 'येकह-
 168 त्तिः पूतिमापकुलो नारायणशुधीः ।[। ८८*] 'पूतिमापान्वयश्री-
 169 तिरुमलार्योपि बंधवः¹² । वृत्तिमेकां शिरिवरं नरसंभ-
 170 ट्टजोद्युते ।[। ८९*] 'बंधवे¹³ द्रशिरिवरं गोपि(पी)नाथशुधीसुतः । आ-
 171 नंदभट्टोप्यचैकवृत्तिराचेयगोचजः ।[। ९०*] 'पूतिमापान्वयो
 172 गोपि(पी)नाथमहततु(नू)द्ववः । एकां तंमणभट्टोत्र वृत्तिम-
 173 [भ्ये]ति बंधवः¹⁴ ।[। ९१*] 'श्रीयज्ञेश्वरभट्टस्य तनुभूर्गौतमान्वयः¹⁵ ।[। ९२*]

¹ Read 'समन्वितं'.² Read 'पट्टाभिधा'.³ Read 'याम'.⁴ Read 'वृत्त'.⁵ Read 'द्विविर्त्तिर'.⁶ Read 'बंधव'.⁷ Read 'वलवूर्न'.⁸ Metre: Anuṣṭubh.⁹ Read 'पका'.¹⁰ Read 'या'.¹¹ Read 'कुलो'.¹² Read 'पका'.¹³ Read 'पका'.¹⁴ The second half of the verse has been omitted.

Fifth Plate; Second Side.

- 174 'सुस्तोगरुचिदि सिंघादेः' कास्यपान्वयः । 'बंहचस्योम-
 175 यान्वय इतिमेका(i) संमयुते' ।[८३*] 'वसवामहसुमतेस्तनयः कौग्रि-
 176 कान्वयः । यलुखखी' श्रीनिवासभट्टाच दिवृत्तिमान् ।[८४*] 'बंहचय्यी-'
 177 होसकेरेवेकटाख्यसुधीसुतः । 'जामदग्नान्वयतिरुमलार्थीचैक-
 178 वृत्तिकः ।[८५*] 'यालुपश्रीवत्सगीचो नागाभट्टात्मसंभवः । दिवृत्तिमान्मद-
 179 नभारतकोडुसुधीरिह ।[८६*] 'बंहच'स्तलमुडिपिचिदिमहस्य नंदनः ।
 180 यत्नंभट्टोचैकवृत्तिर्भारदाज्ञान्वयोद्भवः । [८७*] 'श्रीरामचंद्रमहस्य सुनुराचे-
 181 यगोचजः । 'यैकां वेकटभट्टोच वृत्तिं प्राप्नोति बंहचः' ।[८८*] 'सु-
 जंजीरुसिं-'
 182 हस्य श्रीवत्सान्वयभुसुधीः । वृत्तिमेकां श्रीनिवासभट्टः प्राप्नोति बंह-'
 183 चः ।[८९*] 'श्रीवत्सगीचः कंभाळूर्यीनिवासार्थसंभवः । श्रीभळ्श्रीनार-
 सि(सि)हो 'बं-'
 184 हचोचैकवृत्तिकः ।[९०*] 'वसिष्ठगीचः ख्याताकुवळ[ज]गरमात्म-
 185 जः । 'बंहचयोरधुपतिरेकां वृत्तिमिहायुते ।[९०१*] 'मौनभार्ग-
 186 वगीचोत्तमरसत्वात्मसंभवः । श्रीनरसंभागवतो 'बं-'
 187 हचोचैकवृत्तिकः ।[९०२*] 'कौडिन्यगीचश्रीनागाभट्टजो यालुपी-
 188 त्तमः । अचैकवृत्तिरोडयाळूर्गोपालसुधीरपि ।[९०३*] 'यालुपश्रीमदेडे-
 189 याळूरप्पाजिमनीषिजः । अचैकवृत्तिर्गोविंदभट्टश्च हरितान्वयः ।[९०४*]
 190 'डडयाळूर्चौडभट्टपुचो 'बंहचशीखरः । विश्वामित्रान्वया¹⁰ विपाद्वृत्तिः¹¹
 191 पांडुरंगयः ।[९०५*] 'विश्वामित्रकुलो सुळुवायकृष्णभट्टभवः कृतो । वृत्ति-
 192 मेकां नारसि[ह*]भट्टोचाम्भेति बंहचः¹² ।[९०६*] 'भार्चिकसुनुरुडयाळूर्जना-
 193 ईनधीमतः । विश्वामित्रान्वयः कृष्णभट्टोप्यचैकवृत्तिकः ।[९०७*] 'डडया-
 194 ळूर्देवराजभट्टजो यालुपापणीः । दिवृत्तिरिह भारदाजगीचो ल-

Sixth Plate; First Side.

- 195 क्षणसुधीः ।[९०८*] 'नंदने¹³ श्रीयन्नारायणभट्टस्य यालुपः ।
 196 लोकनाथसुधीर्भारदाजगीचैकवृत्तिमान्¹⁴ ।[९०९*] 'यालुपक्षगर-

¹ Metre: Anushtubh.² Read बह^०.³ Read यलुखखी.⁴ Read बह^०.⁵ Read यलुख^०.⁶ Read वृत्तिः.⁷ Read नन्दनः.⁸ Read सिंघादेः कास्य^०. The verse is defective.⁹ Read सुम^०.¹⁰ Read जामदग्न्या^०.¹¹ Read एकां.¹² Read 'न्ययच.¹³ Read बह^०.¹⁴ Read 'श्रीययच^०.

- 197 नारायणभट्टवराजः । अथ द्वित्तिमान्विलभः कौशिका-
 198 न्वयः ।[११०*] 'तनयः[*] श्रीतिरुम[ल*]भट्टवर्यस्य याजुषः । भार-
 दाजान्व-
 199 यो वैकटभट्टोच चित्तिकः ।[१११*] 'श्रीसंज्ञतिकुलश्रीनिवासभागवता-
 200 ऋजः । हृत्तिद्वयं धर्मराजभट्टाचैति याजुषः ।[११२*] 'मौद्वन्गोचसंभु-
 201 तो रामाभट्टाजसंभवः । तिरुवैकटनाथार्यो याजुषोवैकट्टि-
 202 मान् ।[११३*] 'आचेयगोचो मोसलिमडुचूडामणीद्रुः । उषाभट्टो भव-
 203 त्वैकट्टिमानच 'बंङ्गचः ।[११४*] 'याजुषो[च]तलश्रीतिरुमलार्यव-
 204 रोद्वयः । आनंदभट्टो भारदाजान्वयोवैकट्टिमान् ।[११५*] 'याजु-
 205 षेद्रः कळ्येतिरुमलभट्टस्य नंदनः । [श्री]चिदंबरभट्टोवै-
 206 कट्टिर्हरितान्वयः ।[११६*] 'गुत्तिचक्रंभट्टसु[*] श्रीवत्सान्वय-
 207 संभवः । एत्वैकट्टि कमलनाभभट्टो[प्य*]च याजुषः ।[११७*] 'यजु-
 208 श्लाखो होसकैरश्रीमत्तिरुमलार्यजः । कौडिन्यगोचः कोने-
 209 रिभट्टोप्यवैकट्टिकः ।[११८*] 'पुत्रो मेरुनाटिनारायणार्यवर्य-
 210 स याजुषः । श्रीवत्सगोचनन्तार्यो हृत्तिमेकामिहाश्रुते ।[११९*]
 211 'याजुष[*] श्रुतवंडारश्रीतिरु[रु]मलभट्टुः । अर्धहृत्तिकिरुमला-
 212 र्यो विश्वामित्रगोचजः ।[१२०*] 'विश्वरूपंतिरुमलभट्टजातोच याजुषः ।[*]
 213 भारदाजकुलो 'हृत्तरहर्लक्ष्मणयोश्रुते ।[१२१*] 'श्रीवत्सगोचश्रीकाशि-
 214 नाथभट्टतनु[नू]द्रवः । कोटिशंकरभट्टोवैकट्टि याति याजुषः ।[१२२*]
 215 'श्रीलिंगंभट्टसुमतेस्तनयः काश्रपा[न्व]यः । हृत्तिमेकामेति वस-

Sixth Plate; Second Side.

- 216 वामट्टोप्यच बंङ्गचः^१ ।[१२३*] 'काश्रपान्व[य*]संभूतो लिंगंभट्ट-
 217 नु[नू]द्रवः । द्वित्तिमानिह विरूपाक्षभट्टच बंङ्गचः^२ ।[१२४*] 'विश्व-
 मिचा-
 218 न्वयो गंगाधरभट्टस्य नंदनः । वैद्यनाथसुधीरर्धहृत्तिमानि-
 219 ह बंङ्गचः^३ ।[१२५*] 'कौडिन्यगोचः पंडिकूपत्तिकौडुसुधीसुतः । अक्षं-
 220 टोचार्धहृत्तिमश्रुते याजुषाश्रणीः ।[१२६*] 'इतुकुंटाख्यातकाळहस्ति-
 221 भट्टाजसंभवः । आचेयगोचैकट्टिर्लिंगंभट्टोच बंङ्गचः^४ ।[१२७*]
 222 याजुषो गरुडाद्रिश्रीचंद्रयज्वराजः । आचेयगोचश्रीपुंड-

^१ Metre: Anuṣṭubh.^२ Read 'हृत्तिशिव'.^३ Read वट्टु.^४ Read वट्टु.^५ Read इतरर्ध वट्टु.

११६.

२१६ ॥ ...
 २१८ ॥ ...
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११७.

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 २५६ ॥ ...
 २५८ ॥ ...
 २६० ॥ ...
 २६२ ॥ ...

- 223 रीकाचोचैकहत्तिकः ।। १२८*] 'आचेयगोचजो जेमिनिमूचस्तुद्धदेवभूः ।
 224 हत्तिदयं करिय्तिरुमलार्थ्युते सुधीः ।। १२८*] 'आचेयगोचशीसंक-
 225 यमहृत्स्थानसंभवः । येकां^१ तिप्पणभट्टोच हत्तिमभ्येति वंङ्चः^२ ।। १२०*]
 'श्रीकौ-'
 226 डिन्धान्वयमुद्धकुरिलक्षणमहजः । यचैकामळगंभट्टो यालुषो हत्ति-
 227 मश्रुते ।। १२१*] 'मुद्धकुरगुमहस्स' सनुराचेयगोचभूः । हत्तिमेकां
 तिरुमल-
 228 भट्टः प्राप्नोति यालुषः ।। १२२*] 'कामकायनश्रीविश्वामित्रस्तिरुमलार्थ्यजः ।
 229 विश्वगर्भोभळसुधीवंङ्चोचैकहत्तिकः' ।। १२३*] 'याजुषेन्द्रशिवपुरंश्री[म*]त्ति-
 230 रुमलार्थ्यजः । भारद्वाजान्वयो गोविंदभट्टोचैकहत्तिकः ।। १२४*]
 'याजुष[*] श्री[मंम]-
 231 [क]भागवताप्युक्त्यसंभवः । श्रीवत्सगोचो हत्ति' हे याति वैकट्यसुधीः ।। १२५*]
 232 'वेदंशेषाद्रिभट्टस्य तनुभूः कौशिकान्वयः । लक्ष्मीनारायणेंद्रोपि यालुषो-
 233 चैकहत्तिकः ।। १२६*] 'तनयो मरिचेटिश्रीराघवार्थ्यस्य वंङ्चः' । व्यास-
 रायोचा-
 234 हं हत्तिमयते हरितान्वयः ।। १२७*] 'सुनुस्तिमणदासस्य विश्वामित्रान्वयोद्ध-
 235 वः । आनंदभट्टोप्यत्रेकां^३ हत्तिमभ्येति वंङ्चः^४ ।। १२८*] 'विश्वामित्रकुलो
 नारा-
 236 यणभट्टवरात्मजः । हत्तिमेकां मधुरपुष्पकोटो^५ व्याति वंङ्चः^६ ।। १२८*] 'त-
 237 नुभू[*] श्रीचट्टिपत्तिरामाभट्टस्य यालुषः । रामाभट्टोचैकहत्तिमश्रु-

Seventh Plate; First Side.

- 238 ते काश्यपान्वयः ।। १४०*] 'याजुषः स्या[त*]वरिगी गोविंदसुमते[*]
 239 सुतः । कृती लक्षणभट्टोचैकहत्तिगौतमान्वयः ।। १४१*] 'सुनुर्म-
 240 धुरनारायणभट्टेन्द्रस्य वंङ्चः^७ । विश्वामित्रकुलो रंगनाथार्थ्योचैक-
 241 हत्तिकः ।। १४२*] 'यजुग्नाख्युडयाळूनरसोपाध्यायसंभवः । कौट्टि[ण्डि]न्य-
 242 'गोचभूरपाजिस्सपादद्विहत्तिमान् ।। १४३*] 'श्रीनागरसवर्य्यस्य सु-
 243 नुराचेयगोचजः । हत्तिमेकामहंगोहरंगप्पोभ्येति वंङ्चः^८ ।। १४४*]

^१ Metre: Anushtubh.

^२ Read वङ्ग.

^३ Read 'भट्टस्य.

^४ Read हत्ती.

^५ Read 'वैकां.

^६ Read चोटिवाति.

^७ Read एकां.

^८ Read 'कौट्टि°

^९ Read 'वङ्ग°.

^{१०} Read वङ्ग°.

^{११} Read वङ्ग°.

^{१२} Read 'गोचसूरपाजि°.

- 244 'याजुषः श्रीसोवतिरुमलभइस्य नंदनः । श्रीवसुगोची तिरुम-
 245 लभइवैकवृत्तिमान् ।[। १४५*] 'आचेयगोच्यसंगोह'नागामहात्मसंभवः[।]
 246 वंडवः[*] श्रीतिरुमलभइव्यव द्विवृत्तिमान् ।[। १४६*] 'तनुमुः[*] श्रीमणी-
 से(?)[रि]-
 247 नागामहास्य याजुषः । आचेयगोची तिरुमलभइवैकवृत्तिकः ।[। १४७*] 'वि-
 248 श्यामिचकुलोद्भूतो नागामहतनूदवः । 'वंडवश्रीलक्ष्मरसो वृत्ति-
 249 चयमिहानुते ।[। १४८*] 'भारदाजान्वयसौकुभइभूर्यालुयसुधीः' । मादप-
 250 सुमतिः)बाव वृत्तिमेकां समनुते ।[। १४९*] 'याजुषो यडवज्जित्रीपद्मनामा-
 251 श्वरींद्रवः' । लक्ष्मभइवैकवृत्ति[*] श्रीवसुकुलसंभवः ।[। १५०*] 'वाधूलसान्वयो
 252 नारायणपंडितनंदनः' । 'वतुवृत्तिरिहाम्येति चंडप्यो याजुषाचणीः ।[। १५१*]
 253 'याजुषः श्रुतकोकालव्यासरायसुधीसुतः । भारदाजान्वयः कोनेरिभ-
 254 इोचार्धवृत्तिमान् ।[। १५२*] 'सुकाय्कोनेरिभइस्य सनुचैरितसान्वयः । हरिभ-
 255 इोचार्धवृत्तीमयते^१ वंडवाचणीः^२ ।[। १५३*] 'वसिष्ठगोची तिरुमलभइसुम-
 256 ते^३ सुतः । 'वैकवृत्तिर्विदुरेहव्यऊवाट्योपि वंडवः' ।[। १५४*] 'याजुषः
 स्तवर्लवि-
 257 श्याधरभइसंभवः । भारदाजान्वयः कोकुभइव्यवैकवृत्तिकः ।[। १५५*]
 258 'यदप्यट्टकपार्यंस्व सनुवामिष्ठगोचजः । शोकपीपि भवत्येक-
 259 वृत्तिमानच वंडवः' ।[। १५६*] 'वंडवः' श्रीको(की)श्रिकविश्यामिचान्वयसंभवः[।*]
 260 लिंगराजोवैकवृत्तिमेति चैनमरालुजः ।[। १५७*] 'तनयः[*] श्रीतिरुमलभइ-
 261 वर्यंस्व वंडवः' । जयरथीवैकव(वृ)त्तिमेत्याचेयकुलोत्तमः ।[। १५८*] 'कपिगो-
 262 चः कलवरिगे [श्री*]कायणसुधीसुतः । वरवेळटयो धीमान् वृत्ती द्वे याति
 [वडुचः ॥ १५९*]

Seventh Plate; Second Side.

- 263 'ब्रह्मेश्वर'सुधीरेकवृत्तिमानच याजुषः ।[। १६०*] 'पूतिमावकुलो
 264 वैकुण्ठनायमनीयिजः । 'वंडवेंद्रश्रीनिवासभइव्यवैकवृ-
 265 त्तिमान् ।[। १६१*] 'वंडवो' वरवेळूरिरघुनाथसुधीसुतः । पूतिमावान्व-

^१ Metre: Anushtubh.

^२ Read 'वडु'.

^३ Read 'रघुजः'.

^४ Read 'चडुर्नी'.

^५ Read 'भरगुणवेषु'.

^६ Read 'वडु'.

^७ Read 'वडीच'.

^८ Read 'वडुच'.

^९ Read 'पण्डित'.

^{१०} Read 'वृत्तिन'.

^{११} Read 'एव'.

^{१२} Read 'ब्रह्मेश्वर'.

- 266 यो नारायणार्थो वैकृत्तिकः ।[। १६२*] 'भारहाजान्वयो वानिवाळ्यो-
 267 निवासभूः । 'यैकवृत्तिश्चिरमलनारसिंहोपि बंङ्गचः' ।[। १६३*] 'वानिवाळ-
 268 णांभट्टभूरहाजगोचजः । 'एकवृत्तिर्वरदनारसिंहार्थो च बंङ्ग-
 269 चः' ।[। १६४*] 'बंङ्गचः' कौशिकेयज्ञंभट्टवर््याचसंभवः' । भानुभट्टो वैकृत्तिकः[*]
 270 स्वतंत्रकपिगीचजः ।[। १६५*] 'बंङ्गचो' मरिचेष्टित्रीव्यासरायसुधीसुतः । 'ये-
 271 कवृत्तीराधवभट्टोप्यत्र हरितां(ता)न्ययः ।[। १६६*] 'बंङ्गचः[*]' ख्यातविदिरङ्गु-
 272 गोविंदभट्टः' । 'यैत्येकामुडयंभट्टो वृत्ति' हरितगोचजः ।[। १६७*] 'श्रीमन्नो-
 273 नेरिभट्टस्य तनयो हरितान्वयः । बंङ्गचो' मरिचेष्टीभट्ट-
 274 भट्टोचार्धवृत्तिकः ।[। १६८*] 'शांडिल्यगोचो मुश्टिङ्गुकीरामायं-
 275 नंदनः । वृत्तिमेकां देवराजभट्टोचार्थेति बंङ्गचः' ।[। १६९*] 'सूत-
 276 शिंगरिभट्टस्य भारहाजान्वयोद्वयः । यैकां¹⁰ तंमणभ-
 277 टोपि वृत्तिमेत्यत्र याज्ञपः ।[। १७०*] 'विश्वामित्रान्वयः कंपिलङ्ग-
 278 णांभट्टसंभवः । नारायणसुधीरेकवृत्तिमानत्र बंङ्ग-
 279 चः' ।[। १७१*] 'कौतगेविष्णुभट्टस्य सूनुर्वासिष्ठगोचजः । बंङ्गचो'
 280 नरसंभट्टो वृत्तिमेकामिहाश्रुते ।[। १७२*] 'पुत्रो विठ्ठलभट्टस्य
 281 काश्यपान्वयशेखरः । बंङ्गचः[*]' श्रीचिकित्सकमलार्थो वैक-
 282 वृत्तिकः ।[। १७३*] 'मुश्टिङ्गुनरसंभट्टभूरहाजान्वयः । गिरि-
 283 भ[ट्टो] भवत्येकवृत्तिमानत्र याज्ञपः ।[। १७४*] 'भाचेयगोच[स्ति]र-

Eighth Plate; First Side.

- 284 मलभट्टो 'बंङ्गचोत्तमः । 'यैकवृत्तिर्हरिसमुद्रंज-
 285 नाईनभट्टजः ।[। १७५*] 'पण्डित्त्रीतिरुमलभट्टभूर्याज्ञपाथ-
 286 णीः । भारहाजान्वयो नारायणार्थो वैकृत्तिमान् ।[। १७६*] 'नं-
 287 द्यालसूरिभट्टात्मसंभवो गौतमान्वयः । लिंगंभट्टो भव-
 288 त्येकवृत्तिमानत्र याज्ञपः ।[। १७७*] 'लक्ष्मीपुरविरूपाक्षभट्टजः
 289 काश्यपान्वयः । वृत्तिं पंडरिभट्टोच प्राप्नोत्येकामिहा-
 290 र्चकः ।[। १७८*] 'सुनुरक्षुतभट्टस्य¹¹ कौडिन्यान्वय[संभव*]ः । अचैकामशु-

¹ Metre: Anuakṣubh.

² Read वदु°.

³ Read एक°.

⁴ Read एले°.

⁵ Read श्रीमरको°.

⁶ Read एक°.

⁷ Read एकवृत्ति°.

⁸ Read 'वसोतमस°.

⁹ Read 'गोविन्द°.

¹⁰ Read वृत्ति°.

¹¹ Read एका.

¹² Read 'सुत°.

- 291 ते हृत्तिं यादवाख्योपि याजुषः ।[। १०८*] 'नरसंभट्टजी विश्वामि[च]-
 292 गोचच बंङ्गचः' । पंडरिचीतिरुमलभट्टेदोचैकहृत्तिकः ।[। १८०*]
 293 'नंदनी नरसंभट्टसुरेराचेयगोचजः । एकां तंमणभ-
 294 टोच हृत्तिमभ्येति बंङ्गचः' ।[। १८१*] 'याजुषः कानालनरसाख्यके-
 295 शवभट्टभूः । भारद्वाजान्वयवैनुभट्टसाख्यैकहृत्तिमान् ।[। १८२*]
 296 'पुष्येनावन्नुलपेहिमट्टेदस्य याजुषः । शांडिल्यगो-
 297 चो वैकटभट्टोचाख्यहृत्तिमान् ।[। १८३*] 'भारद्वाजान्वयो वानि-
 298 वाळगोविंदभट्टभूः । अथ चिहृत्तिमान्वासरायभट्टोपि
 299 बंङ्गचः' ।[। १८४*] 'भारद्वाजकुलोद्भूतो म[त्त*][षा]राज्यसंभवः । श्रीमत्ति-
 300 मणभट्टोपि 'बंङ्गचोचाख्यहृत्तिकः ।[। १८५*] 'बंङ्गच[ः*]' श्रीमद्दामाच-
 301 श्रीनिवाससुधीसुतः । गिरिभट्टोचाख्यहृत्तिः पूतिमाषकु-
 302 लोद्वयः ।[। १८६*] 'कौडिन्यगोपी घडयकंटिरुपणभट्टः । हृत्तिह-
 303 यं 'त्तिरुमलभट्टोचाभ्येति याजुषः ।[। १८७*] 'पुचो राघवभट्टस्य वसि-
 304 [ठा]न्यभूषुधीः । वरवैकटभट्टोपि 'बंङ्गचोचैकहृत्तिकः[.]

Eighth Plate ; Second Side.

- 305 (बङ्गचः) ।[। १८८*] 'कास्य(श)पान्वयभूर्वाकापुरलक्ष्मीवराख्यजः । याजुवैदो[व*]
 306 कमलनाभभट्टो दिहृत्तिमान् ।[। १८९*] 'भारद्वाजान्वयतिरुमलश्रीगं-
 307 गयाडिजः । चिहृत्तिरोडयाकूद्वेराजार्थोच याजुषः ।[। १९०*] 'विष्णुवर्ध-
 308 नगोचो येडुल्लुर्गिगार्थस(सं)भवः । 'यैकहृत्तिं वरदभागवतो 'बङ्ग-
 309 चोसु(यु)ते ।[। १९१*] 'बङ्गचः' कोत्तपत्त्यसंभट्टवर्यतनूद्वयः । अचैकामनु-
 310 ते हृत्तिमंषाजिभा(भा)गंवान्वयः ।[। १९२*] 'बङ्गचो' 'रामचंद्रार्थसुनुराचेयगो-
 311 चजः । रामचंद्रपुर[श्री*]वैकटादिचैकहृत्तिकः ।[। १९३*] 'श्रीकौडिन्यकुलः' कुं-
 312 भवोचकामरसाकजः । अचै(चै)कहृत्तिमान् कुप्परसेंद्रः श्रीकल्याण-
 313 यः ।[। १९४*] 'श्रीरंगनाथभट्टस्य तनयः कौशिकान्वयः । घडियारभास्करा-
 314 र्थ्य' बङ्गचोचैकहृत्तिकः ।[। १९५*] 'लक्ष्मीकांतसुतः कौशिकविश्वामि(षा)च
 315 आर्षिकः । दिहृत्तिः पेरियकोळंकरणिकोच दंवणः ।[। १९६*] श्रीव-

* Metre : Anuṣṭubh.

* Read तिच°.

* Read रामचन्द्रा°.

* Read श्रीका°.

* Read बङ्ग°.

* Read एव°.

* Read श्रीकौडिन्य°.

* Read 'राथो' बङ्ग°.

- 316 अपेरियकोळंकरणिकोच वंङ्चः¹ । यिकवृत्तिं² तिपरससुतु-
 317 स्तिमरसोसुते³ ।[१८७*] 'नानागोचद्विजातिभ्यो दत्ता वीरमहोभुजा ।
 318 द्विचत्वारिंशदधिकलिखितास्तवत्तयः ॥[१८८*] श्री॥=॥

Ninth Plate.

- 319 'श्रीवैकटपतिरायचित्तिपतिवय्यंस्थ कीर्त्तिधुर्य्यस्थ ।
 320 शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य ।[१८९*] 'वैकट-
 321 पतिरायस्त्रापतिदेशेन⁴ शासनलोकान् [1*] कृष्णकविकामकाटिः⁵
 322 सरसमभाषीक्षमापतेः पौत्रः ।[२००*] 'श्रीवैकटमहारायसूक्त्या गणपया-
 323 लजः । श्रीवीरणमहावाय्यो(य्यो) व्यलिखत्तांस्तशासनं ।[२०१*] 'दानपा-
 लन[यो]-
 324 मंछो⁶ दाना[च्छे]योनुपालनं [1*] दानावर्गमवाप्नोति पालनादच्युतं पदं ।
 [२०२*] 'स्र[द]-
 325 तादिगुणं⁷ पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्रदत्तं नि[ष्फलं]
 326 भवेत् ।[२०३*] 'स्रदत्तां परदत्तां वा यो हरत वसुंधरा⁸ [1*]
 पट्टिर्वर्षसहस्राणि विष्ठा-
 327 यां जायते क्षमिः⁹ ।[२०४*] 'एकैव भगिनी लोके सर्ववामेव भूमुजां ।
 न भाज्या न क-
 328 [र]यास्त्रा विप्रदत्ता वसुंधरा¹⁰ ।[२०५*] 'सामान्योयं धर्मसेतुंरुपाणां¹¹ काले
 काले प[र]-
 329 [ल]नीयो भवद्भिः । सर्वनितान्याविनः¹² पार्थिवेन्द्राभ्यो भूयो याचिते¹³
 रामचेंद्रः ।[२०६*]
 330 श्रीवैकटेश¹⁴

ABSTRACT OF CONTENTS.

(Line 1.) Salutation to Śrī Veṅkaṭeśa.

(Verse 1.) Stotra to Rāma.

(V. 2.) Stotra to Viśhvakṣeṇa.

(V. 3.) Stotra to Varāha, (the boar incarnation of Viśhva).

(V. 4.) From the ocean of milk was born the Moon.

(Vv. 5-6.) His grandson was Budha's son, Purūravas. The latter's son was Āyus; his son, Nahusha. From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

¹ Read 'वङ्चः'.

² Read 'वृत्ति'.

³ Metre: Āryā.

⁴ Read 'कोटिः'.

⁵ Read 'हिगुणं'.

⁶ Read 'क्षमिः'.

⁷ Read 'सेतुं'.

⁸ Read 'याचिते रामचंद्रः'.

⁹ Read 'एक'.

¹⁰ Metre: Anuṣṭubh.

¹¹ Read 'पार्थिवेन्द्र'.

¹² Read 'भगिनी'.

¹³ Read 'वसुंधरा'.

¹⁴ Metre: Sālini.

¹⁵ Read 'भगिनी'.

¹⁶ In Telugu characters.

king named Bharata. In his family appeared Śantaanu; the fourth from him was Vijaya (Arjuna). His son was Abhimanyu; from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chaṭikka, and the seventh from him was Rājanarēndra, a devotee of Viṣṇu. Ten generations after him came Bijjaḷabdra. The third from him was Vira-Hemmāḷirāya, the lord of Māyāpuri and a devotee of Marīci (Viṣṇu).

(Vv. 7-8.) Fourth after him was born king Tāta-Pinnama, at whose sight the enemies were frightened. From him was born Sōmidēva, who captured seven forts in one day, from his enemies. To him was born the heroic son Rāghavadēva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āraṇḍu; he also established the kingdom of the Śāḷuva Nṛsiṃha firmly.

(Vv. 9-12.) Bukkarāja, who was like the *kalpa-vriksha* to the learned, married Ballāmbikā. This queen bore a son named Rāmarāja. He vanquished by his great valour the 70,000 horses of Sapāda, seized from him the fort of Avanigiri, and put to flight Kāsappaḍaya. This Rāmarāja captured the fort of Kandanevōli. He was poisoned by his relatives, but by the grace of Viṣṇu, whose devotee he was, he suffered no harm.

(Vv. 13-40.) The queen of this Rāmarāja was Lakkāmbikā. To him was born Śrīraṅgarāja. He married Tirumalāmbikā; by her were born to Śrīraṅgarāja the three sons, the heroic Rāmarāja well versed in politics, the excellent Tirumalarāja and the king Veṅkaṭādri. The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Veṅkaṭādri is praised. Tirumalamahārāja of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21.) Description of the coronation of this prince.

(V. 22.) This king made large gifts of *tula-pārusha* in gold and other gifts, to the temples at Kāñchi, Śrīraṅgam, Śeṣhācala (Tirupati) Kanakasabha (Chidambaram), Ahōbala, etc.

(Vv. 23-26.) By Veṅgaḷāmbā was born to Tirumala a son named Śrīraṅgarāja. Making Uddagiri his residence, he conquered Koṇḍaviḍu, Vinikoṇḍapura, and other forts, and began to rule at Ponukoṇḍa. The description of his coronation. King Śrīraṅga afterwards went to heaven (died).

(Vv. 27-39.) Veṅkaṭapatidēvarāja, the son by Veṅgaḷāmbā of Tirumaladēvarāja then began to rule the earth. He was the younger brother of Śrīraṅgadēvarāja. Having been anointed according to the prescribed rules by the spiritual preceptor of his *gotra*, the famous Tātayāja, who was the ornament of the wise, just as Rāma was anointed by Vasishṭha, he was ruling the earth triumphantly after destroying the demons, the Yavanas (i.e. the Muhammadans). He had Veṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā and Kṛishṇamāmbā as his queens. This king defeated Mahamanda-Śahu, son of Malikibharāma, (i.e. Muhammad Shāh, son of Malik Ibrāhīm) and took on the battle-field the horses, elephants, weapons, umbrella, etc. belonging to the vanquished king. When this Veṅkaṭapatidēvarāja assumed the sovereignty, *Adiśeṣha* and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vṛishasaila (the Tirumala hills near Tirupati), are ever praying Veṅkaṭāchalapati to grant long reign to him. He was comparable to the ocean in the profundity of his learning; was the only excellent conqueror of the Chaurāṣṭidurga; he terrified the hearts of the hostile kings in the eight quarters; he was a favourite of Śārṅgadbara; was a destroyer of his enemies; was a wishing tree to the poor; was styled *Hosa-birudaragaṇḍa*; *Rāyarāhutta-miṇḍa*; was favoured by Vira-lakshmi; was like the central gem of the necklace (which is) the city of Āraṇḍu; was broad-armed like *Adiśeṣha*; was a boar to the earth *vir.* the provincial chiefs (as Viṣṇu in his *Varāha-avatāra* was to the earth); was the best of kings; a Rāmabhadra in battle; was called *Nāndavarṇa-tri-maṇḍalika-gaṇḍa*; was the foremost of the kings of the race of Atri; was styled

Ētirudarāya-rāhutta-vēty-aikabhujaṅga; *Oḍḍiyarāyaditāpatti*; his cheeks resembled the moon; he rivalled the god of love in beauty; was called *Bhāskagetappuvarāyara-gaṇḍa*; was the protector of the nine continents of the earth; *Rājādhirāja*; a munificent giver like Kubera; was entitled *Māruarāyara-gaṇḍa*, possessing fame surpassing Māru, etc. He, having won the throne of Karpāṣa by the power of his arm, was ruling the earth from Sētu (*Rāmēśvaram*) to Himādri (the Himālayas).

(Vv. 41-66.) In the Śaka year computed by *vasu* (8), *vyōma* (0), *kaṣamba* (5), and *indu* (1), (i.e. 1508) the *Sahvatsara Vyaya*, on the *Uthāna-dvādāśi tithi* of the bright fortnight in the month *Kārttika*, in the presence of the god *Veṅkaṭēśa* (at *Tirupati*), the king granted to a number of *brāhmaṇas* well versed in the *śāstras* and the *vēdas*, the village of *Gaṅgavarappatti*, together with *Śuṇḍekkayikkapaṇḍāyippatti*, *Pālamānpatti*, *Chinnamūrtināyanipatti*, *Guyyamanāyanippatti*, *Kiḷekkōṭṭa(vara)patti*, *Kāpulappatti*, *Śilīnāyanippatti*, and *Santēppāleyam*; they were clubbed together under the name of *Virabhūpasamudram*.

The situation of *Gaṅgavarappatti* is as follows:—It is included in *Hastināsvatī-vaṭṭa* and is situated in the *Neṇṇūṅula-nāḍuka* in the *Ālaṅṅula-sthāla* which belonged to the *Dhārāpura-vaṭṭya*. The boundaries of it are:—It is situated between *Śuṇḍekkayikkapaṇḍa* and *Śrīmaṅgalādēvi* (?), and between *Vaighayāru* and the hill of *Pūlattūr*. It is watered by the river (and channel) coming from the village of *Mūṅgilānai*, and which is named *Haridrā*. The village of *Gaṅgavarappatti* is situated to the east of *Pūjārināyan-malai*; to the south-east of *Mūṅgilānai* and the big channel already mentioned; to the south of the hill adjacent to the village of *Pūlattūr*; to the south-west of the *Gardabhakkaṇḍa* and *Tummalappatti*; to the west of *Bairināyani-ūru*, *Pullamaṇḍappatti* and *Yaḍamalai*; to the north-west of the village of *Gorlavārappatti*; to the north of *Vēḍappatti*, *Muppaḍi-Jaggiṇṣyakappatti*, *Mēlaikkōṭṭa(vara)patti* and *Mēttupatti* adjoining the last mentioned village; and to the north-east of *Vittirundaperumāḷayam*.

The boundaries of *Śuṇḍekkayikkapaṇḍāyippatti* are *Kāṭṭināyanapatti* to the west, *Teṇkaraḍu* hill to the north, *Śēvaghanpatti* and *Vēlayadhankōṭṭai* to the east and *Battulakuṇṭa* to the south. This village of *Śuṇḍekkayikkapaṇḍāyippatti* together with *Pālamānpatti*, *Santēppāleya*, *Chinna(tanīya)mūrtināyanipatti*, *Guyyamanāyanippatti*, *Kiḷekkōṭṭappatti*, *Kāpulappatti*, and *Śilīnāyanippatti*, was given as the subsistence for the village of *Gaṅgavarappatti*. To these were added two channels flowing from the forest of *Toṇḍākkuttyappan*, the tolls from *Kāṭṭināyanapatti*, *Toravali-vaṭṭam* and *Mūṅgilānai*.

(Vv. 67-79.) *Virabhūpa*, a devout worshipper of *Vishṇu*, was born in the family of *Viśvanātha Nāyaka*. He was living gloriously. He constructed a *maṇḍapa* of rare sculptures in front of the shrine of *Sundaranāyaka* and presented the goddess *Minākshī* with a golden *kavacha* (mailcoat studded with gems). The munificence of this prince is praised. He held the *birudax*, *Samayadrōhara-gaṇḍa*, and *Dakṣiṇa-samudrādhipati*, and was the lord of *Ayyāvaḷipurā*. He was the grandson of *Viśvanātha Nāyaka*, and son of the king *Kṛishṇa* by *Lakṣmamā*. At the request of this prince *Virabhūpa*, the village was granted by *Vira-Veṅkaṭapatidēvarāya* and it consisted of 142 shares.

(Vv. 80-198.) Here follows the list of donees.

(V. 199.) Praise of *Veṅkaṭapatidēvarāya*.

(V. 200.) States that *Kṛishṇakavi*, the son of *Kāmakoṭi* and the grandson of *Sabhāpati* wrote this document, and

(V. 201.) that it was engraved on copper by *Viraṇṣēhārya*, the son of *Gaṇapaya*.

(Vv. 202-206.) The usual benedictory and imprecatory verses.

At the end of the document is the sign-manual of the king, *Śrī Veṅkaṭēśa*.

No. 22.—MOTUPALLI PILLAR-INSCRIPTION OF GANAPATIDEVA;
A. D. 1244-45.

By PROFESSOR E. HULTZSCH, PH.D.; HALLER (SAALE).

This inscription is engraved on four sides of a pillar of the *maṇḍapa* in front of the Virabhadraśvāmin temple at Motupalli in the Bāpaṭla taluka of the Guṇṭūr district.¹ I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his *Annual Report on Epigraphy for 1909-10*, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in ll. 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dentals, linguals, *r*, *l*, and *v*) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *ḷ* is used twice in the word *paṇḍiḷa* (ll. 89 f., 102). Of peculiar spellings may be mentioned *klṛpta* for *klṛpta* (ll. 85, 149) and *yavva* for *yauva* (l. 13).

The languages are Sanskrit (ll. 1-152, 166-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-134, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted:—*anta-rīpa*, 'an island' (line 136 f.); *amalīman*, 'purity' (verse 17); *asītya*, 'a number of horses' (v. 20); *anandathu*, 'joy' (v. 1); *āmr̥ḍana*, 'repetition' (v. 4); *āśvamaḍḍha*=*āśvamaḍḍhika* (v. 12); *upa-rīṣṭh*, 'to spread' (v. 27); *śikhaḥ*, 'glowing' (v. 13); *kan*, 'to glitter' (v. 16); *kalamba*, 'an arrow' (v. 12); *kriḍāyita*, 'sporting' (v. 4); *gaṇḍa*, 'a hero' (v. 18); the same=*gaṇḍasaila*, 'a boulder' (v. 26); *gaṇḍa*, 'a kettle-drum' (v. 23); *ghṛīṣi*, 'a ray' (v. 27); *ḍamara*, 'tumultuous, terrible' (v. 20); *Tridaśaparīṣṭha*=Indra (v. 13); *Padmaḍḍa*=Lakṣmī (v. 5); *parimḍana*, 'cracking' (v. 18); *Maḥaśaṇmāṣi*=Indranila (v. 27); *raṅgaḥ*, 'rolling' (v. 3);² *lambāpataḥ*, 'a kind of drum' (vv. 12, 25); *Lopāmudrādayita*=Agastya (v. 15); *Śrīvatsavakṣha*=Viṣṇu (v. 8).

The Motupalli pillar-inscription is an edict of the (Kākatīya) Mahārāja Gaṇapatiḍeva (l. 135 f.). It opens with an invocation of Svayambhūḍeva. From the *Pratāparudriya* we know that Śiva under the name Svayambhūḍeva was the family-deity (*kula-dēvata*) of the Kākatīya dynasty.³ Verses 1-4 of the inscription invoke Gaṇḍa, Sarasvatī, the digit of the moon on Śiva's head, and the Boar-incarnation of Viṣṇu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kākatīya kings. Verse 5 introduces Viṣṇu, from the lotus on whose navel sprang Brahmā. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (*viz.* the *sūrya-vāṇśa*), was born Ikṣvāku (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagarā (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagiratha (v. 11). In this family was born Raghu (v. 12), and in his family Daśaratha, who, being mounted on India

¹ Cf. Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 88.

² Professor Zacharias kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the *Mahābhārata*:—*raṅgaḍ-ḍhaṅgā* as *Gaṇḍa* (verse 115) and *raṅgaḥ-somaṅga-rakṣiḥ* (verse 126).

³ *Ind. Ant.*, Vol. XXI, p. 199; and see now K. P. Trivedi's edition, p. 125 ff.

in the shape of a bull, killed Śambara in the sky (v. 13). Daśaratha's son was Rāma (v. 14), in whose family was born Durjaya (v. 15). Verses 16-22 furnish the following pedigree:—

1. Prōlarāja I, of the family of Durjaya, constructed a tank named *Kēsari-taṭaka*.

2. Tribhuvanamalladēva.

3. Prōlarāja II.

4. Rudradēva.

5. Mahādēvarāja.

6. Gaṇapatidēva.

The first king of this pedigree, Prōla I, is not mentioned in any other Kākatiya inscription but the Mōṭupalli one, and in a Kāñchi inscription¹ the construction of the *Kēsari* tank is attributed to (his grandson) Prōla II. The successors of Prōla I. are named in the same order in other Kākatiya inscriptions. Here and in a Hanamkoṇḍa inscription,² the second king bears the name Tribhuvanamalla, while a Chēbrōla inscription calls him Bēta,³ and the Kāñchi inscription Betma. In another inscription at Hanamkoṇḍa, both names (Bēta and Tribhuvanamalla) occur.⁴ As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.⁵ As Prōla I. in the Mōṭupalli inscription, Bēta is stated in the Chēbrōla inscription to have been a descendant of Durjaya.⁷ The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.⁸

Verses 23-27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kālīngas. Verse 24, which is identical with verse 13 of his Kāñchi inscription⁹ and with verse 19 of an unpublished inscription on a pillar at the Pēkhāl lake,¹⁰ and verse 26 allude to the crest of the Kākattiyas, which, as we know also from the *Pratāparudriya*,¹¹ was the figure of a boar.

After this long preamble of 27 verses, the *Mahārāja* Gaṇapatidēva informs us of the actual object of his pillar-inscription. It is an *abhaya-śāsana* (l. 139 f.), i.e. 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom-duties would be levied on it. These are specified in the Telugu language in ll. 152-166.

The inscription ends with two Sanskrit verses (28 f.) stating that Gaṇapatidēva set up the pillar bearing this edict (*śāsana-stambha*) at Mōṭṭupalli *alias* Dēśyūyakkonḍapattana in the Śaka year 1166 (expired), which was the year Krōdhin of the cycle. This year corresponds to A.D. 1244-45.

¹ *Ind. Ant.*, Vol. XXI, p. 200, verse 9. The Mōṭupalli inscription shows that the word *hāra* must not be connected with the preceding word *yagati*, as was done by me in editing the Kāñchi record.

² *Ind. Ant.*, Vol. XI, p. 17.

³ Above, Vol. V, p. 142.

⁴ *Ind. Ant.*, Vol. XXI, p. 197.

⁵ Above, Vol. IX, p. 265 f.

⁶ *Idem*, p. 260.

⁷ The words *tsō-bāṭi* do not necessarily imply that Bēta was the son of Durjaya, as I had understood them above, Vol. V, p. 142.

⁸ See above, Vol. VI, p. 224 f. and p. 268, and Vol. IX, p. 260, note 2.

⁹ *Ind. Ant.*, Vol. XXI, p. 200.

¹⁰ See my *Annual Report on Epigraphy for 1903-08*, p. 6, para. 12.

¹¹ *Ind. Ant.*, Vol. XII, p. 198.

General Cunningham¹ and Colonel Yule pointed out that Moṭupalli is mentioned by the Venetian traveller Marco Polo, who calls it Mutfili. "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen."² By this king and his queen are meant Gaṇapati and his daughter (not queen) Rudrāmbā.³ Rai Bahadur Venkayya showed that the former reigned sixty-two years, from A. D. 1189-1200 to 1260-61, when he was succeeded by Rudrāmbā.⁴ Marco Polo is supposed to have visited South India about A.D. 1290; ⁵ as, however, he dictated his work to his fellow prisoner Rusticiano at Genoa in A.D. 1298-99, ⁶ his statement that about forty years had then passed after Rudrāmbā's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size,"⁷ and muslins which "look like tissues of spider's web."⁸ As he calls the whole Kākatiya kingdom after Mutfili, it seems that this town was its chief port in the thirteenth century. The fact that Gaṇapati selected Moṭupalli as the site of his edict to mariners points to the same conclusion.

TEXT.⁹

A.—South Face.

- 1 श्री¹⁰ स्वस्ति श्रीस्वयंभूदेवाय न-
- 2 मः ॥ इच्छासिद्धो¹¹ हिमगिरिमुता-
- 3 नंदयोरालवालं देवं लंबोद-
- 4 रकरिपतिं वंदनेर्षदयामः । यस्य
- 5 क्रोडापरिणतिभुवो मेरुगुंस्फुलिंगाक्ष-
- 6 दृश्यंते दुरिततिमिरोत्सारणाकार्यम्-
- 7 र्याः ॥ [१ ।*] तां विधाटवतुर्जिह्वारंगे-
- 8 कोद्योगनर्त्तकी । वंदेमहि गिरं देवीं सवि-
- 9 दंबुधिचंद्रिका ॥ [२ ।*] जयति मुकुटगंगा[रं]-
- 10 गदंभस्तरंगप्रवनचतुरङ्गसीविभ्रमा चं-
- 11 द्रलिखा । उपहरति दृगोर्ष्या शर्वसर्वेश्व-
- 12 रत्वप्रकृतिनियतमुक्तापट्टवधप्र-

¹ *Ancient Geography of India*, p. 542 f.

² Yule, *Marco Polo*, 2nd ed., Vol. II, p. 346.

³ Cf. *Ind. Ant.*, Vol. XXI, p. 199, and a note by Mr. Prakash Ran of Cochinada, reprinted from the *Hind's* in the *Quarterly Journal of the Mythic Society* (Bangalore), Vol. III, p. 132.

⁴ *Annual Report on Epigraphy for 1905-06*, p. 60 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (*Ind. Ant.*, Vol. XXII, p. 325 f.) are quite unjustified.

⁵ Yule, *op. cit.*, Vol. II, p. 261.

⁶ *Idem*, Vol. I, Introduction, p. 60.

⁷ On the diamonds of South India see the articles of Mr. P. Sampat Iyengar and Mr. S. Krishnaswami Aiyangar in the *Quarterly Journal of the Mythic Society*, Vol. III, pp. 117-132.

⁸ "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of Masulipatam are mentioned in the *Periplus*." Yule, *op. cit.*, Vol. II, p. 349, note 3, and *Hobson-Jobson*, p. 422. The *Maatalia* of the *Periplus* and the *Maurelia* of Ptolemy have been identified with Masulipatam, see *Ind. Ant.*, Vol. VIII, p. 149 f., and Mr. Scheff's translation of the *Periplus* (New York, 1913), p. 252.

⁹ From an inked stampage supplied by Rao Sahib H. Krishna Sastri.

¹⁰ Expressed by a symbol.

¹¹ Read चिह्नः.

- 13 तीतिं ।[३ ॥*] देव[:*] श्रीकमनीययव्वनवनक्रीडा-^१
 14 यितास्तेडनस्नातंचालुगृहीतस्-
 15 करतनुः पु[ष्णा]त वो वाञ्छितं । चोणी-
 16 मुहरतो महाब्जठराडिकां-
 17 तनीराजनां चक्रे यस्य फणीशरो निजफ-
 18 णामाणिकवदीपोत्तरैः ।[४ ॥*] अधिजलनिधि
 19 शेषे कोपि पर्यकशेषे विहरति कि-
 20 ल देवः पद्मवासासहायः । प्रस-
 21 वसवनयष्टो^२ विष्टपानामसु-
 22 ष्य स्वयमजनि हि नाभीपद्मतः पद्म-
 23 योनिः ॥ [५ ॥*] विश्वैतसां च तमसां च निरा-
 24 करिणुरभोरुहां च हरितां च विका-
 25 सहेतुः । तस्येक्षणाज्जगदशेषमि[दं]
 26 सिस्तुचोराविर्वभूव भगवानय-
 27 मंशमालो ॥ [६ ॥*] ततो मनुरभू-
 28 शान्ना शेखरं नयदर्शिनां । विश्व-
 29 राजन्यमूर्धन्यबूडामणिरिवा-
 30 परः ॥ [७ ॥*] इच्छाकार्णाम^३ तस्मिन्नभवद्-
 31 भिजने भूभुजां चक्रवर्ती साक्षा-
 32 ऋग्वत्सवचाः स्वयमुदित इव
 33 त्रातुकामो धरित्री^४ । एकच्छत्रं^५ समस्तं
 34 जगदनुभवतो यस्य सहीपमा-
 35 लं भूकैकर्याणि चक्रे समुपह-
 36 तकरं विश्वराजन्यचक्रं ।[८ ॥*] आ पूव्यात्प-
 37 र्वैतेद्रादमरकरितटक्रीडितोष्वा-
 38 वचापादा च प्रत्यङ्गहीमाडक-
 39 णपुरवधूदत्तसंकेतशृंगात् ।
 40 यस्यान्यस्त्राम्यशून्यं क्रमसमु-
 41 पनतं चेतमाहुर्हरित्री भूमा-

* Read °दीवन°.

* Read °नी°.

* Read perhaps °यदा.

* Read °चक्षुः°.

* Read °कुर्मान°.

* Read °पूर्वा°.

- 42 विन्धाविभूमौ^१ समजनि जनने तस्य
 43 माधादनामा ।[८ ॥*] यासन्नहीं परिहृ-
 44 तान्यवृपातपत्नां तदंशमौक्तिक-
 45 मभूत्सगरो नरैः । यस्यान्धमे-
 46 धतुरगं भुवि मार्गमाचैः स्थातस्त-
 47 नृजनिवहैरयमंबुराशिः ।[१० ॥*] यध^२
 48 [नि]रवहत्सर्वांमुर्वीधुरां स भगीर-
 49 यः कठिनकपिलक्रोधासीदस्त्रवंशवि-
 50 सुक्तये । गगनशिखी गंगां रुद्रो-

B.—East Face.

- 51 तमांगमतधिरादवनिमनवेस्ता-
 52 दृग्भिस्तैस्तापोभिरनीनयत् ।[११ ॥*] मान्येस्त्रि-
 53 सन्धवाये जनिमज्जत रघुर्वैत्रया-
 54 त्नाप्रसंगप्रैश्चभ्रीरलंवापटहरव-
 55 भयोद्भूतविदेविपाथः^३ । यन् य-
 56 स्यान्धमेधं क्वचिदपहरतो भाति य-
 57 त्तुः सुराणां प्रत्यगं यत्कलंबव-
 58 षपटक्षमिषाचीषमक्षां सहस्रं ।[१२ ॥*] चासी-
 59 दा चक्रवाक्कायतिष्ठ चरणाक्रांतराज-
 60 न्यचक्रस्तुत्तत्त्वां महत्त्वां तदनु दश-
 61 र[थो] नाम राजाधिराजः । पूर्वं सख्योप-
 62 सर्गे त्रिदशपरिवृढं पुंगवीभूतभारादा-
 63 हृष्टासह्यथैर्व्योमसमुज्जमवधीदं-
 64 वरे शंवरं यः ।[१३ ॥*] प्रान्दिष्टैर्विष्टपानां^४ तदनु द-
 65 शरवः पुत्रकामेष्टिमिष्टा पुत्री जातस्त-
 66 दास्ताममरपुरवहो रामनाम्ना त्रि-
 67 धाक्ता । येन प्रावंधि सिंधौ भ्रूवगवत्तवता वं-
 68 धुरः कोपि पंधास्तु^५ निस्तीर्णमवर्णः किम-
 69 परमस्यो संतिता दाशकंठाः ॥ [१४ ॥*] सत्वं म-

^१ Read 'विन्धावि'

^२ Read 'यध'.

^३ Read 'यध'.

^४ Read 'पंधा'.

^५ Read 'पाथ'.

- 70 द्रासननिभभुजावत्तया वीरलक्ष्म्या जात-
 71 स्तस्मिन् चित्तिपतिकुले दुर्जयो नाम राजा ॥
 72 यद्यात्राया ह्यसुररजःपीत-
 73 [तो]याः समुद्रा लोपामुद्रादयित-
 74 चुलुकात्पाहितानां स्मरन्ति ।। १५ ॥*] अथ निरविशदु-
 75 र्वा तत्कुलोदन्वदिंदुः सकलजलधिवेलामेख-
 76 लां प्रोलराजः । कनदुरुकरवालाकालका-
 77 लांबुवाहाम्युदयहृदयशल्मप्रद-^१
 78 वद्राजहंसः ।। १६ ॥*] कुलगृहममल्लिखो^२ जन्म-
 79 भूमिं लक्ष्मिः^३ पदमतिमधुरिभ्यः प्रेम-
 80 धाम प्रधिमः^४ । प्रतिनिधिसुदधीनां संच[र्य]
 81 तौयसृष्टेरतुलमकृत केसर्याख्यया
 82 यस्तटाकं ।। १७ ॥*] अथ चतुरंवुराशिरशनां
 83 भुवमस्य सुतस्त्रिभुवनमज्ञदेव इति
 84 भूमिपतिर्जुभुजे । निजभुजदर्प्यसंप-
 85 दसमर्षितक्लृप्तकरप्रतिभटगंडकंठप-^५
 86 रिमोटनचंडभुजः ।। १८ ॥*] अथिषदय समस्तां त-
 87 स्व पुत्रो धरित्रीमशनिरतिनृपाणां^६ भूप-
 88 तिः प्रोलराजः । प्रतिसमरधरित्रिप्रद-
 89 वच्छदुसेनाचरणवहलधूलोप-
 90 किळ्योमगंगः ।। १९ ॥*] अथ भुवमधिचक्रे त-
 91 स्व पुत्रः समंतात्करदनृपतिचक्रशक्र-^७
 92 वालाद्विप्रां । डमरसमररंगत्वंगद-
 93 श्रीयशश्चर्चितमहितभूभृदिद्रवो
 94 रुद्रदेवः ।। २० ॥*] अथ निजभुजशैले तत्कनीयानशे-
 95 धामधित डरणिमेनां^८ श्रीमहादेवराजः ।।*]
 96 प्रणतिविमुखमासोद्यद्रेण कांदिशीकं मि-
 97 रितटगृहमेधि आपतोनां कुटुंबं ।। २१ ॥*] अम-
 98 रतस्त्रिवाज्येस्त्रिनेत्रादिवेदुर्ध्मदन इव

* Read °हृदय°.

* Read °प्रधिमः°.

* Read °चक्रां चक्र°.

* Read °गृहम्°.

* Read °हृदय°.

* Read °परिषत्°.

* Read °लक्ष्मिः°.

* Read °परिषत्°.

- 99 मुकुंधाक्षीचनानंददायी¹ । अथ² गणप-
 100 तिदेवः श्रीमहादेवराजादजलि भुवभू-
 101 त्वे भूभुजां चक्रवर्ती ॥ [२२ ॥³] यावद्यज्ञैः-

O.—North Face.

- 102 यात्रातुरगखुररजःपंक्तिः
 103 व्योमगंगा तावते तावदेवं गत-
 104 मखनगरीवीथिपुंजेषु गुंजाः ।
 105 पायः पौरोगवा वसिनुत वितनु
 106 चाधोरक्षैरावचं ते प्रत्युषे
 107 स्नात[सु]क्षैः⁴ अथसमपि तदा पा-
 108 ययस्नाश्चवार ।[२३ ॥⁵] कोलाकोभू-
 109 नृगांको न वसति⁶ कमले श्रीरिति श्री-
 110 राजः प्राप्तो नैषा प्रियस्त्रोर[मि]
 111 रतिविरतो लम्बगंडं प्रसुप्ता । ६-
 112 त्वालापे सखीनामुपसि सकु-
 113 तुकं सन्नपं सानुतापं हस्ता-
 114 म्भां यद्रिपुस्त्री विनमितवदना
 115 गंडपाक्षी पिधत्ते ।[२४ ॥⁷] कंदूलाखंडले-
 116 रावणकटकवचचीमसंभ्रांत-
 117 भृंगीसंगीताकल्पकल्पदुमवन-
 118 विटपत्रातधाक्षाधिरूढाः⁸ ।
 119 गायं गायं रमंते सुरपु-
 120 रसुष्टयो⁹ विक्रमं यस्य तादृ-
 121 क्स्वधामारंभलंषापटहरव-
 122 दुरातंकताम्यल्लिखं ।[२५ ॥¹⁰] यात्रा-
 123 रंभे दिशि दिशि पुरः प्रस्थितैर्दृष्टपा-
 124 लेभ्योडोत्कीर्णः¹¹ प्रतिगिरतविं¹² वैज-
 125 यस्त्रीवराहः । यद्दोस्तंभे प्र[स]-
 126 यजलधेरुहता¹³ न्यस्य पृथ्वी¹⁴ [त]-

¹ Read मुकुंदा.

² The reading [मि]वसति in the Kāśhī inscription, where the same verse occurs (*Jed. Asiat.*, Vol. XII, p. 200, verse 13), is probably wrong.

³ Read सुदृष्टो.

⁴ Read सुदृष्टो.

⁵ Read 'लेभ्योडो'.

⁶ Read पृथ्वी.

⁷ Read अथ.

⁸ Read 'दीर्घाभि'.

⁹ Read प्रतिगिरतदं.

೨ ೩ ೪ ೫ ೬ ೭ ೮ ೯ ೧೦ ೧೧ ೧೨ ೧೩ ೧೪ ೧೫ ೧೬ ೧೭ ೧೮ ೧೯ ೨೦ ೨೧ ೨೨ ೨೩ ೨೪ ೨೫ ೨೬ ೨೭ ೨೮ ೨೯ ೩೦ ೩೧ ೩೨ ೩೩ ೩೪ ೩೫ ೩೬ ೩೭ ೩೮ ೩೯ ೪೦ ೪೧ ೪೨ ೪೩ ೪೪ ೪೫ ೪೬ ೪೭ ೪೮ ೪೯ ೫೦

32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100

102 ಯಂತ್ರಾಪುರಂಶುರಂಜಿವ್ಯಕಾ
 104 ಭೂಮಗಗಾತಾಭರಣವದ್ವತಿ
 106 ಮುಖವಗಿವಿವಿವಿವಿವಿವಿವಿ
 108 ಪಾತಂಭಿವಾಗವಾವತಿಮುರತಿ
 110 ಬಾದಾರ್ಣವಾವನಾಂಶಪ್ರಭಾ
 112 ಶಮುಬ್ರಹ್ಮವಮುಶಕ್ತವಾ
 114 ಯಯಪ್ಪಾಶಾಶಾಶಾಶಾಶಾ
 116 ಸಾಕಾಸವಸತಿಕಮತಿಪ್ರಿತಿ
 118 ಪಾಪಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 120 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 122 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 124 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 126 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 128 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 130 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 132 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 134 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 136 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 138 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 140 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 142 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 144 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 146 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 148 ಪಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ

150 ಮದನಾಪಾಸಗ್ರಸ್ತಶಂಕುಮ
 152 ಉತ್ತರೀಶಯಾಕೃತ್ಯದಮಯ
 154 ಸವರವತರಾಮಜಿಹ್ವಾಶಮ
 156 ಪರಿಮಾನ್ವಾಧ್ಯಮುಧಿದಿಗಮ
 158 ದಿಮುಪ್ಪಯುದ್ಧುಧಿಶಕ್ತಿ
 160 ತ್ರಿಗಂಧಮುತುಲಾಮುತಿ
 162 ದಿಕಗಿಗಲಾಕೃತ್ಯರಮುತು
 164 ಬಿಶಕ್ತವುರದಾಸಹಾಮುತು
 166 ಮುಪ್ಪಲಗಿಗಲಾಕೃತ್ಯರಮು
 168 ದಂಧಮುಜಿವಾದಿಕೃತ್ಯರ
 170 ಲಮುತಾಗಿತಗತರಮುತಿ
 172 ಯಸಗಮುಪ್ಪಯುದ್ಧು
 ಮದಮುಗಂಧಪ್ರಾಪ್ತಲಹ
 ಸುವಲಗಿಗಲಾಕೃತ್ಯರಮು
 ಲವಲಗಿಗಲಾಕೃತ್ಯರಮು
 ವಾನಿಶಕ್ತವುರದಾಸಹಾಮು
 ದಿಮುಪ್ಪಯುದ್ಧುಧಿಶಕ್ತಿ
 ವಾಗಲಾಕೃತ್ಯರಮುತು
 ತಿವಂಪ್ರಾಪ್ತಪ್ರಾಪ್ತಪ್ರಾಪ್ತ
 ಸವಲಗಿಗಲಾಕೃತ್ಯರಮು
 ದಂಧಮುಜಿವಾದಿಕೃತ್ಯರ
 ಲಮುತಾಗಿತಗತರಮುತಿ
 ಯಸಗಮುಪ್ಪಯುದ್ಧು
 ಮದಮುಗಂಧಪ್ರಾಪ್ತಲಹ

Scale one-third.

- 127 स्नाहीनयमविधुतये तिष्ठती[वा]-
 128 दिक्कोलः । [१ २६-॥ *] मेरोः स्त्रीरोपरिखन्ध-
 129 वमणिष्ठणिसामजायत्तमिसा-
 130 विसव्यारव्यतत्तन्मधुरनिधुवना-
 131 विद्ययोः सिद्धयूनोः । आसंनस्त्र-
 132 र्णकूटस्थि[त]सुरविटण[स्कंध]दोला-¹
 133 धिरूढस्त्रगंस्त्रीवर्गगीराव्यनुदिन-²
 134 मभवन्वद्यशांस्त्रंतरायः ॥ [२७ ॥ *]
 135 तेनानेन श्रीगणपतिदेवम-
 136 हाराजेन सकलदीपांतरी-
 137 पदेशांतरपट्टनेषु गता-
 138 गतं कुर्वन्निभ्यः सांथा-
 139 त्रिकेभ्य एवमभयशास-
 140 नं दत्तं । पूर्वं राजानः
 141 पीतपात्रेष्वन्वदेशादेशां-
 142 तरप्रवृत्तेषु दुर्व्यातेन समा-
 143 पतितेषु भग्नेष्वतीर्थसंगते-
 144 षु च संभृतानि कनककरितुर-
 145 गरजादीनि वस्तूनि सकलानि
 146 बलादपहरन्ति । वयम-
 147 पि प्राप्तेभ्योपि गरीयो ध-
 148 नमिति समुद्रयानकृत-

D.—West Face.

- 149 महासाहसेभ्यस्तेभ्यः कृतयः³
 150 स्नादते कृपया कीर्त्तये धर्माय च
 151 सर्वं वितराम इति ॥ तत्पुण्यं⁴
 152 परिमाणं एकमुट्टिडिगुम-
 153 टिनि मुष्पयिंटु शोकाटि [१*]
 154 श्रीगंधसु तुलासु शोक-
 155 टिकि । ग १ ८ । कर्पूरमुनक

* Read 'विटपि'.

* Read 'श्रीय'.

* Read 'कृत'.

* Read 'पुण्य'.

- 156 चीनिकर्पूरानक सुखाल-
 157 कू वेल । ग १कि ८ ॥ ३ पनीर (i)
 158 दंतसु जवादि कर्पूरतै-
 159 लसु रागि तगरसु रि[सि]-
 160 य सोससु पट्टनूल प-
 161 बडमू गंधद्रव्यालकू-
 162 लु वेल । ग १कि ८ १ ।- मिरिया-
 163 ल वेल । ग १कि ८ ॥- पटलु एव-
 164 वानिकिसि स्वरूपसु चोकरटिकि-
 165 नि ८ ५॥ पोकलु लच चोकरटिकि-
 166 नि । ग १ ८ ३ । पट्टपटाधिकैकाद-
 167 श्रयतसंख्ये क्रोधिनासि श-
 168 कवर्षे । मोटुप्पल्लभिधाने^१
 169 [दिशू]यक्कोडपट्टने^२ मह-
 170 [ति ।] [२८ ॥*] [ग]णपतिदेवः कील्ले स्थापित-
 171 [वाग्हा]सनस्तंभं । कलिका-
 172 [ल]कईमखलदनादिधर्मा-
 173 चलंबयटिमिव [३ २८ ॥*] श्री[ः ॥*]

TRANSLATION OF THE GRANT PORTION.

(Line 135.) By this glorious *Mahārāja* Gaṇapatidēva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

(L. 140.) Formerly kings used to take away by force the whole cargo, viz. gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

(L. 146.) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty^३ to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.^४

^१ Read "यसु".

^२ The bracketed letters at the beginning of ll. 169-171 are broken away on the original pillar. The reading दिशू in line 169 is warranted by another Mōṭupalli inscription (No. 606 of 1909), which reads *Dāṭiyayya-gaṇḍavallana*; see Rao Sahib Krishna Sastri's *Annual Report for 1909-10*, p. 51.

^३ With *hīpta-tulka* cf. *hīpta-kara* in line 85.

^४ Cf. Horace, *Carm.*, I, 1:—

"Luctantem Icarila ductibus Africam

"Mercator metuens otium et oppidi

"Laudat rura sui; mox reficit rates

"Quasque, indocilis pauperum pati."

- (L. 151.) The rate of this duty (is) one in thirty on (all) exports and imports.¹
 (L. 154.) On one tola of sandal, 1 pagoda $\frac{1}{4}$ fanam.²
 (L. 155.) On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls, $\frac{1}{4}$ and $\frac{1}{4}$ fanam.
 (L. 157.) On 1 pagoda's value of rose-water, ivory, civet, camphor-oil, copper, zinc, *rissoya* (?), lead, silk-threads, corals, and perfumes, $1\frac{1}{4}$ and $\frac{1}{4}$ fanam.
 (L. 162.) On 1 pagoda's value of pepper, $\frac{1}{4}$ and $\frac{1}{4}$ fanam.
 (L. 163.) On all silks, $5\frac{1}{2}$ fanams per bale (? *avarūpa*).
 (L. 165.) On every lakh of areca-nuts,³ 1 pagoda $3\frac{1}{4}$ fanams.

(Verse 28 f.) In the Śaka year eleven hundred and sixty-six, named Krōdhin, at the great Dēśyāyakkonḍapaṭṭana (also) named Mōṭṭupalli, Gaṇapatiḍēva set up for the sake of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (*dharma*) which is stumbling in the mire of the Kali age.

No. 23.—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA ;
SAMVAT 813.

By STEN KONOW.

These plates belong to Sukla Dalpatram in Hansot, a town in the Anklāsvar tāluka of the Broach District, Bombay, situated in 21° 35' N. and 72° 48' E., on the left bank of the Narbadā. There are apparently two plates, measuring $11\frac{1}{2}'' \times 8\frac{1}{2}''$, the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them,⁴ and a somewhat fuller notice has been given by Mr. D. R. Bhandarkar,⁵ who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donees has, according to Mr. Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhī inscriptions. The form of the initial *ā* in l. 33 is peculiar. The same is the case with the initial *ś* in l. 32, cf. l. 19. The shape of individual *akṣaras* is also in other instances inconsistent. Thus the *ṣa* in *-Dhrūbhāṣa-*, l. 9, looks almost like *ḍa*, and the *tth* in *-caturtthabhāgaḥ*, l. 15, is different from the form used elsewhere in the inscription. The shape of the compound

¹ *ekkasamā-digamaṣi* must be the same as *egamaṣi-digamaṣi*, 'export and import, shipping and unshipping,' in Brown's Telugu Dictionary.

² *ga* is the usual abbreviation for *gadda* or *gadyāṣa*, 'a pagoda,' see above, Vol. VIII, p. 130. The symbol which marks the next coin of lower denomination is perhaps meant for *rāka*, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an *r*. Here and in the next lines, $\frac{1}{4}$ is expressed by a vertical line and $\frac{1}{2}$ by a horizontal dash; cf. Rao Sahib Krishna Sastri's remarks, above, Vol. VIII, p. 130. For specimens of British coins on which the synonymous terms *rāka* (Telugu), *paṇam* (Tamil), *felam* (Persian), and *fanam* (English) occur, see Edgar Thurston's *Coinage of the East India Company* (Madras, 1890), Plate iv. 3-6, and Plate xvi. 9.

³ *pōṣakala* (also above, Vol. VI, p. 233, text line 145) is the same as *pōṭala* in Brown's Telugu Dictionary.

⁴ *Ep. Ind.*, Vol. IX, p. 62, n. 1.

⁵ See *Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March 1906, p. 41.

ṛḍa, in which the ḍa looks like ḍha, is also used in Valabhi inscriptions.¹ It is possible that the same form of ḍ is also used in the compound which I have read ḍḍa in *Bhartṛivaddhaḥ*, ll. 6, 11, 30. Mr. Bhandarkar reads this name as *Bhartṛivaddhaḥ*, and he is perhaps right, because the word *vaddha*, great, is a well-known Prakrit word.² The sign for final t occurs in l. 32 and the numeral symbols for 800, 10 and 3 are used in l. 36. The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100. The *visarga* has apparently been used as a sign of interpunction in ll. 33 and 34.

With regard to orthography we may note ṁ for m in *-cañṣe*, l. 2 (but *-cañṣayair-* l. 21), and the common doubling of consonants after r; thus *svarggē*, l. 31; *kṛṛṭṭy-*, l. 7; *chaturtṭha-*, ll. 15, 16; *-prasarddhamāna-*, l. 34; *dāarm-*, ll. 27, 30; *sūryya-*, l. 14; *-pārvaṁ*, l. 15, etc. The doubling is not however consistent; compare *adhvaryu-*, ll. 13, 17; *-pūrva*, l. 19, but *-pārvaṁ*, l. 15, and *Arjuna-*, ll. 14, 18, 19. Also in other respects there is some inconsistency. Thus we find *-pañcha*, l. 10, but *pañchabhīr-*, l. 25; *-chamchalaṁ*, l. 21. The writing is, on the whole, careless in several places. T has been written instead of tt in *-jagatrayaḥ*, l. 7; d for dd in *-ōdyōtita-*, l. 5; ṣ for ś in *śuddhaḥ*, l. 27; g for ḥ in *gūmi-*, l. 23; r for m in *priyātrajā*, l. 8; ri for ṛi in *Bhartṛivaddhaḥ*, ll. 6, 30, but *Bhartṛivaddhaḥ*, l. 11; *-nriipāpāṁ*, l. 31; ri for i in *-yastbhīrīpiddhayaḥ*, l. 12. A superfluous y has been added in *-pitryōr-*, l. 12; the *anusvara* has been omitted in *-dāya*, l. 28; *-likhita*, l. 34; the *visarga* in *-pāṭakai samyukta syāt-*, l. 25, and an n in *pārthivāndrā*, l. 30, while an *anusvara* has been used instead in *-ētāṁ*, l. 30. A whole demi-stanza has been miswritten in l. 29. There are also numerous instances of wrong sandhi. Compare *-pakṣaḥ tri-*, l. 3; *-rasaḥ anka-*, l. 4; *-āravindō pra-*, l. 6; *śataḥ vigata-*, l. 6; *-trayaḥ ānata-*, l. 7; *priyātrajā pra-*, l. 8; *-yasaugha-*, l. 9; *-amābhīḥ mātā-*, l. 12; *-vāstacyōya Adhvaryu-*, l. 13; *-putrāya Akūr-*, l. 14; *-grahaṇē udaka-*, l. 14; *-āmānyāya Adhvaryu-*, l. 17; *-putrāya Arjuna-*, l. 18; *-yam udakapūrva aditya-*, l. 19; *-ēbhyaḥ Arjuna-*, l. 19; *likhitaṁ śtan-*, l. 32.

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donees.

The grant belongs to a hitherto unknown branch of the *Chāḥamānas*, who must have resided in Broach. The name *Chāḥamāna* itself is not distinctly legible in the impressions. Professor Kielhorn and Mr. Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading. The family worshipped Śiva, as will be seen from the attribute *Paramamāhēśvara* attached to the names of two of its members, and from the name *Mahēśvaradāma* worn by the first member mentioned in the grant. We are introduced to six generations. First we have the *Rajan Mahēśvaradāma*. His son was the illustrious *Bhimadāma*, the father of *Bhartṛivaddha I.*, whose son again was *Haradāma*, the father of *Dhrūbhataḍvā*, whose son *Bhartṛivaddha II.* issued the present grant. *Bhartṛivaddha II.* was an ardent worshipper of *Mahēśvara* (Śiva), and he is styled a *Mahāśmantādhipati*, who had obtained the five *mahāśabdas*,³ i.e. he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty prars for each generation his family may be traced back to about 500 A.D. It will be seen that *Bhartṛivaddha's* father had the name *Dhrūbhata*, which is a shortened form of *Dhrovabhata*. It is worth noting that the same name *Dhrūbhata* was used as a surname by the Valabhi *Mahārājādhirāja Śīlāditya VII.*, whose *Alinā* plates⁴ are dated Valabhi *Samvat*

¹ See Bühler's Table VII, Col. VII, No. 43.

² See *Ep. Ind.*, Vol. V, p. 216, n. 3.

³ See Hāmachandra's *Devanāmāliḥ*, vii, 29.

⁴ *Gupta Inscr.*, pp. 171 ff.

447, i.e. A.D. 766. Bhartṛivaddha II. was accordingly a contemporary of Śīlāditya VII. and also of his father Śīlāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śīlāditya VII. is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhata or Dhruvabhata does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartṛivaddha II.'s sister was married to Śīlāditya VI., so that Śīlāditya VII. may have worn the name of his maternal grandfather.

Bhartṛivaddha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Hansot plates are dated, in ll. 34 ff., during the reign of a king Nāgāvalōka, and in the year (*saṃvatsara*) 813, and the grant was issued on the occasion of an eclipse of the sun (ll. 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn¹ to correspond to the 28th October 758 A.D.

The identity of the paramount sovereign of the Broach Chāhamānas, king Nāgāvalōka, was not at first apparent. Professor Kielhorn² was inclined to identify him with the Nāgāvalōka who is mentioned in the Harsha inscription of Vīgraharāja,³ where we are told in v. 13 that the Chāhamāna Gūvaka I. "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalōka, the foremost of kings." In his Synchronistic Table for Northern India⁴ Kielhorn had suggested that this Nāgāvalōka might be identical with the Pratihāra Nāgabhaṭa, but later on⁵ he came to different results and reminded⁶ of the fact that names ending in *avalōka* are used as *śūradas* of Rāshṭrakūṭa kings. Also Mr. Bhandarkar⁷ was originally inclined to think that Nāgāvalōka was a Rāshṭrakūṭa. Later on, however, he has discussed the question again⁸ and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalōka of the Hansot plates cannot be identical with the Nāgāvalōka of the Harsha Inscription. The latter is dated in A.D. 973 in the reign of Vīgraharāja. Now Gūvaka, the contemporary of Nāgāvalōka, was six generations removed from Vīgraharāja and may accordingly be dated about A.D. 820, which would then be the time of Nāgāvalōka. This same Nāgāvalōka is probably also alluded to in the Pathārī pillar inscription of Parabala,⁹ which is dated on the 21st March A.D. 861. We are there told that Parabala's father, the Rāshṭrakūṭa Karkkarāja, defeated king Nāgāvalōka (vv. 14 ff.), whose time we would naturally suppose to have been about A.D. 830. It seems natural to infer from the way in which Nāgāvalōka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr. Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalōka with king Nāgabhaṭa of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrāyudha of Kanauj and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr. Bhandarkar has shown¹⁰ that this

¹ *Ep. Ind.*, Vol. IX, p. 251, n. 4.

² *Ep. Ind.*, Vol. II, pp. 116 ff.; compare the correction of the text; *Ibidem*, Vol. IX, p. 62, n. 1.

³ *Ep. Ind.*, Vol. VIII, Appendix.

⁴ *Ibidem*, p. 251, n. 2.

⁵ *Ind. Ant.*, Vol. XL, pp. 239 f.

⁶ *Ibidem*, p. 190.

⁷ *Ibidem*, pp. 62 and 251.

⁸ *Ep. Ind.*, Vol. IX, p. 62, n. 1.

⁹ *Loc. cit.*

¹⁰ *Ep. Ind.*, Vol. IX, pp. 248 ff.

Pratihāra Nāgabhaṭa is identical with the *Paramabhaṭṭāraka Mahārājādhirāja Paramāvara Nāgabhaṭa*, whose Buchkalā inscription is dated Vikrama Samvat 872, i.e. A.D. 815. Nāgabhaṭa was the son of the *Mahārājādhirāja Paramāvara Vatsarāja*, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work *Haricandapurdāna* where we read,¹

*śākēśv-abdāśatēśu saptaśu dīśāṃ pañchōttarēśh-āttarām
pātī-Indrāyudha-nāmnī Krishṇa-nripa-jē tīrt-Vallabhē dakṣiṇām |
pūrādān śīmad-Avanti-bhābhṛitī nripē Vatsādhirājē-parām
saurāṣṭrām-adhimāṇḍalam jaya-yutē virē Vardhē-cati ||*

We learn from this stanza that Vatsa ruled in the west in Śaka 705, i.e. A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indrarāja whom king Dharmapāla defeated, after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānsot plates are dated in A.D. 756, and Bhartṛivaddha's overlord Nāgavalōka cannot therefore be identical with the Pratihāra Nāgabhaṭa, the son of Vatsarāja. Mr. Bhandarkar is however no doubt right in identifying him with an older Nāgabhaṭa, of the same family, whose name occurs in the Gwalior *prafastī* of the reign of Bhōjadēva, an edition of which we owe to Mr. Bhandarkar himself.² The genealogy of the Pratihāras is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists. After obeisance to Viṣṇu we are introduced to the Sun, in whose lineage Rāma arose. Rāma's brother Saumitri (Lakṣmaṇa) acted as repeller, or perhaps, as doorkeeper (*pratihāra*) in the act of repelling (the foes) in the fight against Māghanāda. In his lineage arose Nāgabhaṭa I., who is said to have conquered the armies of the *Valacha³-mlōchchhas*, i.e. of the Baluchas. His brother's son was Kakkuka, who had a younger brother Dēvarāja, who is evidently identical with the Mahārāja Dēvasakti of Professor Kielhorn's list. Dēvarāja's son was Vatsarāja, who "seized by main force the imperial sway from the famous house of Bhagḍi." Vatsarāja's son again was Nāgabhaṭa II., who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhaṭa who must be identified with the Nāgavalōka of the Harsha and Pathāri inscriptions. Nāgavalōka of the Hānsot plates, on the other hand, Mr. Bhandarkar identifies with Nāgabhaṭa I., and I think that this identification can safely be adopted. If Vatsarāja ruled in A.D. 783, Nāgabhaṭa, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhaṭa's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhaṭa, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsot grant and A.D. 783, when Vatsarāja had already ascended the throne.

I therefore agree with Mr. Bhandarkar that Nāgavalōka, Bhartṛivaddha's overlord, was Nāgabhaṭa I. of the Pratihāra dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsarāja is in the *Haricandapurdāna* described as the king of the western quarter, and if we remember that the Avanti-king, i.e. the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

¹ See *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 197, n. 2.

² *Archaeological Survey of India, Annual Report, 1903-4*, pp. 277 ff.

³ See the correction by Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240, n. 12.

Western Rājputānā and well agrees with the fact that Nāgavaloka was the overlord of the Chahamānas of Broach. Similarly the Rāshtrakūṭa *Mahārājadhirāja* Dhruvarāja is stated¹ to have defeated Vajśarāja "in the centre of Maru." We have also seen that Nāgabhaṭa I. is in the Gwālior inscription stated to have defeated the Baluchas. What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century.² Everything tends to show that the late Mr. Jackson was right in supposing that these rulers were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl.

If we now turn to the family of the grantee of the Hansot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as *rājan*, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhruvabhāṭadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hansot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A.D. 736. It is of interest to note³ how the Gurjaras of Broach, who were originally worshippers of the Sun, became Śaivas from the reign of Dadda III., who lived at the end of the seventh century. His son Jayabhāṭa III., whose copperplate grants are dated A.D. 706 and 735, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a *Mahāśāmantādhipati*,⁴ in other words he uses exactly the same titles as Bhartrivaddha II. It seems natural to infer that the line of Gurjara feudatories in Broach became extinct with Jayabhāṭa III., and that he was succeeded as ruler by the prince Bhartrivaddha, who was a Chahamāna, and who owed allegiance to the Gurjaras of Bhinmāl, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras.

The grant was issued from Bhṛigukachchha, which cannot be anything else than a semi-learned Sanskrit form of the name Bharukachchha, the present Broach. The same form also occurs in the Bagumra plates of Dhruvarāja II. of Śaka 769⁵ and elsewhere. The grant records the gift of the village Arjunadēvigrāma in the Akṛūrāsvara viśaya. Akṛūrāsvara is the present Anklesvar taluka in the Broach District, but I am not able to identify Arjunadēvigrāma. It has already been mentioned that the names of the donees have been tampered with. That portion of the inscription cannot therefore be read with certainty. The donees seem to be the Brāhmaṇa Bhaṭṭa-Bāṭa (?), the son of Tāvi, residing in Saujñāpadra (?), the Brāhmaṇa Jaba (?), the son of Charamasarma (?), and a resident of Varamēvi (?) and the Brāhmaṇa Bhaṭṭalla, the son of Bhaṭṭa-Vā . . . residing in Saujñāpadra (?). I cannot identify Saujñāpadra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhaṭṭa-Kakka (?), the son of Bhaṭṭa-Vatsava, and is called a *Valabhya*, i.e., he hailed from Valabhi. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartrivaddha's family and the Maitrakas of Valabhi.

¹ See the discussion of this matter by the late Mr. Jackson, *Bombay Gazetteer*, Vol. I, Part I, p. 466, where the authorities are quoted.

² *Ibidem*, p. 467.

³ Cf. Jackson, *loc. cit.*, pp. 113 ff.

⁴ *Ind. Ant.*, Vol. XIII, pp. 77 f.

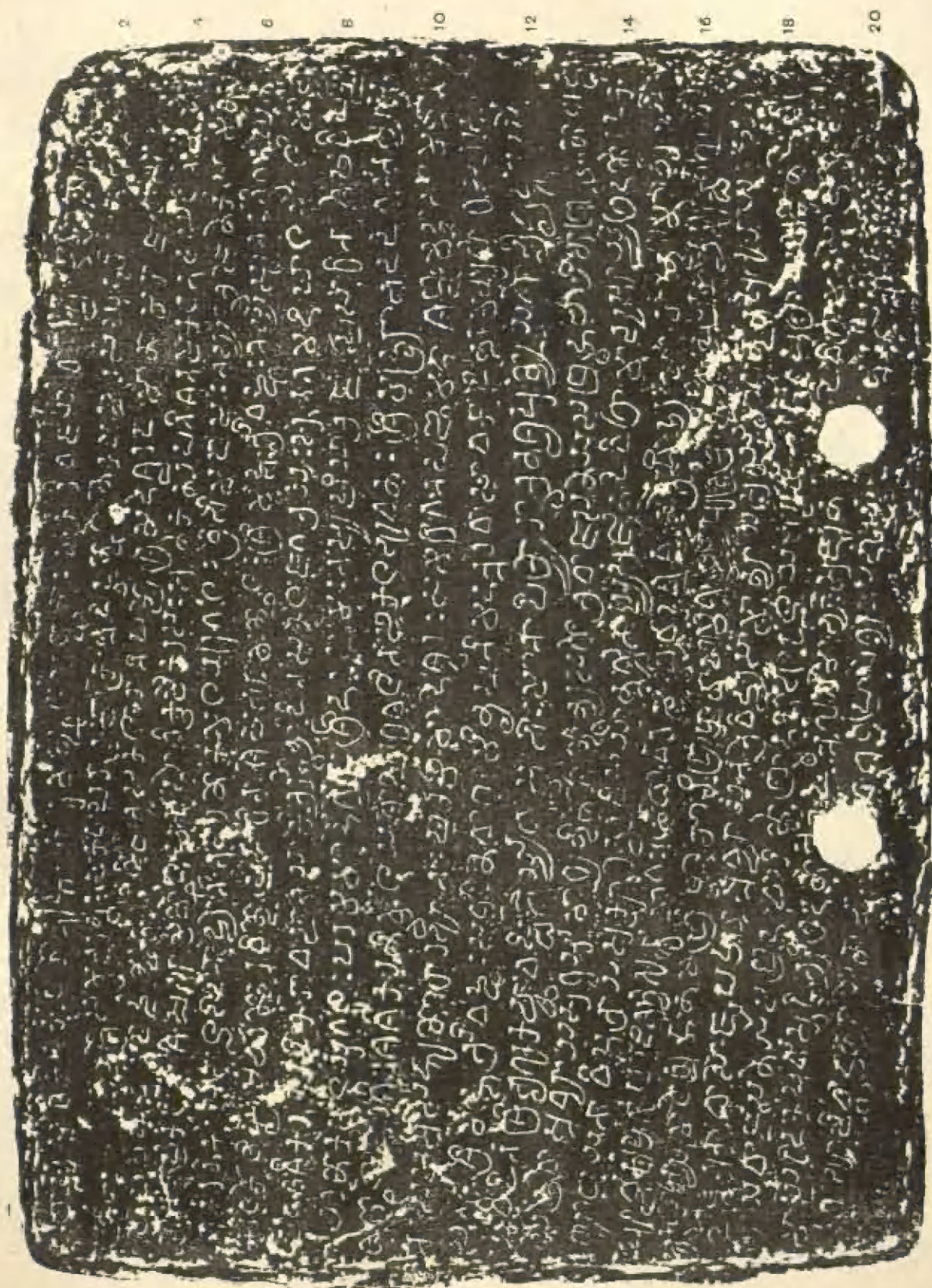
⁵ *Ibidem*, Vol. XII, p. 181.

TEXT.

First Plate.

- 1 Ōm¹ svasti [!"] ²Vikaṭa-kaṭak-ottuṅga[h] siddha-maṇḍala-maṇḍanaḥ [!"]
 Mōrur-iva jay-ādhār[as-Chāhamān . . .
 2 kramah] [!"] [Tasmin-] vaṭṭō samutpannaḥ prakṛta-parākram-ākṛānta-dīnmaṇḍal[ō]-
 nōka-sāmara-saṅghaṭṭa-ripu-[gaḥa-ghaṭ-ā]-
 3 [to]pa-vighaṭṭana-dorddaṇḍaḥ . . . [ji]ta-sakal-ārṣṭipakeśa(kahāḥ) śrī-Mahāśvara-
 dāmō nāma rājā [bahhūva] [!"] [Tasya]
 4 [sutaḥ] prakṛit-āśēsha-bhū-maṇḍala-pratāpō vikramaikarasaḥ³ anōka-narapati-sata-
 makūṭa-taṭa-ghaṭṭa-ma[ni]-
 5 [ni]kara-nikā[mam-u]llasit-ō[d"]dyōtita-charaṇa-kamala-yugalaḥ śrī-Bhīmadāmāḥ
 [!"] Tasy-ātmaja-nōka-sāmanta-
 6 [kirita]-kōṭi-ghṛishṭa-charaṇa-āravinda(ndaḥ) prasādhit-āśēsha-bhūmaṇḍalaḥ śrīmad-
 Bhartṛivādḍhaḥ⁴ [!"] Tasya sutaḥ(to) vigata-ghana-
 7 [gagana]-śaśi-kara-([ka]ra)-nikar-āvadāstayā kīrtty-omādita-sakala-jaga[t"]-traya(h)
 ānata-mahipāla-mauli-mā[rjji]-
 8 [ta]-charaṇa-kamala-yugalaḥ parama-māhāśvaraḥ śrī-Haradāmāḥ [!"] Tasya
 priy-ātraja⁵ prasādhit-āśēsha-vipakeśa-
 9 maṇḍal-[nāra-śrīh]⁶ śaśi-kara-nirmala-yaśaṅga⁷-dhavalita-sakala-bhuvanah
 śrīmad-Dhṛubhaṭṭadēvaḥ [!"] Tasya [su]-
 10 taḥ samasta-sadgūṇ-ādhāra-bhūtaḥ parama-māhāśvaraḥ samadhigata-pañcha-
 mahāśabdah(bdo) mahāśāmantādhī-
 11 patiḥ śrīmad-Bhartrivādḍhaḥ⁴ sarvān-ōv-āgāmi-nṛpati-mahattara-vāśāyaka⁸-ādīn-
 samanubodhayaty-[astu vah]
 12 samviditam śrī-Bhṛigukaśchh-āvasthitair-yyath-āsmābhiḥ(bhir) mātā-pitr(y)ōr-
 ātmanāś-cha puṇya-yaśo-bhṛī(bhi)vṛiddhayō [Saujña]-
 13 padra⁹-vāstavyā¹⁰ Adhvaryu-Mādhyaḍina-Kaundinya-sagotra-Vājasaneya-
 satrahmachāriḥ brāhmaṇa-Bhaṭṭa-
 14 Būṭāya⁹ Tāvi-putrāya¹¹ Akūrēśvara-vishay-āntarggatū(ta)[aya] Arjunadēvi-
 grāmā(ma)[aya] sūryya-grahāḥ¹² udaka-
 15 pūrvam sampratipādita¹³-chaturthabhāgaḥ || Nathā¹⁴ Vara[mā]vi-vā[daśha]vya-
 (vāstavya)-na(ta)t-traividya-sāmānya-Mā[tha]ra-sa-
 16 [gōtrāya] Mādhyaḍina¹⁵ - satrahmachāri - brāhma[ṇa] - Charamaśarma⁹ - putra-
 br[āhmaṇa-Jabāya]⁹ chaturthā¹⁴
 17 dītaḥ | Tā(ta)thā Saujñapadra⁹-vāstavyā ta[t"]-traividya-sāmānyā¹⁷
 Adhvaryu-Mādhyaḍina-Asurāya[ṇa-sago]-

¹ Expressed by a symbol.² Read -rasō-āka-.³ Read -ātmajaḥ.⁴ Read -yaśa-āka-.⁵ The reading of the name is doubtful.⁶ Read -putrāya-Akūr-.⁷ Here and in the next lines the grant has apparently been tampered with and new names have been entered.⁸ Read tatāś. The ensuing akṣaras are uncertain.⁹ A cancelled ś is visible between the akṣaras mā and dhyaś. There are also other traces of old letters under the present ones.¹⁰ Read perhaps chaturthabhāgaḥ pratipāditaḥ.¹¹ Read -sāmānyā-Adhvarya-.¹² Metre: Anuṣṭubh.¹³ Read -Bhartrivādḍhaḥ.¹⁴ The reading is not certain.¹⁵ Read -vāstavya-ādīna-.¹⁶ Read -vāstavya-ādīna-.¹⁷ Read -grahāḥ.



Handwritten text in Devanagari script, likely a manuscript page. The text is densely written and appears to be a continuous passage. There are two circular holes visible on the left side of the page, suggesting it was part of a bound volume. The ink is dark, and the paper shows signs of age and wear.

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- 18 trāya Vājasanāya-sabrahmachārīṇe brāhmaṇa-Bhāṭallāya Bhaṭṭa-Vā . . .
 putrāya Arjunadēvi-grā-
 19 mō-yam¹ udaka-pūrva ādityagrahaṇe [samni]datta ēvam-ēbhyaḥ² Arjunadēvi-
 grāmaḥ sōdraṅgaḥ [sōparika-]
 20 [rō] bhūmicchhidra-nyāyēn-ā-chāṭa-bhaṭa-prāvēśyaḥ sahābhyanarasiddhi . . .³

Second Plate.

- 21 [yato]-smaḍ-va[māyā]r-anyaś-ch-āgāmi-nripatibhiḥ prabala-pavana-prāri[t-oda]dhi-
 jala-[taraṅga-chaṁchalam jī]-
 22 [va-lō]kam-abhāv-ānugatān-asārān-vibhavān-dīrgha-kāla-athēyasaś-cha guṇān-
 āka[layya sāmā]-
 23 [nya]-bhōga-bhā-pradāna-phal-āpanbhiḥ śaśi-kara-ruchiram chirāya yaśa[ś-cha]-
 chishubhiḥ a[o]-yam-smaḍ-dēyo-
 24 numantavyaḥ pālay[i]tavyaś-ch-ēti y[o] v-ājūāna-timira-paṭal-āvrīta-matir-
 āchchhindyād-āchchhidyamānam v-ānumō-
 25 [dēta] sa pañchabhir-mamahāpātakai[h*] samyukta[h*] syād-ity-uktam cha
 bhagavatā Vyāsena[ī*] Bahubhir-vvasundhā bhu[kā] rā-
 26 [jabhiḥ] Sagarādibhiḥ⁴ [ī*] yasya yasya yadā bhūmis-tasya tasya tadā
 phalam || Yān-īha dattāni purā narēndrai-
 27 [r-ddā]nāni dharm-ārtha-yasasakarāpi [ī*] nirmūlāya-vāta-pratimāni
 tēni kō nēma a[sā]dhuḥ punar-ādadita || Vi-
 28 [ndhyātaviśhv-a]tōyāsa śushka-kōṭara-vāśinaḥ [ī*] kṛishṇābhayō hi jāyanta
 gū(bhā)midāya[m*] haranti yō || [Sva-da]-
 29 [tiām] para-dattām vā yō harēta vasumdhārām ||(1) tai(tō)na jātā
 janētā cha narakē [pā]titā dhruvam || Sarvvā-
 30 n-ētā[m*] bhāvināḥ pārthivēndrā[n*] bhāyō bhāyō yāchātē
 Bhartṛivaddhah⁵ [ī*] sāmānyo-yam dharmma-sōtu-
 31 r-nripāṇām⁶ svē svē kālō pālaniyō bhavadbhi[h] || Shashṭir-vvarsha-
 sahasrāpi svarggō mōdati bhūmi-
 32 dāp [ī*] āchchhētā ch-ānumantā cha tāny-ēva narakē vasēt || Likhitam
 ētan-mayā Vālabhya-Bha[tṭa-Kakkō]-
 33 [na]⁷ Bhaṭṭa-Vatsava-sānunā: Ūn-ākaharam-adhik-āksharam vā sarvvam-atra
 pramāṇam-iti yad-[upa]-
 34 ri-likhita[m*] : Śrīman-Nāgāvalōka-prava[r]ddhamāna-vijaya-rājyō Śrī-Bhṛigu-
 kachchh-āvasthitō(ta)-[Bha-]
 35 [tṭa]-Lalūva-dātakaḥ || Yat-r-ākātō-pi suvisuddha-samvatsara-śat-āshṭakē
 trayōda-
 36 [śā]dhikē 800 10 3.

TRANSLATION.

(Line 1.) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mēru (which is lofty with large ridges, adorned with the circle of *siddhas*, the support of Jaya (the sun)).

(Ll. 2-9.) Born in that family was a *Rājan* named the glorious Mahēśvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

¹ Read -yam-udakapūreṇam-āditya-.

² The reading is very uncertain.

³ Read -āgāmi.

⁴ Read -nripāṇām.

⁵ Read -ābhayō-rjasa-.

⁶ There is a cancelled *ts* between *rā* and *dī*.

⁷ Read *Bhartṛivaddhah*.

⁸ The reading of the name is uncertain.

numerous battles; who had . . . the entire party of (his) enemies. His son (was) the illustrious **Bhimadāma**, who displayed his splendour over the whole compass of the earth; whose only pleasure was prowess; whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious **Bhartrivaddha** [I.], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories; who had subdued the whole compass of the earth. His son (was) the devout worshipper of Mahāśvara, the illustrious **Haradāma**, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared; the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious **Dhrūbhataḍḍeva**, who acquired the exalted splendour of the territories of all his adversaries; who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll. 10-11.) His son, who is a repository of all good qualities, the devout worshipper of Mañśvara, who has obtained the five great sounds, the great feudatory over-lord, the glorious **Bhartrivaddha** [II.] informs all future kings, *mahattaras*, *vāṣṭpakas*,¹ and so forth,—

(Ll. 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the **Arjunadōvi** village, situated within the **Akrūrēśvara** district, has to-day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious **Bhṛigukachcha**, to the resident of **Saujñāpadra**, the *Adhvarya* of the *Mādhyandina* branch and of the *Kauṇḍinya* *gōtra*, the student of the *Vājasaneyā* (*saṃhitā*), the *Brāhmaṇa* **Bhaṭṭa-Būta**, the son of *Tāvi*. And likewise a fourth part is also given to the *Brāhmaṇa* **Jaba** (?), the son of the *Brāhmaṇa* **Charamaśerman** (?), a resident of **Varamāvi** (?), belonging to the community of *trivēdins* of that place, of the *Māthara* (?) *gōtra*, and a student of the *Mādhyandina* branch. Likewise this village of **Arjunadōvi** has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of *trivēdins* residing in **Saujñāpadra**, to the *Adhvarya* of the *Mādhyandina* branch, of the *Asarāyana* (?) *gōtra*, the student of the *Vājasaneyā* (*saṃhitā*), the *Brāhmaṇa* **Bhāṭalla**, the son of **Bhaṭṭa-Vā** . . .

(Ll. 19-25.) Because now the village **Arjunadōvi** with the *udraṅga* and *uparikara*, according to the *bhūmichchhīdra* rule, and not to be entered by *śāṭas* and mercenaries, with the *abhyantaraviddhi* (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy *Vyāsa*. (Follow six of the usual imprecatory stanzas).

(Ll. 32-36.) This has been written by me **Bhaṭṭa Kakka** (?) from **Valabhi**, the son of **Bhaṭṭa Vatsava**. All that has been written above is valid, whether there may be syllables missing or redundant syllables. (Issued by me) residing in the glorious **Bhṛigukachcha**, with **Bhaṭṭa-Llalluva** as messenger, in the reign of increasing victory of the illustrious **Nāgavalōka**. And in figures, in the year eight hundred increased by thirteen, 813,

¹ Perhaps officials whose duty it was to assign places of residence to strangers. Cf. *Ind. Ant.*, Vol. VII, p. 240, Vol. XII, p. 180, n. 23; Vol. XIII, p. 60, n. 31; *Ep. Ind.*, Vol. VI, p. 285.

No. 24.—KHAIRHA PLATES OF YASAHKARNADEVA;
[KALACHURI] SAMVAT 823.

By RAI BAHADUR HIRA LAL, B.A., JABALPUR.

The Director-General of Archaeology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rēwah Darbār for my inspection. They were found in Khairhā (23°-12' N., 81°-30' E.) by a Kōṭwār named Bhajñā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Burhār Ry. Station on the Katni-Bilāspur Branch of the Bengal-Nāgpur Ry., and about 14 miles south-east of Sohāgpur, the head quarters of the tahsil of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29½ lbs.).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend *Śrīmad-Yasahkarnadēvaḥ* in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakṣmī with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense-burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgarī neatly engraved, the average size of letters being ¼". The language of the record is Sanskrit. As regards orthography the letter *b* is not distinguished from *v* at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, viz., in the words *-bhāṣī* (l. 19) and *śālā* (l. 38). The old form of *i* somewhat resembling inverted commas in ll. 8 and 30 is noticeable.

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king Yasahkarnadēva of the Kalachuri dynasty. In this record he grants the village Dēulā Patohēla in the Dēvagrāma pattalā to a Brāhmaṇa named Gaṅgādharasārman, at the time of the *Saukrāntī* on Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.

The genealogy of the king commences from Viṣṇu and rapidly passes through the moon and Kārttavīrya of the Haihaya lineage to Yuvarājadēva of the Kalachuri family, the fourth ascendant of the donor. Yuvarājadēva is mentioned as having made the town of Tripurī like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gaṅgāyadēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karnadēva succeeded him. He erected a golden temple at Kāśī called *Karṇamēru* and founded the city of Karṇāvati. Karṇa is recorded to have abdicated the throne in favour of his son Yasahkarnadēva, himself taking part in his coronation. Yasahkarnadēva is said to have rivalled Paraśurāma in destroying his enemies. He defeated

the Andhra king and worshipped Bhṛuśāvara near the Gōdāvari. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king.¹

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar *Samkrānti*, working with the aid of Mr. Sewell's Indian Calendar, I referred the matter to the author himself. Mr. Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no *Samkrānti* on that date. The Mina *Samkrānti* had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mina *Samkrānti* was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mina *Samkrānti* in that year took place on Thursday, February 21st. Taking *chaturdaśī* as a possible mistake for *chaturthī* the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the *Samkrānti* did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr. Kielhorn² in *Festgruss an Rudolf von Roth* has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the *Samkrānti* day, and the only conjecture³ I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donee, though the grant was made on the auspicious *Samkrānti* day, on which the donor probably bathed at the source of the Narmadā at Amarakantaka, one of the holiest places in the Tripuri kingdom, and made the usual *samkalpa*. This is suggested by the vicinity of Khairhā to Amarakantaka, whence it is within 40 miles.

¹ *Ep. Ind.*, Vol. II, pp. 1 ff.

² I am indebted to the Revd. C. C. Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr. Kielhorn's article on "Die Epoche der Cedi-Aera."

³ A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karpadeva (*Ep. Ind.*, Vol. II, p. 297 ff.) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 708, while in the 40th line the *śrāddha* ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the *samkalpa* for the grant was made. By the way I may add that the supposition of Dr. Kielhorn (*ibidem*, p. 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is also impossible to reconcile the week day with the *deitīyā*, appears to me unwarranted. Dr. Kielhorn believed that the *śrāddha* ceremony was actually performed on a Saturday, while the *deitīyā* of Phālguna in 798 fell on a Sunday and not on a Saturday. The second *tithi* of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karga's father died on a *deitīyā* and hence the *śrāddha* must be performed on that date, but as in the year 798 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while *deitīyā*, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karga ruled.

That Yasahkarnadeva was wont to make gifts on *Saṁkrānti* days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara *Saṁkrānti*.¹ Here the date according to the Nāgpur Museum transcript of the lost plate is "Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyana *Saṁkrānti*." In this case too the details work out for Monday, the 31st December A.D. 1078 for the expired Kalachuri year 829, but the Makara *Saṁkrānti* had taken place a week earlier, viz. on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr. Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the *Saṁkrānti*.

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khairhā inscription, and the new information that we gather from this record is accordingly that in 1073 A.D. king Karṇa had ceased to reign and that his son Yasahkarṇa had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A.D. as calculated by Dr. Kielhorn, this would give an unusually long reign to Yasahkarṇa, even if we consider the fact that Karṇa had abdicated the throne in favour of Yasahkarṇa and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yasahkarṇa had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karṇa would not have entrusted the government of his kingdom, however law-abiding² son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory³ that during Yasahkarṇa's reign part of the Chēdi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Govindachandradēva, who in the Vikrama year 1177 (A.D. 1120) sanctioned the transfer of some land which had originally been granted by Yasahkarnadeva. There is nothing in the inscription⁴ to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Govindachandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yasahkarṇa's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yasahkarṇa for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gāṅḍyadeva. This kingdom included the Banavāsi, Hāngal, Puligere, Belvola, Kūṇḍi, Belgaum, Kisukād districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōṭya in Bastar.⁵ The Chālukya king Tailapa⁶ claims to have subjugated it about 973 A.D., Kulottunga-Chōlādēva⁷ I. is recorded to have defeated the Kuntala king about 1070 A.D., and a century later Ballāla II⁸ of the Hoysala dynasty established his supremacy over that country.

¹ *Ep. Ind.*, Vol. II, p. 2.

² *Ep. Ind.*, Vol. II, p. 303.

³ *Ep. Ind.*, Vol. IX, p. 179.

⁴ *Ibidem*, p. 123.

⁵ Verse 16.

⁶ *Journal Beng. As. Soc.*, Vol. XXXI, p. 124.

⁷ *Duff's Chronology*, p. 91.

⁸ *Ibidem*, p. 160.

may have been either Rājārāja (1022-62) or more probably his brother and successor, Vijayāditya VII., who occupied the Vāṅḡ throne with some interruption till 1077 A.D. It was the latter's rule which was disturbed by outside invasion,¹ the Chālukya Vikramāditya VI. having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhra's' is spoken of as 'disclosing no flaw.' The dates of Vijayāditya and Yaśaḥkarma fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record Tripuri is the well-known Tawar 8 miles from Jabalpur, in the middle of which there is still a Śiva *līṅga* going under the name of Tripurēśvara or the lord of Tripura or Tripuri. Karpāvati (v. 14) has now been wiped out of existence. It was about a mile from Tripuri and the site is still known as Karanbēl—a name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of *bēl* trees planted to supply leaves to the numerous Śiva *līṅgas* once enshrined there. The Kuntala and Andhra countries have been referred to before. Prayāga and Kāśī, the Gōdāvari and Kālīṅga are too well known to require any description. With regard to the village Dēulā Paṁchēla and to Dēvagrāma, *pattalā* in which it was situated, I am indebted to Rai Bahādur Paṇḍit Jānaki Prasād, Secretary to His Highness the Mahārāja of Rewah, for instituting an enquiry in the Rewah State, from which it appears that close to Khairhā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjūlā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the *pattalā* (a *pargana* like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.² Dēulā Paṁchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khairhā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a *pattalā* in olden times, but if it included large areas, one of the Dēorās of the Murwārā tahsil in the north-east corner adjoining the Baghelkhand border may be identified with the village granted in this record. The meaning of the word *Paṁchēla* added to it, would then be significant. *Paṁchēla* was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghelkhand. Sir William Sleeman³ in mentioning the 52 *garhs* of the Gōṇḍ king Saṅgrām Shāh, says that Pachelgarh was the country lying between the rivers Burma (Bearmā) and Mahānadi (*chhōṭī*) or the Pargana of Kombee (Kūmbhi) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr. Pargiter⁴ remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

¹ See *Gōdāvari District Gazetteer*, 1907, p. 21.

² Such names are very common in that part of the country, for further examples of which see the *Jabalpur District Gazetteer*, p. 122.

³ *Journal Beng. As. Soc.*, 1837, p. 645.

⁴ *J. R. A. S.*, 1912, p. 240.

the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the iniquity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr. C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Laminge, who was at the time of granting (740 A.D.) Cuthbert, now Archbishop.

The following which is a free translation of an extract¹ shows the spirit of the age :—"But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me : which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous : "Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world." Verses 23, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

TEXT.²

First Plate.

1 चो³ नमो व(व)द्वये(ः) ।

'जयति जलजभा(ना)मस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानन्न(ज)-
सुतिः । अथ जयति स तस्यापत्यमचिस्तदस्त(स्त)दनु जयति जन्म प्रा-

2 तवानश्विवन्धुः⁴ । [१*] 'अथ चो(वो)धनमादिराजपुत्रं महजामातरमजवा-
[न्ध]वस्व⁵ । तनय(यं) जनयाव(व)भूव राजा गगनाभोगतडागराज-
ध्वजः । [२*] 'पुत्रं पुनरुवस-

¹ The original is as follows :—*Ut cum quia cavendum est ne hodiernam donationem nostram futuri temporis obsequere vellet et in ambiguum decedere presumptio, placuit mihi hanc paginam condere per quam non solum omnibus meis successoribus atque heredibus sed etiam omnibus ipsi interdico ne aliter quam a me constitutum est alio tempore quippiam agere audeant. Quod si qui forte observare neglexerint et absque digna satisfactione premissa alias impulerint donec, sicut se omnipotentis domini iram incurrere et a societate sanctorum omnium segregatum. Quoniam sanctissimam beatissimam virginis Mariæ locum donare comitas est. Qui vero hanc augenda custodierint nihilque derogarent, adveni aurihus percipiant vocem clementissimi iudicis inquisitis ad plures : Venite benedicti patri mei percipite regnum quod vobis paratum est ab origine mundi. (See Karle's *Headbook to the Lind charter and other Saxon documents*, p. 35, Kemble, No. 86 B. i. 8.)*

² From impressions supplied by Dr. Vogel and the original plates.

³ Expressed by a symbol.

⁴ Read 'अश्विवन्धुः'.

⁵ Read 'अजवाध्वजः'.

⁶ Metre : *Maññul*.

⁷ Metre : *Asupachchhandasika*.

⁸ Metre : *Yamantakā*.

- 3 मीरसभाप सुतु[दि]वस्व सप्तजलरासि(त्रि)रसायनस्य । आसीदनन्वसमभाष्यस-
(श)तीपमीषा यस्वीर्बसी(मी) च सुकलचमिहोर्च(वै)रा च ॥ [१*]
'अच[1*]न्वये
- 4 जिल स(श)ताधिकसति[मि]वयूपोप[रु]दयमुनोक्तविविक्तकीर्तिः । सताब्धि(त्रि)-
रत्नरस(श)नाभरण[1*]भिरामविस्त्रं(श्व)भरासु(श)भरतो भरतो व(व)भूव ॥
[४*] 'हेलायसी-
- 5 ता(त)पुनरुक्तसमस्तसप्तो गोषे जयत्वधिकमस्य [स] कालै(त्त)वीर्यः । अपैव
हैहयवृषान्वयपूर्वपुंसि राजेमि(ति) नाम शयल[अ]णि चक्षमे यः
।[। ४*] 'स हिमाच-
- 6 स इव रु(क)लचू(तु)रियन्मसूत^१ समानु(स)तां मर्ता । सुक्तामणि-
भिरिवामलहसैः पूतं महीपतिभिः ॥ [४*] 'तचान्वये नयवता(ता) प्रवरो
न(रु)पेन्द्रः [पौ]रंदरी[मि]व पुरी
- 7 विपुतां(री) पुनानः ॥ (।) 'आसीकान्तव्यवृपगन्धगज[1*]धिराजनिमाधकेसरियुवा^२
सुवराज[दे]वः ॥ [७*] 'सिंहासने नृपतिचिह्नममुच्य सनुमाकुरुपयवनिभर्तुर-
मात्वमुख्याः ॥ (।)
- 8 कीकलमर्षवचतुष्टयवीचिसंघसंघहृदच[तु]रंगदमूपचारम् ॥ [८*] 'इन्दुप्रभां
निंदति हारमुच्छं जुगुप्सते चंदनमाचिपन्ती । [य]व प्रभौ दूरतरं
प्रयाते वियोगिनीव प्रति-
- 9 भाति कीर्तिः ।[। ८*] 'मरकतमणिपट्टप्रौढवचाः शिताघो नगरपरिचदैर्वी-
(ज्व)लंघयन्दीर्घवेन । (।) शिरसि कुलिस(श)पातो वैरिणां वीरलक्ष्मी-
पतिरभवदपत्वं यस्य गाङ्गे-
- 10 यदैवः ।[। १०*] 'स वीरसिंहासनमौलिरत्नं स विक्रमादित्य इति प्रसिद्धः ।
यस्मादकस्मादपथानमिच्छन्नकुन्तलः कुन्तलतां व(व)भार ॥ [११*] 'प्राप्ते
प्रयागवह(ट)मूलनिवेश(श)वन्धो^३,
- 11 साहं शतेन गृह्णीषीमिरसुच मुक्तिं ॥ (।) पुत्रे^४स्य सङ्गदलितारिकरीन्द्र-
कुक्षमुक्ताफलैः अ ककुभीर्चति [क]र्चदेवः ॥ [१२*] 'कनकसि(त्रि)-
खरदेवदेवजयन्तीसमीर-

^१ Metre: Vasantatilaka.

^२ Read 'प्रसी'.

^३ Metre: Āryā.

^४ Read 'वैश'.

^५ This is probably the engraver's mistake for "सहाय". Both the Jahalpur and Kumbhal plates read as sug-
gested (see *Ep. Ind.*, Vol. II, p. 3, and *Journal Beng. As. Soc.*, Vol. XXXI, p. 117).

^६ Read "विनीवि", as suggested by Prof. Kishore, *Ep. Ind.*, Vol. II, p. 3, n. 16.

^७ Metre: Upajāhi.

^८ Metre: Māhāt.

^९ Read 'वैश'.

^{१०} Read 'पुत्री'.

- 12 स्तपितगगनखेलन्धे(रखे)चरोचक्रखेदः ॥(1) किमपरमिह काष्ठां(श्रुतां) यस्य
दुग्धावि(वि)वोचोवलयव(व)हलकीर्तः कीर्तनं कर्णमेवः ।[१३*] 'अय
धाम श्रेयसो वेदविद्याव-
- 13 लोकादः स्वःसवन्ताः किरोटं [1*] ब्रह्मस्तंभो^१ येन कर्णावतीति प्रत्यष्टापि
स्मात्तलत्र(त्र)ज्ञाना(लो)कः ॥ [१४*] 'चाजनि' कलचुरोणां स्त्रामिना तेन
हणान्वयजलनिधिलक्षां(क्ष्मां) श्रीमदा-
- 14 वल्लदेव्यां । शशसदुदयस(श)हाकुच(चुम्ब)दुग्धावि(वि)वेलासहचरितयशःश्रीः
श्रीयशः(शः)कर्णदेवः ।[१५*] 'चन्द्रार्कदीपवति पर्वतराजपूर्णकुंभावभा-
मिनि महावि(वि)चतुष्कमध्ये [1*]
- 15 चके(के) पुरोहितपुरस्कृतिप्र(पु)तकर्मा धर्मात्मा(म)नो ऽस्य हि पितैव
महाभिषेकं ।[१६*] 'न खलशलभगोष्ठीपचपातस्य पावं न खलु
कलुषचर्याकज्जलाद्धारकारः^२ ।
- 16 कलवनि(ति) कलिनामन्युद्गमं य[स्त्रि]यामातमसि जयति जम्बू(ज्बू)दो(दो)प-
रत्र(त्र)प्रदीपः ।[१७*] 'चिन्तामणिकूटशक्तियुग्मक्रोडे स्याद्यदि कामधे-
नुदुग्धं [1*] दृ[स्त्रे](दृश्येत) दृसो(शो)स्तस्य दा-
- 17 तुः(तुः) मो(सा)दृश्यं(भ्यं) धवलाक्षणेचणस्य ।[१८*] 'यः ककुप्कुञ्चरो(रा)-
लानस्त[स्त्र]सत्र(त्र)ज्ञाचारिणः । ओपान्तेषु जयस्तंभा[तु]दस्तंभयदुचकैः
।[१९*] 'यो ब्र(त्र)ह्मणां पाणि[षु] पंचपाणि दा-
- 18 ता निधत्ते पयसः पृथन्ति [1*] तेरेव वृष्णामवधूय ते च रत्नाकरेपि
प्रथयन्त्यव[जा](ज्ञां) ।[२०*] 'महीभर्ता महादानैस्तैस्तुलापुष्पा-
दिभिः । गरिम्णा [मि]रत्न[र्षे] क-
- 19 तार्थयति योर्थिनः ।[२१*] ^{१०}स्वर्गराजगजदन्तरुचीनि चीरनोरनिधिसं(शं)खसु-
(शु)चीनि ॥(1) सा(शा)र्द्धितव्यफणिकचुकभाग्रि(भांसि) स्कीततां दधति
यस्य य-

^१ Metre: Śālinī.

^२ Read ब्रह्म.

^३ Metre: Mālinī.

^४ Read चाजनि. This is another instance of the engraver's ignorance, which culminates in the name of the king written as यशःकर्णदेवः for यशःकर्णदेवः in the following line.

^५ Metre: Vamantatilaka.

^६ Read कज्जलोद्धारकारः.

^७ Metre: Bhadravirāj. The third pāda wants a syllable. The defect can be remedied by reading दधीचदःख as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 4.

^८ Metre: Anantabuddh.

^९ Metre: Indravajrā.

^{१०} Metre: Svāgata.

[illegible]

[illegible][illegible]

- 20 सां(शां)सि ॥ [२२*] ^१अन्ध्राधीस(श)मरन्ध्रदोर्विलसितं ^२स्वक्वमुच्छिन्दता
येनाभ्यर्च्यत भूरिभिः स भग[वा*]न्भीमस(श्व)रो भूप[णैः] । ^३यस्याभ्य-
र्च्यता प्र-
- 21 वृ[त्त्व](त्त)ल[ह]रीभूवलिगोदावरो (i) ^४गायत्र्युद्दहंसता(ना)दमधुरैः सो(सो)-
त[ः]स्वरैः समभिः । [२३*] ^५कुर्वन्महीं ब्रा(वा)ह्मणसादरिचचनिव(व)-

Second Plate.

- 22 हंणः । सार्हं परसु(शु)भा(रा)मेण यः स्वर्धामधिरोहति । [२४*] स च
परमभट्टारकमहाराजाधिराजपरमैस्व(श्व)रयोवा-
- 23 मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमैस्व(श्व)रपरममाहेस्व(श्व)रत्रिकर्लि-
गाधिपतिनिजभु-
- 24 जोपार्जितास्व(श्व)पतिगजपतिनरपतिराजव्याधिपतित्रीमयसः(शः)कर्णदेवः ॥ श्रीग-
(म)हादेवी । महाराजपुत्रः । [१*]
- 25 महा[म]त्री । महामात्व[ः*] । महासाव(म)न्त[ः*] । महापुरोहितः । महा-
प्रतीहारः । महाचपटलिकः । महाप्रमात्रः । म-
- 26 हास्व(श्व)साधनिकः । महाभा(भां)डानारिकः । महाध्वजः । एतानन्वांश्च
प्रदास्वमानधामनिवासिजनपदांश्चाह्वय यथाई सस्मा(स्मा)नयति वो(वो)-
- 27 धयति समाज्ञापा(प)यति विदितं(त)मेतदस्तु भवतां यथा संवत् ८२३
फाल्गुनमासि सु(शु)क्रपक्षे चतु[र्ह]स्वां(स्वां) रवौ संक्रांतौ(तौ) वामुदेवो-^१
- 28 देशे देवधामपत्तलायां देउलापंचैलग्रामाः(मः) ससीमापर्यन्तः चतुराष्टाटविसु-
(शु)वः । सजलस्त्रलः साम(स)मधूकः । सगर्तोधरः । स-
- 29 निर्गमप्रवेश(शः) । सलवणाकरः । सगीप्रचारः । सजाङ्गलानूपः । वृचा-
रा[मो*]द्देशोद्यानतृणादिसहितः । कान्वस्त्र(स)गोचाय आप्रवण-
- 30 जामदग्नित्री(त्रि)प्रवराय व(व)हृ[च*]सा(शा)स्त्रिने सीथापौचाय च्छीतपद्-
पुत्राय गंगाधरस(श)र्मणे ब्रा(वा)ह्मणाय मातापित्रोरात्म[न*]श्च पुण्य-
- 31 यसो(शो)मिहृदये धामोयमस्माभिः सा(शा)सनत्वेन संप्रदत्तः । अत्र चाभ्यर्थना
दातुर्भवति । [१*] ^२‘सर्वान्येन्भाविनः’ (i) पार्थिवेन्द्रान्भूयं
- 32 भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो
भ[वद्भिः] । [२५*] ^३व(व)हृभिर्वसुधा भुक्ता राजभिः सग-

^१ Metre : Śārdūlavikrīṭikā.^२ Read सन्धन्.^३ These words are quite clear in the estampages.^४ Metre : Anuṣṭubh.^५ Read ०द्वोहेयै. There is a short stroke with a small bar to the right at the end of l. 27.^६ Metre : Śālinī.^७ Read सर्वविज्ञान्.

- 33 रादिभिः । यस्व यस्व य[दा] भूमिस्तस्व तस्व त[दा] फलं ।[२६*]
 'सुवर्णमेकं गामिकां भूमेरप्येक[मं]गुलं [१*] हरवरकमाप्नो[ति*] याव-
 दाह(भू)तसं-
- 34 इवं ।[२७*] 'तडागानां सहस्रेण अस्व(श्व)मेधस(श)तेन च । गवां
 कोटिप्रदानेन भूमिहर्ता न सु(श)ध्यति ।[२८*] 'सदत्ता' पर-
 दत्तान्वा यो हरेत वसुध-
- 35 रां । स विद्यायां कृमिर्मूला पिबभिः सह मज्जति ।[२९] 'फालकृष्टां
 महीं दद्यात्सो(वी)जां सस्यसा(शा)लिनीं । यावत्कूर्युक्तालोकान्ताव-^३
- 36 त्स्वर्गं महीयते ।[३०] 'यष्टिं वर्षसहस्रा[णि] स्वर्गं वसति भूमिदः ।
 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्तु(त) ।[३१] 'वारिहीने-
 प्वरखेषु सु(श)[क्]कोटर-
- 37 वासिनः [१*] कृष्णसर्पास्तु जायन्ते ब्र(ज)ह्मदेवस्वहारिणः ।[३२*] 'अभ्यायेन
 हता भूमिरन्यायेन तु हारिता । हरतो हारयन्त(त)च दहत्यासतमं
 कुलं ।[३३*] 'अ-
- 38 स्मत्कुलक्रमगताः समुदाहरन्ति अन्यैश्च दानमिदमभ्युपमोदनीयं । लखि-
 (ष्मी)बला श(स)लिलदु(बु)दु(दु)[द*]वहरायां दानं फलं परमतः प्रतिपा-
- 39 लनीयं ।[३४*] 'प्रजाहितार्थं स्तितयः प्रणीता धर्मेषु विद्वानु(न्) प्रतिपाल-
 येतु(त) । यो लोभमोहाद्वरते दुरात्मा सो ऽन्यो ब्रजेदु(दु)र्गतिमासु(श)
 कृष्टां ॥ [३५*]
- 40 'यानीह दा(द)त्तानि पुरा नरेन्दैर्दानानि धर्मार्ययशस्कराणि [१*] निर्घात-
 व[१*]न्तिप्रमितानि तानि को ना[म] साधुः पुनराददीत ।[३६*]
 'भूमिं यः प्रति-
- 41 मृत्वा(ह्वा)ति यश्च भूमिं प्रयच्छति [१*] उभौ तौ पुण्यकर्माणौ नियतं
 स्वर्गगामिनौ ।[३७*] 'सं(श)खो भद्र[१*]सनं च्छत्रं वरास्त्रा(स्त्रा)
 वरवारणाः । भूमिदानस्य च-
- 42 त्वा(ह्वा)नि फलमेतत्पुनरदर ।[३८*] 'अस्मिन्वंसे(शे) परिचीणो यः
 कश्चिद(न्व)पतिर्मवेत(त्) ॥ (१) तस्याहं हस्तलम्बोस्मि सा(शा)सनं न
 व्यतिक्रमेत् ॥ [३९*] 'ब्राताभ-
- 43 विष्णुममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणास्तुणाग्रजलवि-
 (वि)न्दुसमा नराणां (१) धर्मः सखा परमहो
- 44 परलोकयाने ।[४०*] धर्मलेखित्रीवाच्छूकेन लिखितं(त)मिति ॥ मंगलं
 महाश्वो[ः] ॥

* Metre : Anushtubh.

* Metre : Vasantatilaka.

* Read सहर्षा परदत्ता वा.

* Metre : Upajit.

* Read 'ज्ञातलोकदार'.

* Metre : Indraya.

TRANSLATION.¹

Om !

Om ! salutation to Brahmā—

(Verse 1.) Glorious is (the god) whose navel is a lotus (*i.e.* Viṣṇu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (*i.e.* Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (*i.e.* the moon).

(V. 2.) Now the king who is the swan in the lake of the expanse of heaven (*i.e.* the moon) begat as his offspring Bodhana, the son of (that) primeval king (*rāja i.e.* moon) (and) son-in-law in the house of the friend of lotuses (*i.e.* the sun).

(V. 3.) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Purāṇavaś, who had both Urvāśi and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings.

(V. 4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunā, hemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girdle of the seven seas.

(V. 5.) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (*rāja*) only to the Moon, the ancestor of the family of these Haihaya princes.

(V. 6.) Resembling the Himālaya, the lord of mountains, that lord of princes begat the Kalachuri race, which is purified by rulers of spotless conduct, as (the *vanśa*, bamboo) with pure round pearls.

(V. 7.) In this family was a prince, foremost of the prudent, who purified the town of Tri-purī so that it was like Indra's City—Yuvārājadēva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(V. 8.) The chief ministers of that ruler of the earth placed on the throne his son Kōkalla, a lion-like prince, the progress of whose armies, consisting of four parts (*viz.* elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(V. 10.) His son was Gāṅgēyadēva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar.

(V. 11.) The crest jewel of crowned heads, he became famous under the name of Vikramāditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again.²

(V. 12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had found salvation there together with his hundred wives, his son Karpadēva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

¹ In the first 24 verses I have adopted Dr. Kielhorn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated.

² The meaning of the second line of this verse is very obscure. The writer evidently plays on the word *kuntala* and has brought about what is called *śirōśābāhāsa* when he says *akuntalaḥ kuntalātām śābāhāsa*, *i.e.* a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that Gāṅgēyadēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word *akuntala*).

(V. 13.) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at Kāśī there is a temple (erected by him), Karpāmāru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky.

(V. 14.) He set up the pillar of piety, called Karpāvati, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vedas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(V. 15.) That lord of the Kalachuris begat on the illustrious Āvalladēvi, (another) goddess of fortune produced from the ocean of the Hūna family, the illustrious Yaśaḥkarnadēva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon.

(V. 16.) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.

(V. 17.) Glorious is that jewel lamp of Jambudvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct.

(V. 18.) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red.

(V. 19.) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened.

(V. 20.) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmanas and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (i.e. the ocean).

(V. 21.) In weight (like the mountain) Mēru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts.

(V. 22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Viṣṇu, his fame has become super-abundant.

(V. 23.) Extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he revered with many ornaments the holy Bhīmēśvara, passing close to whom the Gōdāvarī, with dancing waves as her eyebrows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo.

(V. 24.) Crushing the power of his enemies and making over the earth to the Brāhmanas he engages in a course of rivalry with Paraśurāma.

(Lines 22-31.) And this the illustrious Yaśaḥkarnadēva, the Paramabhāṭāraka, Mahārājādhirāja, Paramēśvara, who meditates on the feet of the illustrious P. M. P. Vamadēva (Śiva); the great worshipper of Mahēśvara, the lord of Trikaṅga, who acquired (the title of) the overlord of the three kings, viz. the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (hair-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows):—Let it be known to you that on (the occasion of) the Saṁkrānti on Sunday the 14th of the bright fortnight of the month Phālguna in the year 823, the village Dēula Paimohāla, (situated)

in the *pattala* *Dēvagrāma* is granted by Us in the name of *Vāsudēva*, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and *Madhūka* (*bassia latifolia*) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasture for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc. to the *Brāhmaṇ* *Gaṅgādhara-śarmaṇ*, son of *Chhitapāi* (and) grandson of *Siś* of the *Kāuva gōtra*, with the three *pravaras* [*Kāuva*], *Āplavana* and *Jamadagni*, belonging to the *Babryicha* (*Rigvēda*) *-śākha* (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver :—

(V. 25.) Thus does blessed *Rāma* again and again conjure all these and future protectors of the earth :—Common to men is this bridge of religious merit to be guarded by you from time to time.

(V. 26.) By many kings, *Sagara* and others, has the earth been enjoyed : Whosoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof).

(V. 27.) He who deprives (a *Brāhmaṇ*) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge.

(V. 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows.

(V. 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors.

(V. 30.) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world.

(V. 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell.

(V. 32.) They who seize property dedicated to Gods or *Brāhmaṇs*, are born as black serpents residing in dry caves in woods destitute of water.

(V. 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation.

(V. 34.) Those of our lineage declare that this gift should be approved by others. Fortune (of men) is fleckle like bubbles of water on this earth ; gift alone is its fruit, therefore it should be preserved.

(V. 35.) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below.

(V. 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them ?

(V. 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven.

(V. 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift. This is the fruit, O *Purandara*.

(V. 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—“let him not resume this grant.”

(V. 40.) This sovereignty of the earth totters like the wind and the clouds; the enjoyment of realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass. Only religious merit is the friend on the journey to the other world.

(L. 44.) Written by the illustrious *Vāchghhūka* writer in (the department of) religion. Let great happiness attend.

No. 25.—MAHADA PLATES OF YOGESVARADEVAVARMAN.

By B. C. MATUMDAR, M.R.A.S.

This charter was unearthed in the year 1890 at a place not far from the village Mahadā in the Feudatory State of Sōnpar. The name of the village Mahadā occurs in the text of the grant. The Mahārāja of Sōnpar, B. M. Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is $3\frac{1}{4}$ ", and the length of the first plate $8\frac{1}{2}$ " and of the second and third 9". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters *ka*, *ha*, *pa* and *ya* resemble those old letters which have been retained in modern Nāgarī, while letters such as *śa* (e.g. l. 7), *tya* (l. 8) and *the* in *stha* (l. 12) strongly remind of Modern Oriyā characters. Orthographical mistakes such as *-fada-* for *-fabda-* (l. 1) ; *-singha-* for *-śikha-* (l. 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of *ṛi* as *ru* in *-rugveda-* (l. 18). This pronunciation commenced to prevail from the time of the influence of the Gāṅga-Rājās in Orissa.

The grantor is Śrī Yōgēśvara Dēvavarman (l. 24), grandson of Sōmēśvara Dēvavarman, and the son of Śrī Dhāraṇa (or Vāraṇa) Dēvavarman¹ (ll. 15, 16 and 17). He is said to have been the ruler of Baudh² (l. 5), and his ancestor is said to have come from Ayodhyā, —a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāśyapa-gōtra. Two emblems have been claimed by the grantor for his family—one, a lion on the banner (l. 4), and the other a *drīja-rāja* (l. 6).³ It has been mentioned (l. 1) that the kings of this family had attained the *pañcamaśābda*s. This designation marks them as feudatories.⁴ The grantor is said to have also the title *gaja* (line 23), though virtually he was a lion (l. 34). It may be noted that *Gajapati* has long been the title of the Rājās of Purī and Khorda.

The grantee is a Brāhmaṇa Madhusūdana (l. 17) of the Vatsa-gōtra, a *hōtri*, and a student of the Rīgvēda with the Brāhmaṇas (l. 18). The names of his father and grandfather were Purushottama and Gadādhara (lines 14 and 15) respectively. All these names are very generally given to men at the present day in Orissa.

Of the six villages granted, the principal village is Champāmalla, identified by me with Chāmpā-māl in Sōnpar. Of the 5 villages (*Pañchapallikā*) granted along with Champāmalla, Mahadā and Mēdhā (modern names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (l. 23), on whose lotus-like feet the grantor has been described to be a bee (l. 9). There is only one temple in the State of Sōnpar which is dedicated to Vaidyanātha.⁵ This is the finest temple that exists in Sōnpar. The local tradition is, that Rāja Anaṅgabhinna-Dēva of Purī built it. The grant was made on the bank of the river Mahānadi called Chitrōtpalā in this record. The name Chitrōtpalā for Mahānadi is widely and popularly known; and Rājā Sir Sudhal Deo, the late Feudatory Chief of Bāmra, gave the

¹ It is difficult to decide whether the name begins with *dā* or *re*, as both the letters look alike in this record.

² A tributary state adjoining the State of Sōnpar.

³ By *drīja-rāja* the bird peacock is meant and not the moon, as in the crest of the present kings of Band.

⁴ See *Ep. Ind.*, Vol. V, p. 216, n. 3.

⁵ Situated on the bank of the river Tāl in the village which is also called Vaidyanātha, about 12 miles from Sōnpar.

title *Chitrātpalā* to his poem describing the Mahānadi, which was composed and published years ago. In the bed of the Mahānadi (within a stone's throw from the palace of the present Mahārāja of Sōnpur) there is a hillock called Laṅkōśvari bearing an inscription in letters resembling those engraved on the plates of the Sōmavamāi-Guṇtas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Laṅkōśvari as the Laṅkāvarṭaka of this record (l. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yogēśvara Dēvavarman are later than those of the Sōmavamāi-Guṇtas who flourished between 1000 and 1100 A.D.¹ As the present rulers of Sōnpur have been ruling the state in an unbroken continuity from the time of the first ruler Mahārāja Madangōpāl² from about 1615, the Dēvavarmans must have flourished previous to the 17th century. We get it in the local tradition that the State of Sōnpur was acquired by Maṅgōpāl, when the Rājās of Puri declined in power and the new Rājās of Baud held the State of Sōnpur under them. We know that from about 1565 A.D., the Puri Rājās declined in power, and shortly after that date Mukunda Dēva died. It was nearly 40 years after this time that the present rulers of Sōnpur acquired the state. The present rulers of Baud are of the Kāśyapa-gotra, claim descent from the Solar dynasty and have got a peacock³ as the family emblem. But on reference to the genealogical tree of the Baud family (kindly supplied to me by Mr. J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Baud are descendants of Sōmēśvara, for if it had been so, the genealogical tree would not have omitted the names of Sōmēśvara, his son and grandson. On reference to the list of names of the rulers of Baud, it does not appear to be likely that the present Rāj family commenced to rule Baud more than two decades before the date of Madangōpāl of Sōnpur. It is probable that the ancestor of the present rulers of Baud usurped the territory previously held by three rulers in succession, from Sōmēśvara to Yogēśvara. I shall not be far wrong, if I make Yogēśvara Dēvavarman a contemporary of Mukunda Dēva of Puri. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Viṣṇu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Puri extended their influence so far as Sōnpur; we cannot also dismiss the local tradition, that the temple of Vaidyanātha was built by Anāgabhimā Dēva. That the Rājās of Puri lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known.⁴ There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Viṣṇu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yogēśvara Dēvavarman.

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun was in Makara and the moon in Mīna, in the Rēvati-yōga. [Mr. Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, viz. Sunday, 9th January 1508, Sunday, 10th January 1535, and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

¹ *Ep. Ind.*, Vol. III, p. 333.

² See *Bengal District Gazetteers*, Vol. XVI, Sambalpur, p. 21.

³ *Id.* n. 3, p. 212.

⁴ See *Bengal District Gazetteers*, Vol. XIII, Puri, p. 21.

TEXT.

First Plate.

- 1 Ōm¹ svasti [i*] Pañcha-mahāśadva(bda)-samanvita² mahi-maṇḍalā-
 2 śvara-aridurddhara-vara-bhuj-āsi-bhāśva(ava)ra-prachanḍa-prōdyad-di-
 3 nakara-kula-nandana-kalikāl-ānvaya-Kāśyapa-gōtra-
 4 k-āvē(va) nūnātha-kamala-vara-bhūshana-siṅgha(mha)-dhvaja-lāñchha-
 5 va(na)-[Va]jra(dha)-pura-var-ādhiśvara-Ajo(yo) dhyā-vinirggata-si-
 6 ṅghā(mhā)sana-mapi-makuta-pata-varddhana-d[v*]ija-vā(rā)ja-lā-
 7 [ñchha]na-śatru-dhvaja-paṇḍarākāśha-³ śatru-maṇḍalika-[sa*]mudvahana-ḍaṇḍa-
 8 satya-mārttaṇḍa-dēva-śrī-Vaidyavā(nā)tha-pada-pa-

Second Plate; First Side.

- 9 ākaja-bhṛa(m)mara-mah[ā*]bhūpati-pru⁴-chakravartti-śrī-Sōmā-
 10 śvaradēva-chūḍā-varddhamāna-ji(vi)jaya-rā[jya]-samva[tsa]raṁ vārṇa(?)-
 11 kachūvarkamunḍam⁵ 33 śrī(di)-Māghā māśā śukla-pakṣhā tithau
 12 saptamyām Makara-sthitā savitari Minarāśi-sthita(tē) chandramasi
 13 Ravi(vau) Rēvatyām-amṛita-yōgā Chitrōtpalāyā-tirā Lla(La)mkāvartta-
 14 ka-sannidhan Vatsa-sagōtrasya Gadādhara-nāma[h*] putrāya Vatsa-sagō-
 15 trasya Purushōtta(tta)[ma*]-nāmanah putrāya Kāśye(śya)pa-sagō(gō)trasya śrī-Sōmā-
 16 śvaradēvavarmanah putrah Kāśyapa-sagōtrasya śrī-Dhāraṇa-

Second Plate; Second Side.

- 17 dē(va*)varmmaṇah putrah Vatsa-sagōtrāya Madhusa(sā)dana-nām[n*]ā vā(brā)-
 18 hmaṇḍāya śa[ā*]trānta-hautra-vēda-Ru(Ri)gvēda-mantra-vrā(brā)hmaṇḍādhya-
 19 yinō Mahādā-Atrāṇḍā-Mēdhak-ākhyā-dvā-Kōkaṭidēva-
 20 pañchapallikā-sahitam Champāmalla-grāmaṁ chatuh-simā-pa-
 21 ri[ch*]chhinna[m*] sa-jala-sthala[m*] sa-machcha(mateya)-kachohap-ādika[m*]
 sa-viṭap-āranyam
 22 nidhi-vāmpaya⁶-sahitam sarvy-ōpadrāva-va(vi)va[r*]jitam ayanm . . ⁷sa-
 23 hitam āyur-ārōgya-rā[jya]-vivri[d*]dh[y]artha[m*] śrī-Vaidyanātha-dēvasya priti-

Third Plate; First Side.

- 24 kāmā[h*] śrī-Yōgēśvaradēvavarmanā pradadō [||*]
 25 Bhūmim yah pratigrihāṣti yāś-va(cha) bhūmim prayachchhati [i*] u-
 26 bhau dvau pupya-karmamāṇau niyatau svargya(rgga)-gāminau ||
 27 Mā bhūd-aphala-śaṅkā vah paradatt-ēti pārthiva(vāh) [i*] sva-
 28 dattāt-phalam-ānautyam para-datt-ānupālano || Gām-śkām
 29 suvarṇam-śkam bhūmēr-apy-a[r*]ddham-a[ṅgu]la[m*] [i*] haran-narakam-āpno-
 30 ti yāvad-ābhōtasaṁp[la]vam || Yad-vairi-bhāpāla-vilāsinī-
 31 nām-utkahiṭa-hānē(rō)ahu payōva(dha)rāhu | āru-pravāhaḥ prithu-chā-

¹ Expressed by a symbol.² Read perhaps paṇḍarīkākāśha.³ Read aṣi.⁴ These words are unintelligible to me. The final mundaṁ probably represents the Telugu numeral for "three."⁵ Read -dāśphaya-. This word is a Sanskritised plural of the modern Oriyā word dāśphā "well" which is, in its turn, derived from Sanskrit.⁶ I cannot make out this word.

[illegible][illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ २ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ३ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ४ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ५ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ६ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ७ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ८ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ ९ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥ १० ॥

24 26 28 30

32
34
36
38

Third Plate; Second Side.

- 32 va(pa)-ya[shpi][r*] vin-aiva sūtrāṣa samāsaañja || Yasy-ā-
 33 nraya bhūpatir-śaṣa jātāḥ yaśo-gaja¹ ity-āhita-
 34 rāja-simhaḥ [i*] Yasmīna(n) vinikshipya dhuraṇ-dharitryāḥ
 35 suvāśa(shvā)pa vārdhāṇa muditā Mukundaḥ || Yasy-āvarodha-
 36 stana-chandañāṇaḥ prakāśānāṇa-vāri-vihāra-kālā | Chi-
 37 trāipalā Svarṇavati[n*] gat-āpī (l) Gaṅg-ormmi-sa[n*]saktam-iv-ā-
 38 vibhūti² ||

No. 26.—RATAUL PLATE OF CHAHADADEVA.

By DAYA RAM SANHI, M.A.

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archaeology in 1911 by Mr. J. R. Pearson, I.C.S., District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul, Tahsil Baghpat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archaeology at Delhi, and measures 10½" in width at the top by 3½" in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgarī characters of the beginning of the 13th century A.D. The height of the letters in the first line varies from $\frac{3}{16}$ " excluding the vowel-marks to $\frac{1}{2}$ " with them, and from $\frac{1}{4}$ " to $\frac{1}{2}$ " in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the *anusvāra* before *dur* in *kulaikēdur-*, in line 3 and the substitution of *śa* for *sā* in *-śāikṛitā* in line 2. No distinction has been made between the letters *v* and *b*. It is noteworthy that the rules of *sandhi* have been nowhere disregarded. The doubling of *chh* in *āchchhettur* (line 2) and of *n* in *swasminn-ālānitā* (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after *r* have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The *saṅgraha* is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Āryā metre, covers the entire extant portion of line 2. Of its

¹ We must scan *gaj-ity-*.² Cf. *Bāḥyaśāstra*, VI, 48.

first foot (*pāda*) ten *mātrās* out of twelve survive, so that the loss on the left side is two *mātrās* or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven *mātrās* according as the metre employed was *Āryā* or *Giti*. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the *Śloka* metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the *Śārdūlavikrīḍita* metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmaṇas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmaṇa becomes a danger to him who appropriates it. That the donor was the chief heir-apparent, the illustrious Chāhaḍadēva, whose name is engraved in large characters in the top line, needs no demonstration.¹ The remainder of the inscription contains a part of the genealogy of Chāhaḍadēva. Verses 2 and 3 eulogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāna race' and the 'lord of the land of Śakambhari.' Verse 4 records that after that ruler Arṇṇorāja 'bore the burden of the world.' The first half of the fifth verse praises a son of Arṇṇorāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it.' We meet with no other proper name until we come to verse 6, where we find the name of Prithvirāja.

We proceed to fill up the gaps in the above account. The name between Arṇṇorāja and Prithvirāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Prithvirāja, the son of Sōmēśvara and grandson of Arṇṇorāja in Vikrama Samvat 1239.² It is obvious that the Prithvirāja of our inscription is the great Chāhamāna prince of Delhi and Ajmer. The name of Arṇṇorāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmal Dās of Mewar of the important rock inscription at Bijholi.³ This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielborn preferred to publish an imperfect dynastic list of the Chāhamānas in his Synchronistic table for Northern India.⁴ I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the *Prithivirāja-vijaya* written by a Kashmir Paṇḍit and now preserved in the Deccan College at Poona. Mr. James Morison⁵ has proved the authenticity of this work both from internal evidence and from that of inscriptions.⁶ This poem, which contains a contemporary narrative of Prithivirāja's career, begins with a complete genealogical account of his race. According to this, Arṇṇorāja's father was Ajayarāja. We now see that what Kavi Rāj Shyāmal Dās's Paṇḍit read as Jaidēv in the Bijholi inscription must in reality be Ajayadēva, an ordinary variant of Ajayarāja.

We now come to Chāhaḍadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Prithvirāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

¹ In mediæval grants the sign-manual of the granting ruler is often carved at the top or bottom of the document.

² *Archæol. Surv. of India*, Vol. X, p. 28, and Vol. XXI, pp. 173 f.

³ *Journal Beng. As. Soc.*, Vol. LV, Part 1, p. 20.

⁴ *Ep. Ind.*, Vol. VIII, Appendix I.

⁵ *Vienna Oriental Journal*, Vol. VII, pp. 188 ff.

⁶ Mr. Morison mentions only two inscriptions, namely, the Bijholi rock inscription and the Harsha stone inscription which supplies the names from Gūvaka to Vīgraharāja II. To these Gen. Cunningham added the Madanpur pillar inscription, *Archæological Survey of India, Reports*, Vol. X, Plate XXXII; No. 10.

Hasan Nizāmi in his *Tājū-l-Maʿnir* states that Prithvirāja had a very able son who, after his father's execution, was appointed to the government of Ajmer.¹ The *Hamīra-Mahākāvya*, which according to Kirtane contains a historic narrative from Prithvirāja to Hammira, makes Harirāja the successor of Prithvirāja at Ajmer, though it is not apparent how he was related to him.² In the dynastic table extracted from the *Prithvirāja-vijaya* by Mr. Morison, Harirāja appears as the younger brother of Prithvirāja. No son of the latter seems to be recorded in this poem.

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhadādeva in the Chāhamāna pedigree. Nor do the Sanskrit poems referred to in the preceding paragraph mention his name. It is true that in the genealogical tree of the Chāhamāna tribe published by Tod, Chāhadādeva (spelt Chahirdeo) is shown as the younger brother of Prithvirāja. But as Tod's account of the Chāhamānas is based on the *Prithvirāja Rāsā* which has been proved to be a forgery,³ we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one.

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A.D. We shall examine the evidence in the following paragraphs.

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Gaṇapati, was reigning in 1298 A.D. (Vikrama Samvat 1355).⁴ The genealogy of this family opens with Chāhadādeva, whose coins bear dates Vikrama Samvat 1295 to 1311 (A.D. 1255).⁵ There is, however, an earlier ruler named Malayavarmadēva whose name figures in numismatic works under the Narwar family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen. Cunningham was of opinion that Malayavarmadēva was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhadādeva who was consequently the founder of the above-mentioned family of Narwar.⁶

Now, as the Chāhamāna Chāhadādeva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Chāhamāna tribe. When precisely Chāhadādeva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvirāja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the *Hamīra-Mahākāvya* that not long after the defeat of Prithvirāja the Chāhamānas were turned out of Ajmer, when they retired to Rānathambhor, which continued in their possession until Hammira-dēva was slain and the town captured by Alāu-d-dīn in 1299 A.D.⁷ It is surprising that the *Hamīra-Mahākāvya*, as it exists,⁸ does not

¹ Elliott, *History of India*, Vol. II, p. 216. According to Tod (*Rajasthān*, II, p. 451) Prithvirāja had a son by name Rainsi who was slain in the battle with Shāhābū-d-dīn.

² *Ind. Ant.*, Vol. VIII, pp. 61-62. *Rajasthān*, II, p. 451.

³ *Journal of Beng. As. Soc.*, Vol. LV, Part I, pp. 5 ff.

⁴ *Archæological Survey of India, Reports*, Vol. II, p. 315, and *Ind. Ant.*, Vol. XXII, p. 81.

⁵ Cunningham, *Coins of Medieval India*, pp. 92-93 and Pl. X.

⁶ Later, Cunningham changed his opinion and declared that Malaya may have belonged to the same family. The latter view seems to me to be unlikely.

⁷ This last event is narrated by Muhammadan historians in detail. Cf. *Tūrīkh-i-Firoz Shāhī* in Elliott, *History of India*, Vol. III, pp. 171-179.

⁸ Mr. Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e., 150 years after the death of Hammira.

कृष्णाय नमः ॥
 विष्णवे नमः ॥
 ब्रह्मणे नमः ॥
 इति नमस्तुभ्यं ॥



No. 27.—TWO CAVE-INSRIPTIONS AT DALAVANUR.

By PROFESSOR E. HULTZSCH, Ph.D.; HALLE (SAALE).

These two well-preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavānūr in the Tinjivapam taluka of the South Arcot district. They were first brought to notice by the late Rāj Bahadur V. Venkayya in his *Annual Report on Epigraphy for 1904-05*, p. 47. I edit them from inked estampages received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single Sanskrit *śloka*, each *pāda* of which, as in the Mahēndravādī cave-inscription,¹ occupies a separate line.

The second inscription (B) is divided in two sections, of which the first is written in Tamil verse, and the second in Tamil prose.

The alphabet of A is Grantha of exactly the same type as at Mahēndravādī. The Tamil inscription B exhibits less archaic forms and, as suggested by Mr. Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B:—*śri* (l. 1), *śa* (l. 7), *śva* (l. 8), [*b*]ra (l. 11), and *dāsan* (l. 13 f.).

The inscription A states that the cave which contains it was made on the hill at the order of a king Narēndra or Śatrumalla and named (after himself) *Śatrumallēśvarālaya*, i.e. 'the Iśvara (Śiva) temple of Śatrumalla.' Śatrumalla is known to have been a surname of the Pallava king Mahēndravarmān I., who reigned about the beginning of the seventh century.² Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Śatrumalla has to be identified with Mahēndravarmān I., whose inscriptions show the same alphabet as A.

The first section of B states in Tamil the same fact as A, viz. that Narēndra founded the *Śatrumallēśvarālaya*. It gives the name of the locality as Venbēṭṭu and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of *tonḍai*,' and Pōttaraiyan, i.e. 'the Pallava king.'³ The second section of B records the name of the composer of the preceding Tamil stanza.

A.—SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

- 1 Daṇḍ-ānata-narēndrēṣa
- 2 Narēndrēṣa-naiṣa kāritaḥ [1*]
- 3 Śatrumallēna śailē-smin⁴
- 4 Śatrumallēśvarālaya[ḥ] [1*]

TRANSLATION.

Narēndra Śatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) *Śatrumallēśvarālaya*.

B.—TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

First Section.

- 1 Śri [1*] Topḍaiy-an-dār
- 2 vēndaḡ Narēndira-

¹ Above, Vol. IV, No. 19.² Above, Vol. VI, p. 320.³ For Tamil *pōṭṭa* = Sanskrit *pallava* see *South-Ind. Inscriptions*, Vol. II, p. 341, note 1.⁴ Read. *śmīṇa*.

- 3 Ppöttaraiyan Ve-
 4 qbeṭṭip-ṭeṭṭ[ḥ]-
 5 l miga magiṇdu ka-
 6 ṇḍap āra-mikka-ve-
 7 ḥ-jilaiyāp Śa-
 8 ttarumalleśva-
 9 rālaiyan-eṇṇ-Ara-
 10 gukk-iḍam-āgar-āṅga¹ [||*]

Second Section.

- 11 Iṭṭ-ṭṭ [B]ram-
 12 mamaṅgalavaṇ
 13 Śellap Śivadā-
 14 nan ṭolliya-
 15 da [||*]

TRANSLATION.

First Section.

Prosperity! The king (who wore) a beautiful garland of *ṭeṇḍai*,² Narēndra-Pōttaraiyan, whose cruel bow bristled with arrows, made with great joy in the south³ of Veṇḍeṭṭu⁴ (this temple) named *Śatrumallēṭṭarālaya*, to be the residence of Hara (Śiva).⁵

Second Section.

Brahmamaṅgalavaṇ Śellap Śivadāsa of this village composed this.

No. 26.—KUDIMIYAMALAI INSCRIPTION ON MUSIC.

By RAO BAHADUR P. R. BHANDARKAR, B.A., L.M. & S. (Bo.), INDOR.

This inscription, which I edit from an inked estampage supplied by Rao Sahib H. Krishna Sastri, was discovered in the year 1904 at a place called Kudimiyāmalai in the Pudukkōṭṭai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhānāthasvāmin Temple. Close to it on its right side is a rock-cut shrine called Mēlaikkōvil, in front of which is a *maṇḍapa*, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this *maṇḍapa*, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words *amāptāḥ svarāgamāḥ*.

¹ In this stanza *ṭeṇḍai* (l. 1) seems to rhyme with *śeṇḍāḥ* (l. 5 f.).

² Mr. S. Krishnaswami Aiyangar, whom I consulted on this passage, divides *ṭeṇḍaiṅṇḍār* into *ṭeṇḍai* + *an* + *tār* and remarks as follows:—"The garland (*tār*) is one of the usual insignia of the kingly office. Sometimes the personal noun *tārāy* is used for 'a king.'—*Ṭeṇḍai* or *āḍeṇḍai* is the name of a creeper (*Capparis horrida*) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of *Ṭeṇḍai-maṇḍalam*, just as the palmyra (*paṇai*) to the Chōra, the *ātti* (*Banksia rosea*) to the Chōḷa, and the *sīm* tree (*sīmā*) to the Pāṇḍya.

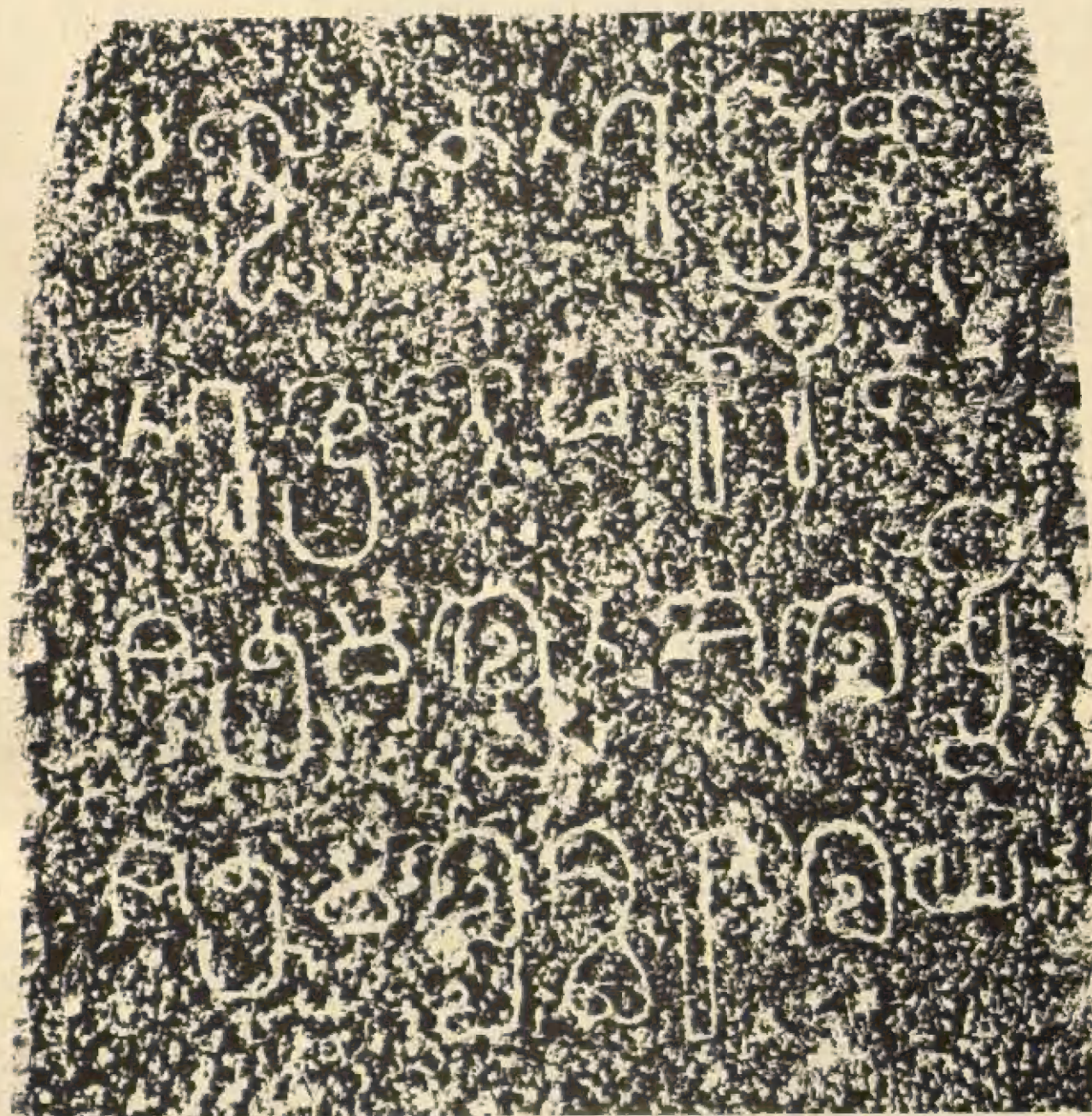
³ The syllable *pāl*, which follows the noun *ṭeṇ*, is one of the many affixes of the locative case.

⁴ This name may be composed of the Tamil *eṇṇ*, 'white,' and Kannada *beṭṭu* (usually *beṭṭe*), 'a hill'; or the second portion of the word, *peṭṭe*, may be identical with Tamil *peṭṭe*, a frequent ending of village-names.

⁵ The last word of line 10, *āṅga*, is a mere expletive.

Cave-inscriptions at Dalavanur.

A.— Sanskrit inscription of Narendra Satrumalla.



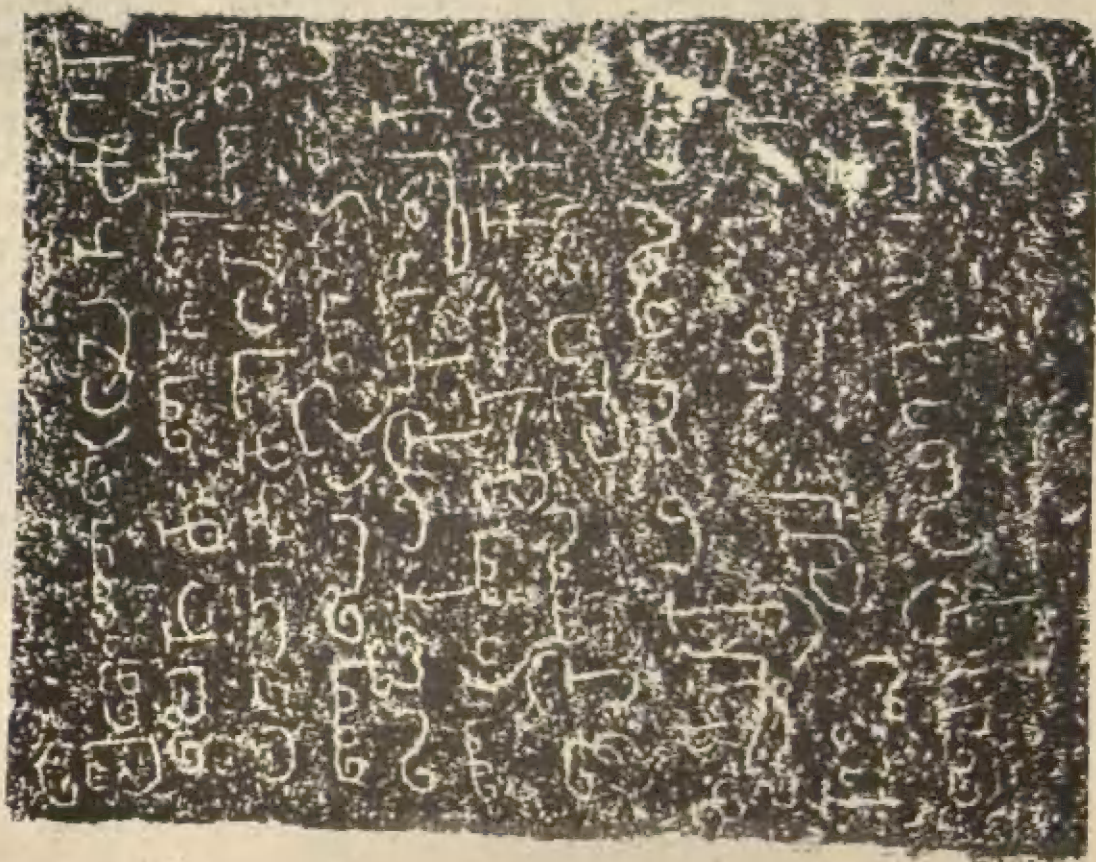
B.— Tamil inscription mentioning the Pallava king Narendra.



Scale 2

12

11



13

14

15

16

17

The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter *ē*, as in Pallava inscriptions of this period, is almost identical with *ka*. Other peculiarities to be noted are, (1) the use of a small *ma* below the line to indicate a final *m* in the first line of the heading of Section I; (2) the two dots of the *visarga* are sometimes joined by a line, as in l. 2 of the same heading, and (3) the *ā-mātrā* of *ka* in the same line is represented by a stroke above, and not to the right of *ka*. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the *Bhāratya-nāṭya-śāstra*. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere¹ they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (*jāti*), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the *Saṃgīta-raśanākara* by Śārṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (*jāti*) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (*rāgas*) existing in his own time. Incidentally it may be mentioned that these examples of *jāti* often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the *Saṃgīta-raśanākara* we have, in notation, music belonging to the author's own period as well as that of some previous period; and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śārṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the *Saṃgīta-raśanākara*. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,² so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṃgīta-raśanākara*. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., i.e. about six centuries before Śārṅgadēva, the author of the *Saṃgīta-raśanākara*. It is divided into seven sections corresponding to the seven³ classical *rāgas* of the time, viz. (1) *Madhyamagrāma*, (2) *Shadja-grāma*, (3) *Shāḍjāva*, (4) *Sādhārīta*, (5) *Pañchama*, (6) *Kaṭīkamadhyama*, and (7) *Kaṭīka*. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only those notes are used which are proper to the particular *rāga*. Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (*jīval*). That sub-section, which consists of groups having the *nyāsa* for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni*: a sub-section consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on.

¹ *Ind. Ant.*, Vol. XLII, pp. 158 f.

² *Loc. cit.*

³ See below.

The notes employed in the music of this inscription are as follows:—

sa ra ga a (antara) ma pa dha na ka (kākalī)

The relative vibration-frequencies of these notes determined from the data in the *Bhāratīya-nāṭya-sāstra* are¹ respectively

1	$\frac{10}{9}$	$\frac{4}{3}$	$\frac{1}{2}$	$\frac{3}{4}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{5}{4}$	$\frac{5}{4}$
C	D ₁	E _b	E ₁	F	G	A ₁	B _b	B ₁

In the *Saṅgīta-ratnākara* these notes had the same value, but it seems that the values $\frac{3}{4}$ and $\frac{1}{2}$ for *ga* and *ni* respectively had probably come into use also,² which differ from the other values only by a comma. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of *ga* and *ni* will not affect the character of the music.

In the notation of this music two points deserve special notice:—(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels *a*, *i*, *u*, or *ṣ*, e.g. we have *sa*, *sī*, *su*, *sṣ*; *ra*,³ *rī*, *ru*, *rṣ*, etc. Following the same rule, for the note *antara*, which begins with the vowel *a*, we must have the modifications *a*, *i*, *u*, and *ṣ*; and for the *kākalī*, *ka*, *kī*, *ku*, and *kṣ*. But in this inscription, we find *a*, *u*, and *ṣ*, and *ka*, *ku*, and *kṣ* only. The *i* and *kī* are wanting. In old Hindu music the *antara* and the *kākalī* received the same treatment and it is therefore to be expected that of *i* and *kī*, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Gōvinda Dikshīt at a later period.⁴ The music in the inscription appears to be intended for the *vīṇā*, since it has been given the title *chaturashprahārasavarāgamāḥ* or authoritative texts of notes produced by four *śrīṅgās* (of the string); and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, e.g. the four *śraṇās* mentioned in the *Saṅgīta-ratnākara*, p. 485.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the *Saṅgīta-ratnākara*.

The seven *rāgas* in which the music is written did not exist at the time of the *Bhāratīya-nāṭya-sāstra*, for none of them are mentioned in the chapters of that work specially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinātha quotes the following verses as from Bharata in his commentary on the *Saṅgīta-ratnākara*:—

tathā śh-āha Bharataḥ |
pūrvarāṅgē te śuddhā syād bhīnā prastāvanāśrayā |
vīṇarā mukhya(kha)yōḥ kāryā garbhē gaṇḍi vidhīyātē |
sādhārit(ṛaṇ)-ācamarāḥ syāt saṁdhaṇ nīruhaṇaḥ(pṣ) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinātha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

¹ *Ind. Ant.*, Vol. XI-J, pp. 254 ff.

² The grounds for this statement will appear in a subsequent article in the *Indian Antiquary*.

³ The name *śīḍakṣī* begins with a vowel, but the consonant *r* is used in the case of that note.

⁴ Chitane Swami Mudaliyar's *Oriental Music*, pp. 14 ff.

⁵ *Saṅgīta-ratnākara* (Anandāśrama series), p. 166.

viously that Bharata speaks of four *gītis* only, viz. the *māgadāt* and others,¹ which are quite different from these five. The alleged quotation proceeds further thus,—

mukhē tu madhyamagrāmaḥ śhaḍjaḥ pratimukhē tathā |
garbhē sādharitaḥ—ch—aiva hy-avamarahē tu pañchamaḥ ||
samhārē kaiśikaḥ prōktaḥ pārvaraṅgē tu śhaḍjavah (vāḥ) |
chitrasyāśādaśāgasya (?) te anis kaiśikamadhyamaḥ |
buddhānām vinivṛgḍa-gam brahmapā samudāhṛitaḥ ||

These verses lay down the rules as to when the seven *buddha rāgas* are to be used in a *nāṭaka* (drama), and these are the very seven *rāgas* in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following:²—

tataś cha kavyabandhānu nānābhāvasamāśrayam |
grāmadevayam cha kartavyam yathā sādharasāśrayam ||
mukhē tu madhyamagrāmaḥ śhaḍjaḥ pratimukhē bhavāt |
sādharitam tathā garbhē vimarśē ch—aiva pañchamam ||
kaiśikam cha tathā karyam gōna[m] nirgrā(rea)hāpē budhāḥ |*
samvṛttilāśrayam ch—aiva rasabhāvasamanvītam ||

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned *rāgas*, occur in these verses. Secondly, the manuscript A³ reads *madhyamaḥ* for *pañchamam*, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to *rāgas* in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to *rāgas* at all, and this conjecture is borne out by the explicit statement contained in the first *śloka*, which Kallinātha has not quoted. From this *śloka* it is evident that the rules in the following verses are not for the use of *rāgas* of those names, but for the two *grāmas* and the *sādharana* mentioned in an earlier part of the work. Thus, music in the *madhyama-grāma* is to be used in the *mukha* portion of a *nāṭaka* and again in *vimarśa* (or *avamarsha*), music in the *śhaḍja-grāma* in the *pratimukha*, music in the *sādharana* (*sādharitam* is thus a mistake for *sādharanam*) in the *garbha*, and music in the *kaiśika* in the *nirvaha*.⁴

It is thus clear that the seven *rāgas* of this inscription did not exist in the time of the *Bhāratīya-nāṭya-sāstra*. When they came into existence is not known, the present inscription being their earliest record. They occur in the *Samgita-ratnākara*, a treatise of a much later date (see above), and in a work called the *Nāradaśikha*, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the *Samgita-ratnākara*. What is more, the *Śikha* mentions only these seven *rāgas*, whereas the *Ratnākara* mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven *rāgas* as given in the two works. It must be remembered that out of the various modifications of these *rāgas* given in the *Ratnākara*, we have to deal with the *buddha* variety only, e.g. *buddha sādharita*, *buddha kaiśika*, etc. In the *Śikha* there is no mention of any modifications.

1. *Madhyama-grāma*.—According to the *Ratnākara* this *rāga* contains the *lakṣa* (B of the European music, if C represents the *śhaḍja*) instead of the *nishāda* (D_b). According to the

¹ Loc. cit., p. 151, *Bharataḥ punar māgadhy-ādyaś cātvara īva gītīr uktāni*.

² See p. 406 (ed. Kāvyanālā).

³ See Ind. Ant., Vol. XLI, p. 158, n. 2.

⁴ For *sādharana* and *kaiśika* see *Bhāratīya-nāṭya-sāstra*, pp. 306-309. For the five *sadhis* (*mukha*, *pratimukha*, etc.), see pp. 211-212.

Śikshā, however, this *rāga* contains the latter note. The music of the inscription agrees with this. Further, the *Śikshā* says that in this *rāga* the note *dhaisvata* is *darbala* (weak), which is borne out by the inscription. For, there are no combinations of notes ending in *ḍha*. A weak note is never made the *nyāsa* (final) or *apanyāsa* (a secondary resting note, the *nyāsa* being the final resting note). The final is *ma* (*F*).

II. *Shadjā-grāma*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*); but according to the *Śikshā* it contains the regular notes *gāndhāra* (*E_b*) and *nishāda* (*B_b*). The inscription again agrees with this. But though the *Śikshā* says that the *nishāda* is only 'touched a little,' we have groups of notes ending in that note. The final is *ma* (*F*).

III. *Shādjava*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*), whereas the *Śikshā* says it contains the *nishāda* (*B_b*) and says nothing about the other note, and we must therefore assume it to be the usual *gāndhāra* (*E_b*). In the inscription we find the *antara* (*E*) and *nishāda* (*B_b*). We have no groups of notes ending in the *antara*. Nor have we groups of notes ending in *pa* and *ni*. The *R.* notices that *pa* is 'weak.' The final is *ma* (*F*).

IV. *Sādhārita*.—According to the *R.* this *rāga* contains the notes *gāndhāra* (*E_b*) and *nishāda* (*B_b*), but according to the *Ś.* we ought to have *antara* (*E*) and *kākalī* (*B*). The inscription agrees with the latter. There are no groups ending in *antara* and *kākalī*. The sub-section of groups ending in *ḍha* precedes the one ending in *pa*, for which I have no explanation to offer. The final is *ma* (*F*).

V. *Pañchama*.—According to the *R.* this contains *antara* (*E*) and *kākalī* (*B*) notes; but according to the *Ś.*, *antara* (*E*) and *nishāda* (*B_b*). The inscription agrees with the latter. There are no groups of notes ending in the *antara* (*E*). The final is *pa* (*G*).

VI. *Kaiśika-madhyama*.—According to the *R.* this contains *gāndhāra* (*E_b*) and *kākalī* (*B*) and leaves out *riṣabha* (*D*) and *pañchama* (*G*).¹ The *Ś.* simply says that the notes are the same as those of the *Kaiśika*, but the final note (*nyāsa*) is *madhyama* (*F*). In the *Kaiśika* it is *pañchama* (*G*). The *Ś.*, in its definition of the *Kaiśika*, only makes a special mention of the *kākalī* (*B*), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the *gāndhāra* (*E_b*). Thus there is an agreement of the two works. The inscription, however, shows *antara* (*E*) and *kākalī* (*B*). There are no groups ending in these notes.² The note *pa* (*G*) is altogether wanting, which agrees with what the *R.* says in its definition of the *rāga*. But the note *ri* (*D*) does occur, though according to *R.*'s definition it should be absent. In the *ākṣiptikā*, however, given as an example in the *R.*, both *ri* (*D*) and *pa* (*G*) are found, though they are absent in the *ālāpa* and the *karṇa* given in that work. The final is *ma* (*F*).

VII. *Kaiśika*.—According to the *R.* this *rāga* contains the *kākalī* (*B*), the other notes being the usual ones. The *Ś.* also says the same (see above). In the inscription, however, we find the *antara* (*E*) instead of the *gāndhāra* (*E_b*). The final is *pañchama* (*G*). In group 4, l. 33, we have *amimarē* which is a mistake, probably for *apamarē*, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the *rāgas*. Even in the days of Mataṅga, a writer previous to Śārṅgadēva, the author of the *S. R.*,

¹ The *ālāpa* and *karṇa* given in the *S. R.* agree with this, but the *ākṣiptikā* does not. Further the *graha* or initial note is said to be the *śādja* of the *tāra* octave (the highest of the three octaves). In the examples it is the *śādja* of the *mandra* (lowest) octave, probably a misprint.

² In the *Bhāratīya-nāṭya-sāstra* the *antara* and the *kākalī* are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (*nyāsa*) but only *apanyāsa* (intermediate resting notes), the real final of the *rāga* being the *pañchama*.

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the *Nārada-sikshā* than with the *S. R.*, which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the *S. R.* consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the *Nārada-sikshā* than with the *S. R.*, which was influenced by musical treatises of different parts of the country (see the introductory *ślokas* and frequent references to the Southern Indian music in the *S. R.*). Mr. Chinnuswami Mudaliar in his *Oriental Music* says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanumat's teachings.¹ Mr. Mudaliar gives no authority for his statement; perhaps it is a tradition. If so, the better agreement of the inscription with the *Nārada-sikshā*, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanumat (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudraja mentioned by Mataṅga (*vide S. R.*, p. 82).

SECTION I.

सिद्धम् ^१ नमः (१) शिवायः(ः) ॥

मध्यमयाने चतुष्पञ्चरागसंगमाः

1	सनेपुंस	गिनेगिस	नेधुनेस	सुपुनेस
	मिरगिस	रुंगेनुंसुं	सगिनेस	नेमुपेसुं
	मिगनेस	पेमुनेस	रमिगसे	धुनेगिस
	नेपुनेस	पिमपिसे	गधुनेस	मुनेपुं
2	नपेरुंगे	मिगरेग	नेसरमि	धुनेरयि ।
	सगिनेसुं	पेमुंरमि	[मुं]पेरुंगे	गिसरमि
	सनेरमि	रुंगेनुंगे	पिगरेग	नेपुंरमि
	सुंगेरंगे	गरमिग	पिनेरमि	सेरमिय ॥
3	पुंस[मुं]पे	गिसनेपुं	नेसनेपुं	मनिमपि
	धु[नि]मुपे	समुनेपुं	गिमनिय	रेगमुपे
	*धुस[नि]पुं	मिधुनेपुं	सधुनेपुं	नेसमुपे
	मुपेमुपे	सगिनेपुं	नेधुनेपुं	गिसमुपे ॥

¹ Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.

² The *śikshā* ^३ and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

³ ^४ ^५ seems to be corrected from ^६.

^४ Originally ^५ was engraved in place of ^६.

4	नेपुधुने	मंसधुने	रगिधुने	गिसधुने
	निमपनि	नेसधुने	मुनेधुने	समिधुने
	मिगसेतु	सेगसेतु	गसेमुने	पुंसधुने
	सनेधुने	[मं]गिधुने	निमधेन	पेसुंगिने ॥
5	मुंसपेमं	गिनेसमं	नेमिसमि	सधुनेमं
	नेगिसमि	मुपेसमि	रगिपेमं	गिसपेमं
	धेसनेमं	गसेपिम	सुगेसुमं	मिधुनेमं
	रगिसेमं	नेसनेमं	निसेपिमं	रुमेगुमे ॥
	समाप्ता[:*] [स्व][रागमा:*)]			

SECTION II.

षड्ग्रामे चतुश्चद्वारस्तरागमाः

6	सगिधेस	सुंरुंगेसुं	मिगधेस	धेसेपेसुं
	गिनेधुसे	पुंसधेस	पेनपेसुं	सगिपेसुं
	समंगिस	पुंधुनेस	नेरगिस	धिनेपुंस
	रुंगेधुसे	धिमगेसुं	सपुं[धेस]	नेपुंगिस ॥
7	सुंरुंगे	गेधुसुंर	गिधेगिर	गसेगिर
	पुंनेगिर	धेसनेर	धिमगेरुं	रधेगिर
	धेसगिर	पिसेगिर	पुंगिधेरुं	न[पे]गिर
	धुनेसरि	नेपुंसेर	धेरुंगिर	गिरधेरुं ॥
8	मुपेधुं	गिधेरगि	सधेरमि	धेमुंरगि
	धुसेरगि	सपेधुं	मिरमिग	धेगिसमि
	रुंगेसुं	पिसेरगि	समिरगि	[धे]गिरगि
	धुसेमिग	नेपुंसेग	धिपसुं	गपेसुं ॥
9	नेपुंरपि	पुंधुनेपुं	गिधु[नेपुं]	नपेधुपे
	मुधेनपे	रगिनेपुं	गिरनेपुं	नेसरपि
	पुंसनेपुं	धेनगुपे	[सरं]गिपे	पिरगुपे
	पसेगपि	धुसेगपि	धेसगुपे	गिसगुपे ॥
10	धुनेपुं	गपिगधे	गिसनेधु	[नेपुं]गिधे
	गुपेनधे	पिसेगधु	सेगनेधु	समिगधे
	धुसुंगेधुं	पेसुंन[धे]	रगिपुं	पिरगिधे
	सुंरुंगेधुं	गेसुंगेधुं	सगिपुं	मिर[गिधे] ॥

* u is corrected from पि.

* The न is preceded by an इ-mātrā in addition to the इ-mātrā.

11	नेगिधुने पुंगिधेन पुंधुसेनु पुं[तु]धुने	धुसेधुने धेगिधेन रेगसेनु गपिधेन	गिपुंधुने गिधुसने गिसगिने पेसगिने	सपुंधुने र[धे]सने गसेपुंने पिगधुने ॥
12	गुंनधेमुं रुंमसुंमि गुरुंमि पिरेगमि	सगि[धे]मुं गिस[धे]मुं रुंमुंमि मुंगिधेमुं	गिधेसमि नेसधेमुं गधुनेमुं रेगधेमुं	सेरगमि मरेगमि मिगधेमुं सपुंधेमुं ॥
समा[ता]: स्वरगमाः*				

SECTION III.

षाडवे चतुष्पहारस्वर[†]गमाः

13	सधुनेस रुंउमं[सु] मुनेधुसे धेनरिसे	मुंधुनेस मैमुंपंस रधुनेस मुंधेरसे	नेधुरसे अमिपेसुं धेमरिस सुंरंधुंसे	मिनेधुस रिसधुसे रिधेरिस मिरधुसे ॥
14	रुंधेमरि अमिधेर नेधुमेर धुनेसेरि	धेनधेरुं धुंमंमि मुंधेसरि धेरुंमिर	मिरधेरुं मैमंमैरुं समं[धे]रुं मिरमेरुं	सरिधेरुं रिसधेरुं धिएमरे रमिसेर ॥
15	मैसुंरंधुं सनेमुंधे से[र]मुंधे मुंधेनधे	मुंरुंनधे [रुं]मैनधे नधेमुंधे रिसनेधु	सधुनेधु मिरनेधु उमैनधे नेमुनेधु	रिसमुंधे सेमुनेधु मि[र]मुंधे सधेमुंधे ॥
16	नेधुने[मुं] धुनेउमं पधिएस पुंधेनमं	रिधेनमं [अ]सेअमि [रे]सुएस नधेउमं	मसेअमि मैरुंउमं धुनेउमं मिधुसेमुं	धुसेअमि धिमसेमं धिसुएस धे[रुंउमं] ॥

समात[†]: स्वरगमाः*

* The † sign which is attached to this letter is probably due to a mistake.

SECTION IV.

साधारिते चतुष्पद्वारस्तरागमाः

17	सपुंकेस	मुंघेपुंस	घेपुंकेस	रिसपे[सु]
	कसिपेस	सुंरुपेस	घेरुपेस	रिघेपुंस
	पुंधुकेस	मैरुंमैसुं	मिसेरसे	रपुंकेस
	मैरुपेसुं	मिरक[सि]	अमिरसे	पुंधेर[से] ॥
18	सेपुंधेरुं	समैसुंरै	मिमेश्वरे	पुंधेसरि
	उमैसुंरै	धमिधेर	घेरघेरुं	सधेसरि
	पुंधेमिर	घे[पुं]घेरुं	मिपुंधेरुं	सधेमिर
	मिरसुंरै	सुंरुंमै[र]	धि[म]घेर	धेपुंसरि ॥
19	घेसपुंधे	पुंकेसघे	सपुंसघे	रिसपुंधे
	सुंरुंसघे	रिकेसघे	मिरसेधु	केसपुंधे
	रपुंसेधु	केरि[प]घे	मुंसपुंधे	धिरेपंधि
	सेरपुंधे	रुंधेपुंधे	सधेपुंधे	मिरपुंधे ॥
20	पुंसघेमं	धेसघे[पुं]	मणधिप	रिसधेपुं
	संधेरुपे	रुंरैपि	घेरुंधेपुं	मणमपि
	^१ [सि]पुंधेपुं	धेसरुंरै	उमंधेपुं	धिपरेपुं
	मि[रे]धेपुं	केसधेपुं	अमिरुंरै	मुंस[धे]. ^२
21	पुंसधेमं	मिरसेमुं	सेमुंअमि	अमिसेमुं
	सधेउमै	रिसधेमं	पुंधे[स]मि	धेपुं . . ^३
	[पि]एम	सुरेधिम	रेपुंधेमं	मि[सुं]धेमं
	सधुसेम	पुंकेसमि	मैसुंधेमं	धि . .[सु] ^४

SECTION V.

पञ्चमे चतुष्पद्वारस्तरागमाः

22	पुंनेधुसे	रपिमसे	पिमपेसुं	ने[उं]मैसुं
	समिरसे	धुनेमिस	नेसपेसुं	रिसमैसुं
	सधेरिसं	नेपुंरिस	पुंसेरसे	धिअमिसे
	नरुंरैसुं	नेरमिसे	धुरपि[से]	मिअमै[सुं] ॥

^१ The letter in brackets may possibly be रु.^२ The stone is here broken. The missing letter must be a variant रु, probably सु; after it, the usual symbols of punctuation (see above).

Stone damaged here.

^३ The stone is here mutilated. The letter immediately following प् may possibly be से. The usual words ending a section (see above) are also wanting.

23	मुपेसरि	नेमुपेहं	सधुनेर	पिमसेर
	हंउंमैहं	मधेसरि	नेधुनेर	पिरसेर
	धेनपेहं	रिसमैहं	मपिमरे	पुंधुनेर
	रंनपेहं	धेन[मै]हं	पिअमिरे	स[उं]मैहं [१*]
24	पेमुरमि	हंमैउंमै	मपिअमि	नेरसेमं
	पिरपेमुं	पिमसेमुं	नपेहंमै	हंधउंमै
	हंपेमुंमै	नपेउंमै	मिसेरमि	नेपुंनेमुं
	सेरअमि	रसेरमि	धुसेपिम	पिरसेमुं ॥
25	धुनेसधे	नधेपुंधे	पिरमिधु	नेपुंनेधु
	रधुनेधु	नेरिसधे	मुपेमुंधे	रिसरिधे
	अमिरधे	मुपुंनेधु	सेरमुंधे	पिसनेधु
	से[मु]पुंधे	हंमैसधे	रमिपुधे	धिनेमुंधे
26	नेरुधेन	उंमुधेन	रिसधुने	रनेधुने
	पुंरधुने	सुरिधेन	पेमुंधेन	मिरधुने
	[र]मिधेन	रिपुंधेन	धेरुंधेन	हंउंमैन
	मुपुंधेन	धेरुंसने	धिपुंधुने	सरिधेन ॥
27	[र]एमपि	मैउंमुपे	रिसनेपुं	रधुनेपुं
	मपिरेपुं	ने[उं]मुपे	हंपेउंपे	धिएमपि
	[र]मिउंपे	हंनमुपे	मिअमपि	धेनरिपे
	रिपुंनेपुं	धेरुंनपे	सुपमपि	र[ने]मु□पे ^१

SECTION VI.

कैशिकमध्यमे चतुष्पञ्चारस्वरगमाः

28	समुंकेस	मुंधेकसि	धेमुंकेस	मिरमिसे
	रि[स]केस	मुंमैधसि	धेमुंकेस	अमिकेस
	धुंमैरिस	धेरिकेस	रिसरेसं	सं ^१ रि ^२ केस
	[मुं]रुंकेस	मिरकेस	रमिकेस	मै[सि]..

Originally रि was written and then corrected to र.

also possible.

* Stone broken. The missing portion must be the usual punctuation.

* Originally मुं was written and then corrected to मुं.

* The form of this letter is somewhat abnormal. It is possibly ध.

29	धिमसरि	धेरिसरि	रुचेसरि	सरिसंरे
	सकेसरि	मुंघेमिर	के[स]मिर	मिकेसरि
	धुकेसरि	केसधेरुं	रिकेसरि	धेरुसरि
	संपंमंरे	रमिधे[रुं]	रिधंमंरुं	सके ..
30	धुकेसधे	मि[संमु]धे	मधिसधु	मेकुसेधु
	केसमुंघे	उंमुंघे	रिधेसधे	सउंमुंघे
	समुंघे	धिएमधि	धेसमुंघे	मुंघेसधे
	धिरमधि	धेरुंघे	मुंकेसधे	मधि ..
31	संमंरुंमं	रिसधेमुं	केसउंमं	धुरंमुंमं
	समुंघेमुं	केसधेमुं	धिमएम	धुमेधुम
	[रुं]मंघमं	सधेरुंमं	रिकेसमुं	धेकसिमं
	मधिरुंमं	धंमंरुंमं	मिकेसमुं	धे[स] ..

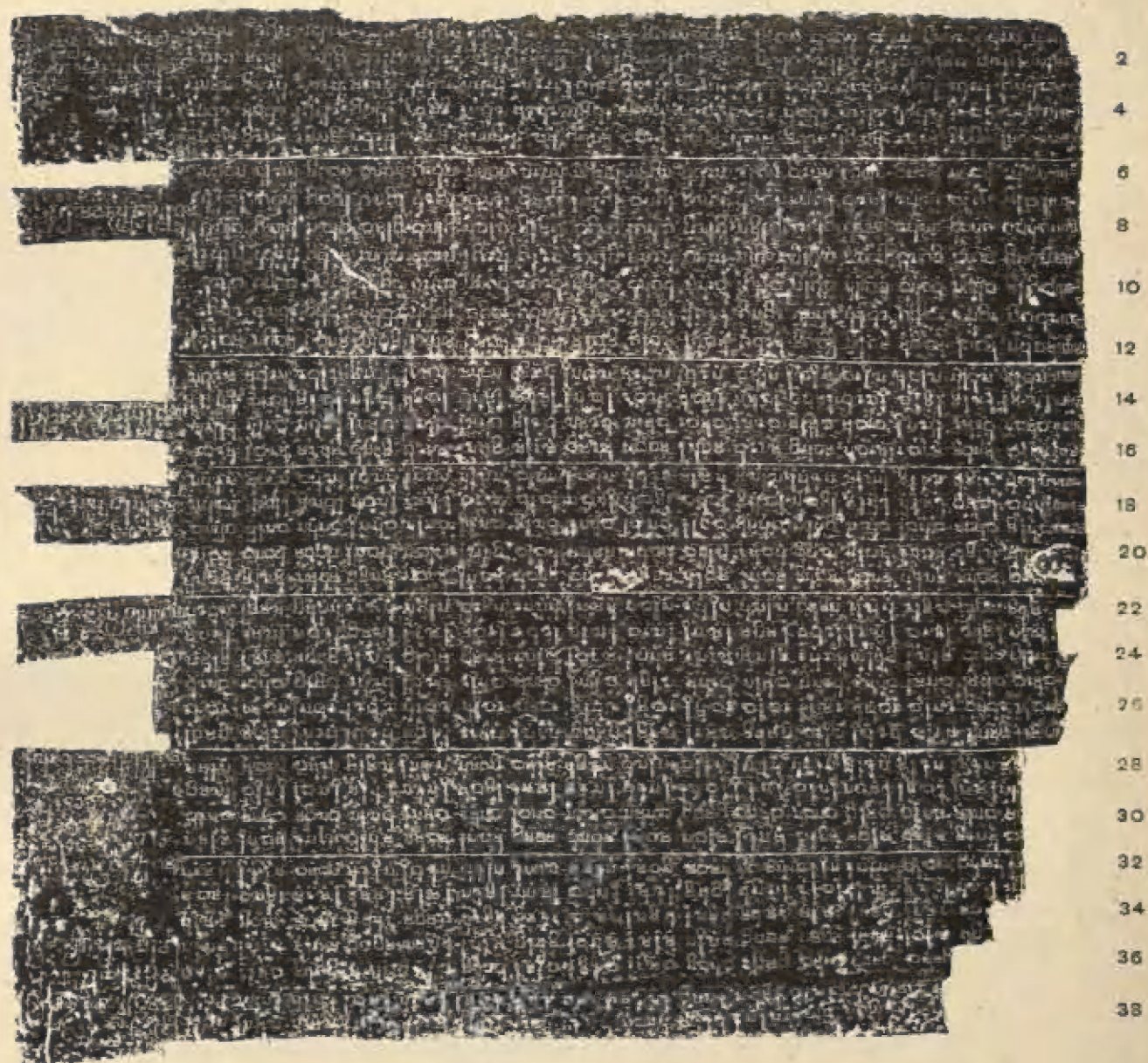
SECTION VII.

कैशिके चतुष्पहार[स्व]रागमाः

32	सउंमंमुं	रिकेरिस	धेमुंघेस	मुंकेरिस
	रिधुकेस	धुकेरिस	केसधुसे	अमिकेस
	रुंमंघमि	मंघमंमुं	सिधमंमुं	सकेरिस
	केसरिस	उंमुंघेस	धिसुंमंमुं	क[मि] ..
33	मुंघेमिर	पिसेमि[र]	मंउंमंरुं	अमिमरे
	मिरमंरुं	सकेमिर	मुंमंरुं	धेपुंसरि
	उंमुंकेर	मिधधिर	अपिसेर	पेरुंघे[र]
	[के]रसरि	मिसेधिर	सुपेमुं[र] ¹	म[पि] ..
34	[सुं]रुं उं	सिधमंउं	मंघ[मंउं]	मिधकेउं
	मपिमए	धु[से]मि[ध]	धि[मके]उं	धेरुंमंउं
	रसेमिध	कुंसेमिध	मिधमंउं	मंरुं[मं]उं
	रपमए	रुंउंमंउं	मस ..	....
35	मेकुसेमुं	रपेउं[मं]	[सुरंमुं]मं	पिएपिम
	सेमपेमं	रपंरुं ² मं	पिरे[ध]मि	रुंधमुंमं
	उंमंरुंमं	सरिपेमुं	धिपएम	एमपिम
	उंमुं[धि]मु	रिधेरुं[मं]	अपिए ³	....

¹ Possibly सुं.² Possibly रे.³ Possibly रे or रुं.⁴ This wanting letter must be a variant of म.

Kudimiyamalai inscription on music.



36	समिरधे	रुकेसधे	मिथमि[धि]	[पे]मुरधे
	रु[मि]रधे	मिथ[प]धु	[कु]मरिधे	[र]मि[र]धे
	रुउमैध	सिधेसुधे	[च]पिमधि	धेमुंस[ध]
	[पु]एमधि	धेपुमधि	....	....
37	केरसे[क] ¹	समुंसके	मुंसके	रिधुसके
	मुंस[म]कु	रमिसके	रिक्सके	एमसेकु
	मधिसेकु	धिमसेकु	सेथमिके	धुरसेकु
	सधु[स]के	मिरसे[क]	....	....
38	धु[के]सपुं	[के]स[मु]पे	सरिमुपे	रिसरुपे
	मुं[के]समुं	[के]सउपे	संम[ए]पुं	रिकेमपुं
	सधेसपुं	मिधु[र]पुं	[के]सरुपे	मुपेरपि
	सेकुसेपुं	मिसेमपि	....	....

श्रीरुद्राचार्यगिथेण परम-

माक्षेत्र[रे]ण रा[ज्ञा] गिथ-

जितात्य² कृताः खरागमाः ॥

¹ [E]ṭṭirukum ḍṭirukum [i]vai uriya : ॥

No. 29.—SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B. C. MAZUMDAR, B.A., M.R.A.S.

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar, as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

¹ Possibly ग.

Possibly सि.

² Read "ताद्य."

⁴ The four following words are written in Tamil characters of about the same period. Literally translated they mean : "These (seals) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with *vibhīśha* B, the plate beginning with *janapada* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhīśha*, it is certainly in continuation of a missing plate which had *lā* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.¹

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhīna prativastavyam* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (ll. 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Vrayakara, compare line 11 of plate D) and great-grandson of Lakahmidhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhābhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā in the Uttara-tira division of the Feudatory State of Sonpur. The river Mahānadi flows right through the State of Sonpur, and the portion lying to the left or the north of the river is called the Uttara-tira division, while the portion to the right or to the south is named Dakṣiṇa-tira. It is to be noted that the village granted has been described to be situated in the Uttaravalli-vishaya in the 8th line of the genuine plate A. The village Kēlgā, where the plates were unearthed, is about 18 miles to the north of Sonpur town; and about seven miles from this village of Kēlgā is a village called Achēṇḍa which I identify with Attēṇḍa mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate C (l. 17) as well as in plate D (l. 10) is also in the Uttara-tira and is within a short distance from the village Kēlgā.²

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is 25½ tolas and that of B is 35½ tolas. There is a crack in the middle of plate A extending from *va* of *paramēvara* (l. 6) to *hē* of *māhēvara* (l. 5). Both these plates (irregularly shaped) measure generally 8 inches × 4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved; but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures 8½" × 4½" and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7" × 4½" and has a weight of 33½ tolas. The hole perforated at the

¹ [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

² [Kamalapura is perhaps a Sanskritisation of Kēlgā.—S. K.]

top is also of a smaller diameter. All the four plates, together with the seal which adheres to the ring, weigh 140 tolas.

The letters engraved are similar in the main to the letters of the plates of the Trikalihara Guptas. There is, however, sufficient evidence to show that they are of a later time. The compound letters *ra* (l. 1, plate A), *śā* (l. 3, plate B) in the genuine plates resemble wholly the modern Oriyā letters; while the letters *ya*, *śa* throughout and *rā* in l. 10, plate A, resemble the modern Bengali compound letters. The mistakes made by the engraver in engraving *ta* for *ga* (l. 3, plate A) and *ti* for *bā* (l. 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters; otherwise such mistakes could not occur. The forged plates contain many words such as *vandāpā* (l. 7, plate C), *gaṇḍa* (l. 9, plate C), etc. which have been used in their popular Oriyā sense. The letter *ra* in plates A, B and C is on its way to be evolved into the form of modern Oriyā *ra*. The forged plate D shows an earlier form of *ra*.

This grant, issued from the town of Sonpur (Suvarṇapurāt, plate A, l. 1), makes a mention of a *Paramamahāśvara Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara Soma-kulatilaka Trikalīṅgādhipati Śrī-Mahābhavagupta-rāja-dēva* to start with. But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to. It is not clear whether *Śrīmad-U[ḍ*]ḍyōta*, who is called a *Kēsarin*, is really a lineal descendant of the Guptas. The Brahmeśvara temple inscription at Bhuvanēśvara¹ of the twelfth century A.D. mentions this Uḍyōta Kēsarin. It is quite evident that the Kōśala country (ll. 4 and 9, plate A), within which the Sonpur State was still then included, was being governed by the governors of the Guptas; for the whole tract of the Kōśala country is said to have been granted (*prasādīkṛita*) by Uḍyōta Kēsarin to Abhimanyu Dēva (ll. 4 and 5, plate A), and we learn that Kumārādhirāja Sōmēśvara-dēva of the Lunar race was the lord of the Sonpur tract then known by the name Paścima-Laṅkā (ll. 5 and 8, plate A), at the time of this grant. The people of Sonpur know it by tradition that once the State had such a name as Paścima-Laṅkā. A small rock in the bed of the Mahānadi within a stone's throw from the palace of the Mahārāja is called Laṅkēśvari, and this Laṅkēśvari has been referred to as Laṅkāvarṭtika in the Mahāḍā copper-plates of Yōgōśvaradevavarman.² The Ratnapur stone inscription of Jājalla Dēva³ mentions the fact that this Rāja of Dakṣiṇa Kōśala defeated the Rāja of Andhra-Khimiḍi in Ganjām and also a neighbouring Rāja, Sōmēśvara by name. I am inclined to identify the latter with the Sōmēśvara of this grant.⁴

I have given practically the translation of Plate A. Plate B contains only those imprecatory verses which are met with in other copper-plate grants; as such they do not require to be translated. Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them. The grantee and his ancestors belonged to the Hārita *gōtra*, had five *ṛishis* for their *pravarā* and were students of the Mādhyandina Kāṇva-śākhā.

TEXT.

Plate A.

- 1 Ōm⁵ svasti []* Śrī-Suvarṇapurāt || || Paramamahāśva(śva)ra-Paramabha-
- 2 ṭṭāraka-Mahārājādhirāja-Paramāśvara-(||) Soma-kula-tilaka-Tri-
- 3 kalīṅg-ādhipati-Śrī-Mahābhavatapta⁶-rāja-dēva-pād-ānudhyāta-(||) Śrī-

¹ Journ. Beng. As. Soc., Vol. VII, pp. 558 ff. ² See above, p. 219. ³ Ep. Ind., Vol. I, pp. 82 ff.

⁴ [Rai Bahadur Hira Lal identifies him with the Nāgavardhī king Sōmēśvara of the Keraspal stone inscription; above, Vol. X, p. 26.—H. K. S.]

⁵ Expressed by a symbol.

⁶ Read -*Madāśharagupta*—.

- 4 mad=Udyōta¹kāsari-rāja-dēva-prasādikṛita²-Kōsala-rājy-ābhini³
 5 kta-śrī-Abhimanyudi(dē)vasy-ātita-rājyā (||) Paramamāhēśvara-Pa-
 6 namabhatīāraka-Kuma(mā)rādhirāja-Paramēśvara⁴-Paśchimaleśh-āśhi-
 7 pati-Sōma kula-kamala-kalikā-vikāsa-bhājyara⁵-kumvara-śrī-
 8 Sōmēśvaradēva-pādāḥ kuśalinah⁶ || Uttaravalli-vishaya-sam⁷
 9 Kōsala-rā[ī]n⁸-khaṇḍīya-(||) Attēṇḍā-grāmē (||) prativā-inō vrāhma-
 10 na-po(h)rahasarūn (||) bhōgi-bhōgīrāja-pramukha-samasta-

Plate B; First Side.

- 1 vibhīś-cha bhūpatibhiḥ⁹ dānam-idam-asmadīya[m] (||) dharmma-ganravād-asmad-anurō-
 2 dhāch-cha (||) svadānam-iv-ā-upālaniyam || tathā ch-ōktaṁ dharmma-sūstā¹⁰ || Bhūtoim
 yah
 3 pratigribhātī (||) yas-cha¹¹ bhūmim prayachohhati [i*] ubhan tau puṇyakarmāṇaṁ niyatam
 svargga-
 4 gāminau || Āsphōṭayanti pitarō valkayanti (cha) pitāmahāḥ (||) bhūmīlātā ku-
 5 lō jātaḥ sa nas-trātā bhavishyati || ¹²Vahutir-vvasudhā dattā rājabhiḥ Sagarāditiḥ¹³ || (||) ya-
 6 sya yasya yadā bhūmīś-tasya tasya tadā phalam || Mā bhūd-aphala-saṅkā¹⁴ vah para-da-
 7 t-ōti kirttanāt (||) svadattāt-phalam-ānantiyam paradatt-ān[u]pālaniāt || Svadattām pa-
 8 radattām-vā yō harēd¹⁵-vasundharām (||) sa viśvāyām kṛimīr-bhūtvā pitṛibhiḥ saba
 9 pachyatē || Gām-ēkāṁ svarṇam-ēkāṁ-cha bhūmēr-āry-arddham-aṅgulam [i*] haran-
 narakam-āpnō-
 10 ti yāvad-āhōti¹⁶-samplavāt || Iti kamala-dal-āmva-vanda¹⁷-lālām śrīyam¹⁷-ann-
 11 chintya manushya-jivitaṁ-cha [i*] sakalam-idam-udāhṛitaṁ [cha] vudhvā¹⁸ na hi sa tadā
 [pu]¹⁹

Plate C; First Side.

- 1 janāpadūn(a) yathā-kāl-ādhyāyinaś-cha maṇḍalapati-(||)vishaya-
 2 pati-(||) khaṇḍapati-(||) dandopāsikādīna²⁰ samasta-rāja-pād-ōpajivino
 3 yathārharāṁ (||) mānayanti || vadhayanti²¹ || samāhvaṇayanti || viditam-astu
 4 bhavatā[m*] || uparilikhita-grāmō-yaṁ (||) prasiddha-chataḥ-sīm-āvachohhina²²
 5 sa-jala-śthalah || sa-matsya-kaechhohpah || sa-viṭap-āranyah | sa-
 6 vidhiḥ || s-ōpanidhiś-cha || ²³s-āmva-madhuvā-ākīrṇah || suvarṇadandā-
 7 ahidandā- || vandā-dandā- || vandāpanā- || vijayavandāpanā- || tṛiṣ-ōdaka-
 8 sāmānīrddhika- || charavalivara²⁴ || āndhāravā- || pratyandhāravā-pādūti-ji-

¹ Read -Udyōta-.² Read -ābhiniśikta-.³ Read -bhāvara-kumār-.⁴ Read -samāhāḍha-Kōsala-rājya-.⁵ Read -śāstrā-.⁶ Read -Bakabhi-.⁷ Read -śāstrā-.⁸ Read -śāstrā-.⁹ Read -śrīyam-.¹⁰ Read -śrīyam-.¹¹ Of the words engraved on the reverse I can only read śhaś pa-akīrtitagō vīlōpyāḥ. Read na hi parvashaiḥ¹² Read -pādikādīna-.¹³ Read -chāśāśhah-.¹⁴ Read -śāstrā-.¹⁵ Read -prasādikṛita-.¹⁶ Read -Paramēśvara-.¹⁷ Read -kuśalinah-.¹⁸ Read -patibhiḥ-dānam-.¹⁹ Read -yat-cha-.²⁰ Read -dībhī-.²¹ Read -harita va-.²² Read -āmva-bīndu-.²³ Read -buddhā-.²⁴ Read -lōdhayanti samāhvaṇayanti-.²⁵ Read -balīvarja-.

A

ॐ नमो भगवते वासुदेवाय ॥ धर्मं प्रसादयन्तु मे भगवन् ॥
 २ ॥ इति श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे
 ४ ॥ कलिक विधातुः प्रसादयन्तु मे भगवन् ॥ इति श्रीकृष्ण उवाच ॥
 ६ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 ८ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 १० ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥

Ba

ॐ नमो भगवते वासुदेवाय ॥ धर्मं प्रसादयन्तु मे भगवन् ॥
 २ ॥ इति श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे
 ४ ॥ कलिक विधातुः प्रसादयन्तु मे भगवन् ॥ इति श्रीकृष्ण उवाच ॥
 ६ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 ८ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 १० ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥

Ca

ॐ नमो भगवते वासुदेवाय ॥ धर्मं प्रसादयन्तु मे भगवन् ॥
 २ ॥ इति श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे
 ४ ॥ कलिक विधातुः प्रसादयन्तु मे भगवन् ॥ इति श्रीकृष्ण उवाच ॥
 ६ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 ८ ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥
 १० ॥ अहो भवति कुरुक्षेत्रे ॥ इति श्रीकृष्ण उवाच ॥ अहो भवति कुरुक्षेत्रे ॥

C. 6.

12
14
16
18
20

Da.

१
 २
 ३
 ४
 ५
 ६
 ७
 ८
 ९
 १०
 ११
 १२
 १३
 १४

D. 6.

16
 18
 20
 22
 24
 26
 28

9 vya-ādattā- || āntarāvādḍi- || bhaṭṭishyat(a)-kar-ādi-sahitah || gō-gauḍa-
10 samētah || sa-khaṇḍapālīyah || sarvva-vādhā-vivarjita¹ || tāmvrasā-

Plate C; Second Side.

11 sande-ākariṇṭiya || saliladhārā-puraḥsaram || ā-candr-ārka-kahiti-kāla-
12 sama-bhog-āntam || mātāpitror-ātmanā-cha² pucya-yaso-bhividdhayō || bhagava-
13 ntam Mahēsvara³-bhaṭṭārakam=uddiṣya || mahāsandhivigrahi-r[ā*]ṇaka-nāyaka-ści-
14 Mahipatibhaṭṭa śri-Anirudha || anayōḥ paribhṭatna⁴ || pravarddhamāna-vijaya-rā-
15 jyō || prathamā-samvatsarē || Maḡhamāsiya- || pārṇatithau || Kumāra-Hāritra-gō-
16 traya || pañchariṣa-pravarāya || Mādhyandina-⁵Kaṇṇa-śākḥ-ādhyāyinē || Sāvatti-maṇḍa-
17 liya || Mahuvāli-vinirgatāya⁶ || Kamalapura-vāstavyāya || bhaṭṭaputra-Lā-
18 kḥmiudhara-prapaṭrāya || bhaṭṭa-Vra(Ja)yakara-paṭrāya || bhaṭṭa-Vidyākara-putrāya
19 bhaṭṭaputra-Udayakara-sarmanya⁷ samya[g*] dattō 'smābhīḥ || Ātrōya-gōtraiḥ
20 Ārshaya-pravaraiḥ || atō-sya vidhāyī-bhāya yathā-dīyamāna-bhoga bhāga-
21 kara-nikar-ādikam samupanayadbhīḥ bhavadbhīḥ sukhēna prativastavyam

Plate D; First Side.

1 pramukhaḥ cha(cha-ā)nyāni simanta-janapaḍāḥ | aśaṣṭhiḡābhura-pramāpa-
2 tōḥ | y-thārha[m*] mānayati | samādiś-ti || viditam-astu bhava-
3 tā[m*] ⁸Rōḡgaḍā maṇḍala Vuravudāgrāma Gudhvamāla-khaṇḍa-kāhētra-Kahna-
4 pura-khaṇḍa-kāhētra Thaviśa(?)-gr[ā*]ṇa chata[h*]-simāyānaḥ | nidhy-ōpanidhī-hasta-
(sti)-
5 danta-v[y*]āghra-cha[r*]ma-nānā-vanēcharaḥ sajalasthala samocchhakachchapa
6 sakḥata¹⁰.viṭapa sakḥalla¹¹-un[n*]ata sapadr-āraṇyaka¹² || sagulmalla-
7 tā || sa-amvramadha(dhā)ka || satantalika satālakaiḥ nānā-vrikṣa śā-
8 sani-kṛtya pratipādita || Kumāra-Hāritra-gō-rāya pañchariṣa-
9 ya-pravarāya || Mādhyandina-Kaṇṇa-śākḥ-ādhyāy[i*]ṇō Sāvatha-maṇḍala¹³.
10 Mahuvāli-vinirgatāya || Kamalapura-vāstavyāya || bhaṭṭapa-
11 tra-Ja(ya)kara-prapaṭrāya || bhaṭṭa-Vidyākara-paṭrāya || bhaṭṭa-putra-
12 Udayakara-putrāya || bhaṭṭaputrā[ya*] Bhābhakaraśra(śa)rmayō || vidhi-va(vi dhānō-
13 na sa[m*]vidhāya | tāmvra-śāsanēna p[r*]atipādito-yam | pāramparya-k[r*]am-āga-
14 ta-sarva-vachanēna || ya-

¹ Read -bādhā-vivarjita-sāmrāṭmanā-

² Read Mahēsvara-bhaṭṭārakam=uddiṣya.

³ Read -Kāṇṇa-śākḥ-

⁴ Read 'varmanā-

⁵ Read -yātō-

⁶ Read parijūṇṭyā-

⁷ Read -civir-

⁸ The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unnoticed.

⁹ The reading and identification of these names are very difficult. Rōḡgaḍā, if this be the correct reading, I cannot identify; villages with names such as *Burabaga*, *Kurabaga*, etc. are found far off, but none in the neighbourhood; *Gudhvamālakhaṇḍakāhētra* perhaps denotes a plot of land which is *māl* in character. In the Sambalpur District we find four general classes of land—*māl*, *bāhāl*, *bīra* and *āl*; cf. *Bengal District Gazetteers*, Volume XVI, Sambalpur, p. 107.

¹⁰ -kḥaṭa- is a Sanskritized form of *khaḍ*, straw.

¹¹ -kḥalla- means 'a pit.'

¹² -padr- is perhaps the vernacular *padā* which is used in the district with the meaning of "fallow land."

¹³ The ā-stroke is written at the beginning of the following line.

Plate D; Second Side.

- 15 thā kīṇḍāt-kāṇḍ[ā*]t=prarohanti yō satēna prāṇāśhi || evam rā' cha śāsa-
 16 nēna pratipāditaḥ || evam vadhāḥ(buddhvā) parāvahma(parārdham cha) paratō
 vāmsakārēṇaḥ
 17 tḥayāasmād-anurā dharmma-(||)gauravā na tē(kō)na vi (||) anyēpa(alpāpi) vādhaḥ ka-
 18 rapīya || tasyāgēkō-s[t]i dharmmavēta || śāsēdūpādhamā hina dā- |
 19 tā savi(vi)jam saśyamēdini || yāvat=surya-kathā lloke āvat=sargē māda-
 20 yata || vēdāvākamayā jā(ji)hvā vadanti || yā dēvatāḥ || bh[ā*]mi-dattā tathā-
 21 nyē cha āha | mōha(bō)na mā hara yathāyam patitah Śakra | tena vēvṛiti
 22 sapati | evam bhūmīkṛta dāna | saśē (śasyē) saśē (śasyō) prarohiti || Āditya-
 23 Varuṇ=Vishṇu | Vrahmā Soma-Hutīśanaḥ Śa(Śā)lapānis=tu bhagavān(a) | a-
 24 bhinandanti bhūmidam || asatayanti pitarah || pavalganti pitāmahāḥ ||
 25 bhūmidatā kulē jātā || sa tē dātā bhavishyati || vakhubhi vasudhā dattā²
 26 rājāna Sagarādibhiḥ || mā rodbhaḥpalatatka ya paradatta prapālita³
 27 yasya yasya [ya*]dā bh[ā*]mi | tasya tadā palam tasmaṁvayā na hataryam | sū-
 28 śvatiū=gatim=āp[un]yāt || svadattā paradattām-vā yō harēti vasudhara.

No. 30.—DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA;
 SAMVAT 1760.

By RAJ BABADUR HIRA LAL, B.A., NAGPUR.

The two steatite slabs on which the above inscriptions are engraved, are found in the temple of the goddess Dantēśvari of Dantēwārā, a village situated on the junction of the Śankhīni and Daṇkīni rivers—about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces. They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the now defunct Upper Godāvari District in which Bastar was formerly included. About the year 1862 Colonel Glasfurd wrote a detailed report on this Dependency, which was published as Selection No. 39 from the Records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṭhā clerk, for at the end of one of them there is a note in Marāṭhī, stating that 'the remaining 5 lines were not decipherable.' The transcripts of both the Sanskrit and Hindi inscriptions are very defective, as already remarked by me on a former occasion,¹ where I have given the substance of the records. I now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archaeological Department.

The inscriptions are engraved on 2 loose slabs each about 21" x 15". The Sanskrit record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is $\frac{1}{16}$ " and in the rest $\frac{1}{18}$ ". The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemāḍpanthi, also contains 23 lines covering a space 14" x 13½", the average size of letters being $\frac{1}{16}$ ". In both, the characters used are Nāgarī, the notable orthographical peculiarities being the representation.

¹ This rā seems to have been cancelled.

² The ā-stroke is written at the beginning of the following line.

³ See above, Vol. IX, pp. 161 f.

of *b* and *e* by the same sign and the use of the letter *sh* for *kh* as in lines 15 and 22 but not invariably, cf. *līkhitam*, l. 22. The use of *ja* for *ya* as in *jatā* (l. 20) and the antiquated sign for *jh* as in *rijhā* in l. 13 of the Hindi inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rajaguru Bhogasāra Miśra, a Maithila Pandit, who seems to have been fond of jingles, when he has managed to introduce both in Sanskrit and Hindi, so that, if the record is not verse it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a Hindi version of the first 'in view of the fact that in the Kali age there are very few Sanskrit-knowing men.' It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *kuṣumbayātrā* made by king Dikpālādēva to the shrine of the goddess Dantāvalā in the Śaivāt year 1760, corresponding to A. D. 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha.¹ It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the Śāṅkhini river became red like *kuṣuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said:²—'When any marriage is celebrated in the Rāja's house or when the Rāja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *kuṣumbayātrā*.' It is not clear from our records what the occasion was for the *yātrā* in Śaivāt 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navaraṅgapura fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dikpālādēva for 10 generations beginning from Annamarāja, the first king who settled in Bastar. He is stated to have been a brother of Kākati Pratāparudra of the lunar race descended from the Pāṇḍava Arjuna. The original home of the family was in Hastināpura, whence they migrated to Oraṅgal (Warāṅgal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamarāja fled to Bastar, where he established himself as king. Of the first seven successors of Annamarāja no information beyond their names is given. The Hindi inscription however mentions a queen who built tanks and gardens. Of the 8th Virasimhadēva it is stated that he ruled for 67 years and that he married a Chandēlla princess Vadanakumaridēvi. Their issue was Dikpālādēva who again married in a Chandēlla family the princess Ajabakumari, daughter of Rāo Ratamarāja of Vardī. The result of this union was the heir-apparent Rakshapālādēva, who was born when his father was only 18 years of age. Dikpālādēva is stated to have stormed the fort of Navaraṅgapura and to have established there an Opiyā Rāja.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,³ and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeeveram inscriptions who flourished about 1316 A.D. and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shāh Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Pratāparudra,

¹ The English equivalents of these dates as calculated by Mr. Gokul Prasad, Tahsildār of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A.D., respectively.

² *Selections from the Records of the Government of India* (Foreign Department), No. XXX, p. 24.

³ See above, Vol. IX, pp. 164 ff.

because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Musalmāns, and as Annamarāja fled through fear of the Mohammedans, he is wrongly relegated to the times of the most celebrated of the Pratāparudras instead of the weaker one. If Annamarāja be identified as brother of the earlier Pratāparudra whom the Musalmān historians call Luddardāo,¹ the period of 400 years (1302² to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favorite name in the family.³ Annamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert his arms. A Nāgavamāi Rāja was at this time in possession of the Bastar country, and Annamarāja proceeded against his chief towns Bhairamgarh and Bārsār and took them. He then marched forward, when, in crossing the Pañikini river, the goddess's feet sank deep in the sand: not hearing the tinkling of the anklet Annamarāja turned round; upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days' journey, but that she could not further accompany him and would remain where she was.

Annamarāja went forward and the goddess, who from this time was called Dantāśvari, took the form of a poor beggar girl and worked with Bhaṇḍāri Naik, to whom she afterwards revealed herself, and to this day the descendants of the Naik hold office about her temple in Dantāwārā. Annamarāja conquered the whole of the Bastar territory and selected Madhotā as his capital, while he built a temple at Dantāwārā for the goddess. His successors further improved it by making additions and repairs and endowing it munificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasford's writing in 1862 noted, 'Nothing is done, no business undertaken without consulting her; not even will the Rāja or Diwān proceed on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.' It is no orisons that human sacrifices were offered to her until about 1842 A.D., and that when the Rāja was once summoned to Nāgpur, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the unusual ceremony of *kaṣumba-yātrā*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantāśvari, as one of the fierce forms of Dēvi is Raktadāntī or bloody-toothed. Her representation in the temple is merely that of Mahiḥāsuramardini, killing the buffalo demon. The folk etymology connects her with Dranpadī, of whom she is said to be an incarnation.⁴ According to the legends of the Rāja's family she has changed her name several times. When the family ruled at Delhi, she was called Diliśvari, when they removed to Mathurā, she became Bhuvanśvari, and when they migrated to Warāṅgal, she assumed the

¹ Briggs, *Prichita*, Vol. I, p. 371.

² Duff's *Chronology* gives 1294 A.D. as the date of Pratāparudra's accession to the throne; see p. 208.

³ It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr. Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in Telugu in the sixteenth century A.D.

⁴ *Report*, p. 98.

⁵ Elliott's *Report*, 1859, p. 22.

name of Māpikyēśvari, which was changed to Dantēśvari when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nāgavāṃśī kings whom the present family succeeded was Māpikyadēvī.¹ Inscriptions found in the state show that she had shrines at Bhairamgarh and Bāreār, which are not very far away from Dantēwārā, then known as Tāḍalāpāl² or Tāḍa Lāṃkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Annamarāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadanti, the name Danti, Dantēśvari or Dantāvalā must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Musalmāns usually changed the names of the great cities they conquered, for instance, the name of Warāṅgal was changed to Sultānpur, when Ulugh Khān took it.³

With regard to geographical names Navaraṅgapura is a town⁴ in the Vizagapatam District and gives its name to the northernmost tahsil stretching into the Central Provinces and Bengal between the States of Bastar and Kālābandi. The Rānī of Navaraṅgapura, a relative of the Jeypur family, who were at one time retainers of the Gajapati kings of Orissa and came over to Jeypur about the 15th century A.D., still resides at Navaraṅgapura. Oraṅgal is the well known Warāṅgal in the Nizām's dominions separated from Bastar by the Gōḍavari. Hastināpura and Daṇḍakāraṇya are classical names, the former being the capital city of the Kauravas, for which the great war of the *Mahābhārata* was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile.⁵ I am unable to trace Vardī of the Chandēllas.

SANSKRIT TEXT.⁶

- 1 ॥ श्री दन्तावला देवी जयति ॥ श्री सोमदंशपांडवार्जुनकुले का-
- 2 ॥ कतोप्रतापसदनामा राजा शीरंगलदेये समभवत् ॥ यस्मैदं पथं । 'न-
- 3 ॥ वनच्छधनुर्धराधिनाये पृथ्वीं शशांति काकतीयद्वे ॥ अभवत्(त्)
- 4 ॥ परमप्रहारपीडा⁷ कुचकुंभेषु कुरंगलोचनानां ॥ तस्मैकदा स्वर्णव-
- 5 ॥ शिमंजातोपद्रवात्⁸ ॥ नष्टराज्यस्य शिवसायुज्यं प्राप्तस्य ॥ भ्राता श्व-

¹ See above, Vol. III, p. 318.

² Gōḍas still use this name.

³ Elliott's *History*, Vol. III, p. 233.

⁴ See the *New Imperial Gazetteer of India*, Art. Nowraṅgaṇ.

⁵ The Bastar country is stated in the inscription to be 'near the Daṇḍakāraṇya'; and this is in a way suggestive. It has been usually held that Nāsik was included in Daṇḍakāraṇya and that it was from that place that Śītā was carried off by Rāvaṇa. If Bastar was near Daṇḍakāraṇya, Nāsik could not have been within it. In 1907 I visited a place named Pannaśālā on the banks of the Gōḍavari just on the southern boundary of the Bastar State, where the tradition is very strong that Śītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marāṭhī journals a controversy on this point was raised which elicited many cogent reasons for holding this view.

⁶ From an impression prepared by Mr. Venkoba Rao.

⁷ Metre : Vasantamālikā.

⁸ Note the double sense of *aprabhā*, 'donation of laud,' and 'excellent necklace.'

⁹ Read 'दन्तावत्'.

- 6 ॥ मराजनामा यवनभयात् निजदेशं परित्यज्य दंडकारण्यनिकटवस्तरदेशे¹
 7 ॥ राज्यं चकार ॥ तदव(तड)शे हंसिरदेवनामा² राजा जातः ।
 ततपुत्रो³ भैरवराजदेवना-
 8 ॥ मा राजा जातः ॥ ततपुत्रो⁴ राजाधिराजः 'पुरुषोत्तमदेवो ॥ तत-
 पुत्रो⁵ जयतसिंहरायदेवो रा-
 9 जा जातः ततपुत्रो⁶ नरसिंहरायदेवो राजा जातः ॥ ततपुत्रो⁷ जग-
 दीशरायदेवो जातः ॥ तत-
 10 पुत्रो⁸ 'विरनारायणदेवो महाराजो जातः ॥ 'ततपुत्रः समस्तप्रशस्ति-
 सहितः⁹ सुतः¹⁰
 11 समपालितचातुर्वर्ण्यसंतानं¹¹ चंद्रवंशजामहाराजो-वदनकुमरि¹² देवो-सहित¹³ संचितको-
 12 र्तिवितान ॥ "श्रीविरसिंहदेवदेवो महाराजः (॥) सप्तषष्टिवर्षावधि महीं
 परिपाल्य वैकुं-
 13 ठं जगाम ॥¹⁴ ॥ तस्य पुत्रो विविधविरुदावलीविराजमान मानोन्नत ॥
 समरसा-
 14 हसीकमल¹⁵ ॥ "तरवारिविदारितप्रतिमहीपगल ॥ प्रचंडदोर्दंडाकृष्टकोदंड-
 15 थं(खं)डितारातिवर्ण्य ॥ डेलारुहीतनवरंगपुरदुर्म्य ॥ "पट्टमहिधीमहाराजो-
 16 जवकुमरिदेवोसहितरचितचिचर्ण्य ॥ श्रीभगव[ग]नगुरुमंत्रोपदेशे संजातभ-
 17 र्म्य ॥ पृथुराजावतार षष्टादशवर्षवयमाप्तरत्नपालदेवकुमार ॥ स्वस्ति श्री-
 18 महाराजाधिराजो दिक्पालदेवदेवो¹⁶ यथार्थनामा शतवर्षावधि निष्कंटकां
 19 महीं पालयति ॥ तेन चैकदा "श्रुपुरवामिजनेन सह दंतावलां समागत्य
 "कुटुं-
 20 वजाचा कृत ॥ तत्र "वहुसहस्रमहिषकागशरीरसंचातरत्नप्रवाहैः शंखिनीं

¹ Read 'वस्तर'.² Read ततपुत्री.³ Read वीर'.⁴ Here a letter was carved which seems to have been afterwards cancelled.⁵ Read 'चातुर्वर्ण्यसंतानम्'.⁶ Read 'सहितः संचितकोर्तिवितानः'.⁷ Here also a letter was apparently carved but was afterwards rubbed out.⁸ Read 'साहसिक'.⁹ Read 'राज्ञी'.¹⁰ Read 'सुपुर'.¹¹ Read 'वह'.¹² Read 'हसीर'.¹³ Read 'पुरुषोत्तम'.¹⁴ Read 'तरपुत्रः'.¹⁵ Read 'कुमारौ'.¹⁶ Read 'वीर'.¹⁷ तरवारि is a vernacular word for खड्ग or करवाज.¹⁸ Read 'दिक्पाल'.¹⁹ Read 'कुटुम्बकाचा कृत'.

[illegible]

२ तावलादेवीजयति॥ देवगणीयसु बभितलियाएणधर्ममरंताजादिकपालदेवकी
 २ लियुगसहस्रसुतकेवधवेजा ॥ बहोहतेमरुदसपायसहआसातिवरेमोमरुसीप
 ४ समलुनकेसतातउमुताहलितारुहडिओरगलकेराजापुववमठकाकतीप
 ४ नमरुदतामराजमरुदेवतामिबरेमरुदेवतावचानुकेमरुजकेराज्यसवर्जयसीहिन
 ६ मकेओईअमराजवतारमराजापुवगलपुडि॥ मेरेवताहंकीदेवराजाप
 ६ त॥ पुवनेमरुदेवताजासकेपुवपुवतमरुदेवतामराजा॥ ताकेपुवजिसिहदेवराजा
 ८ मरुदेवतासिहसवदेवमराजाकेमरुतानीलसिहदेवतामरुदेवतामराजाकेमरुदेवता
 ८ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १० मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १० मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १२ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १२ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १४ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १४ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १६ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १६ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १८ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 १८ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 २० मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 २० मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 २२ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता
 २२ मरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवतामराजाकेमरुदेवता

- 21 नदी 'श्रीवितोदामकरोत' । 'इत्यर्थं लिखितं प्रख्ये तिष्ठत्वाचंद्रतारकं ॥
दिकपाल-
22 देवसदृशो⁹ भूपो न भविता कली ॥ १ ॥ सम्वत् १७६० वैशाख(शाख)
वदि श्या लिखितं श्री-
23 भगवानमिचमैयिन्नपडितेन⁸ ।

TRANSLATION.

Victory to the goddess Dantāvalā. In the lineage of the Pāṇḍava Arjuna of the lunar race there was a king named Kākati Pratāparudra in the Oraṅgal country, about whom this verse (is prevalent). 'While this Kākatiya Rudra the lord of 9 lākhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of *agrahāras*).' On his attaining union with Śīva⁹ after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamarāja, having left his country through fear of the *yavanas*, ruled over the Bastar country near the Dapdaka forest. In his family was born the king Hammirādēva; his son was named Bhasiravarājādēva; his son was the king of kings Purushōttamadēva; his son was the Rājā Jayatasīmharāyādēva; his son was the Rājā Naresīmharāyādēva, his son was Jagadīśarāyādēva; his son was the Mahārāja Viranārāyādēva. His son, the illustrious Mahārāja Virasīmhadēva; possessed of every glory; who protected the progeny of the four castes like his own issue; a (veritable) flag of accumulated fame; accompanied by his great queen Vadanakumaridēvi of the family of the moon, went to heaven after ruling the earth for 67 years. His son, the illustrious Mahārājadhīrāja Dīk-pālādēva with appropriate name; resplendent with various titles; high in honour; brave and daring in war; who with his sword tore asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the Navarāṅgapura fort with ease; who with his chief consort, the great queen, Ajabakumaridēvi protected the *trivarga*⁷; who became effulgent through the sacred precepts taught by the illustrious Bhagavānagura; who was the very incarnation of king Prithu, (and) to whom was born Prince Rakshapālādēva on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years. By him was once performed a *kūṭumbayātrā* (pilgrimage with family), having come to Dantāvalā with the inhabitants of his capital. Then he made the river Śāṅkhinī red by the streams of blood from the killing of many thousands of buffaloes and goats. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Dīkpalādēva. Written on the 3rd of the dark fortnight of Vaiśākha (month) Samvat 1760 by the Maithila Paṇḍit Bhagavānamīśra.

HINDI TEXT.

- 1 दंतवाला देवी जयति ॥ देववाणी-मह प्रशस्ति लिपाए⁹ चघर⁸ है महा-
राजा दिकपालदेव-की क-
2 लियुग-मह संस्कृत-की वचवैद्या¹⁰ घोरही हैं ते-पांड दूसर पाघर-मह
भाषा लिखे(ले) है [1*] सोमवंशी पांड-

¹ Read श्रीवितोदामकरोत.² Read सम्वत्.³ *Trivarga* here probably means *dharma* (virtue), *artha* (utility) and *kāma* (pleasure).⁴ Read लिखाए.⁵ Metre: Anuṣṭubh.⁶ Read पडितेन.⁷ Read पाघर.⁸ Read दिकपालदेवसदृशी भूपो.⁹ That is, on his death.¹⁰ Read वचवैद्या.

- 3 व-अर्जुन-के संतान तुस्कान हस्तिनापुर छाडि श्रीरंगल-के राजा भए
[1^{*}] ते वंश-मह काकती प्र-
- 4 तापरुद्र नाम राजा भए जे राजा शिव-के वंश नउ लाख¹ धातुक-के
ठाकुर जे-के राज्य सुवर्न वर्षा भै ते रा-
- 5 जा-के भाई अन्नमराज 'वस्तु-मह राजा भए श्रीरंगल छाडि-के । ते-के
संतान हंभीरदेव राजा भए
- 6 ता-के पुत्र भैराजदेव राजा ॥ ता-के पुत्र पुरुषोत्तमदेव महो(हा)राजा ॥
ता-के पुत्र जैसिंहदेव राजा
- 7 ता-के पुत्र नरसिंहरायदेव महाराजा जे-कर महारानी लक्ष्मिमादेई
अनेक ताल वाग कर सोरह महा-
- 8 दान दीहे । ता-के पुत्र जगदीश्वरायदेव राजा ॥ ता-के पुत्र विर-
नारायणदेव महाराजा ॥ ता-के पुत्र
- 9 वीरसिंहदेव देव नाम धर्म-अवतार पंडित-दाता सर्व-गुन-सहित देव-
ब्राम्हण-पालक चंदेलि-
- 10 नि वदनकुमरि महारानी-विषे दंतावला-के प्रसाद-ते दिकपाल देव पुत्र
पाए ॥ 'शतसठि वर्ष रा(स)-
- 11 ज्य करि दिकपालदेव देव-कहं राज्य सौपि-के देशाधी(खी) पूर्णिमा-महं
'प्राजाया समाधि वैकुंठ गए ॥
- 12 ता-के पुत्र स्वस्ति श्री महाराजाधिराज सकल-प्रशस्ति-स[हित] पृथुराज-
के अवतार 'बुद्धि-गणेश
- 13 'वल-भीम सोभा-काम पन-परशुराम दान-करण अर्जुन अचल-सुमेरु सील-
सागर रोम्मे-कु(न)-
- 14 वेर तेज-पौन घोम्मे²-यम प्रताप-अग्निनि पांडा³ धरे निररिति सहैघो धरे
वक्रण सेना-सरदार हं-
- 15 द्र वध[दि]त महादेव आचार-ब्रह्मा विद्या-सेसनाग एह भांति दस दिक्-
पाल-के गुन जानि पंडित
- 16 वामन दिकपाल देव नाम धरे ॥ ते दि[क]पाल देव विद्याह कीहे
वरदी-के चंदेल राव रतनराजा-के कन्या

¹ Read लाख.² Read वर.³ Read भैरवराज⁴⁴ Read शतसठि. The ह which is added at the end of the line after रा is perhaps meant as a correction of ह in शत⁵.⁵ Read प्राजाया.⁶ Read बुद्धि⁷.⁷ Read दल⁸.⁸ Read लीजे.⁹ Read खांदा.

- 17 अजवकुमरि महारानी विषै अठारहें वर्ष रचपाल देव नाम जुवराज
पुत्र भए ॥ तव हला ते नवरंग
18 पुरगढ टोरि फारि सकल वंद करि जगनाथ वस्त्र पठै-कै फेरि
नवरंग पुर दे-कै छोडिया राजा थापे-
19 [र]वाजे ॥ पुनि सकल पुरवासि लोग समेत दंतावला-के कुटुम-जात्रा
करि मखत् सचह सै साठि १७६०
20 वैव सुदि १४ आरंभ वैशाख(ख) वदि ३ते संपूर्ण भै जात्रा कतिकौ
हजार भैसा वोकरा मारि ते-कर र-
21 कत-प्रवाह वह पांच दिन संपिनी^१ नदी लाल कुसुम वर्न भए ॥
इ अर्थ मैथिल भगवानमित्र रा-
22 जगुह पंडित भाषा श्री संस्कृत दोउ पाथर-मह लिपाए^२ ॥ अस राजा
श्री दिकपाल देव देव समा-
23 न कलि दुग न होहै आन राजा ॥ ॥ ॥

TRANSLATION.

(Lines 1—2.) Victory to the goddess Dantāvalā. There is a stone on which Mahārāja Dīkpalādēva's *prastāvi* (eulogy) is written in the language of gods, (but as) the readers of Sanskrit are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular.

(Lk. 2—17.) The descendants of the Pāṇḍava Arjuna of the lunar race having left Hastināpura (when it went to) the Turks (Musalmāns) became kings of Oraṅgal. In that family there was a king named Kākati Pratāparudra, who was an incarnation of Śiva, the lord of 9 lākh archers, in whose reign golden rain fell. That king's brother Annamarāja became king of Bastar having abandoned Oraṅgal. His son was king Hammiradēva; his son Rāja Bhai[rava]rajadēva; his son Mahārāja Purnashōttamadēva; his son Rāja Jaisimhadēva; his son Mahārāja Narasimharāyadēva, whose Mahārāni Lachhimādēvi made several tanks and gardens and gave the sixteen charitable gifts; his son (was) Rāja Jagadīśarāyadēva; his son Mahārāja Viranārāyanadēva. His son named Virasimhadēva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brāhmaṇas. He begat through the favour of Dantāvalā a son Dīkpalādēva with his Mahārāni Vadanakumari of the Chandēlla family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaiśākha, after making over the kingdom to Dīkpalādēva-dēva. His son, the illustrious Mahārājādhirāja, being possessed of all glory, the very incarnation of Prithurāja, a Gaṇēśa in wisdom, a Bhīma in prowess, a Cupid in beauty, a Paraśurāma in (sticking to his) vow, a Karpas in charity, an Arjuna (in archery), immovable like Sumēru, an ocean of good conduct, was named Dīkpalādēva by Paṇḍit Vāmāna, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirṛiti when wielding

^१ Read हलिनी.^२ Read लिखाए.

a sword, a Varuṇa when carrying a noose (?), an Indra when commanding the army, Mahā-dēva when promoting destruction (?), a Brahmā in behaviour and a Śeṣhaṇaga in knowledge. This Dikpālādēva married *Mahārānt Ajabakumari*, daughter of the Chandalla Rāo Ratanaraja of Vardī. Unto her was born an heir-apparent named *Rakshapālādēva* in his (or her) 18th year.

(Ll. 17—23.) He (Dikpālādēva) having stormed and destroyed the *Navarāṅgapura* fort and having imprisoned all (and) having sent Jagannātha to Bastar gave away Navarāṅgapura and established an *Oṛiyā Rājā* there. Afterwards he performed the *kūṭumbayātrā* to Dantāvalā with all the residents of his capital in Samvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha. Several thousands of buffaloes and goats were killed, through the streams of whose blood the river Śatukhinī for 5 days assumed the colour of red flowers. This matter the king's preceptor the Paṇḍit the Maithilā Bhagavānamīra got written on two stones both in the vernacular and in Sanskrit. A Ling like the illustrious god-like Dikpālādēva there shall not be in the Kali age.

No. 31.—BHANDUP PLATES OF CHHITTARAJADEVA; A.D. 1026.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The record on these plates, which were found at Bhāṇḍūp, a village in the Sālsette tāluka of the Thāna District, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in *JRAS*, first series, vol. 2, p. 383; and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol. 4, p. 109. Subsequently the plates came into the hands of Professor Bühler, who published a critical reading of the record, with a nearly full translation, in 1876, in *Ind. Ant.*, vol. 5, p. 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London: they were then secured by Sir C. Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C. H. Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr. Cousens was good enough to make for me; and the illustration of the seal is from a drawing by him. The plates have always been known as "the Bhāṇḍūp plates"; the record is entered under this name as No. 307 in Professor Kielhorn's *List of the Inscriptions of Southern India*, ante, vol. 7, appendix; and the name has become so well established that we need hardly change it now: but a more strictly appropriate designation of the record would be "the Nōura grant," as it registers the gift of a property at a village named Nōura, and is not really connected with Bhāṇḍūp.

The plates are three in number, each about $7\frac{1}{2}$ " in width by $4\frac{1}{2}$ " in height: the first and last plates are engraved on the inner side only; the second, on both sides. They are for the most part well preserved¹; and the inscription is quite legible all through: but in a

¹ The gaps above and below the ring-holes are the result of the ink-impressions having been made without cutting the ring; not of any damage to the plates.

few places a rather faint superscript \bar{a} or an *anusvāra*, discernible on the original



Scale '80.

plates, has failed to appear in the lithograph. The plates are strung on a ring about $\frac{1}{2}$ " thick and $2\frac{1}{2}$ " in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about $2\frac{1}{4}$ " in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuḍa, the device on the banner of the Śilāhāra (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders: his head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates

with the ring and seal is closely about 5 lbs. 4 oz.

The characters are Nāgarī, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than $\frac{1}{2}$ ". The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial; and so the letters, though reasonably deep, do not show through on the backs of the first and last plates. The characters include a form of the rather rare *jā* in *Jhāmāja*, line 8, and *jhāmpi*, line 18. The forms of *dā* and *v* are very similar; and so also are those of *ch* and *x*, *p* and *y*, and *ś* and *z*. The *b* is always denoted by *v*; but the cases are few: I have not thought it necessary to mark them by correcting the text. The vowel \bar{a} , attached to a consonant, is made sometimes above the consonant, as in *labhātē*, line 1, sometimes on the left of it, according to the earlier practice, as in *kātu*, line 3: a similar remark applies to this stroke as part of \bar{a} ; contrast *Sivo* and *kal-āpamā*, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9: the 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation: this use of the single mark is rather exceptional for that time.—The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses; and in the subsequent part, in lines 27, 30, 47—50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confiscating them, etc. Verse 1 uses the word *yaka*, for *ya*, 'who,' for the sake of a rather feeble pun on the name *Gaṇanāyaka*, i.e. *Gaṇapati*. In line 18 we have the word *jhāmpin*, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from *jhampa*, 'a jump': it is used here in the sense of 'one who excels.'¹

¹ The expression here is *tyāga-jagaj-jhāmpin*. It occurs in other inscriptions, too, if I remember aright. But there are also variations:—

- (1) *tyāga-jagaj-jhāmpa-jhāmpad-āchāryya*, in line 61 of the Khārēpāṭa Śilāhāra plates of A.D. 1095, *Ind. Ant.*, vol. 9, p. 32. For *jhāmpaḍa*, of which the *jhāmpaḥa* and *jhāmpaḥa* which we have below seem to be variants, Monier-Williams gives the meaning ' (in music) a kind of measure': this makes it equivalent to *jhāmpā-tāla*, which also means 'a kind of sūrya.'

In records of the Kādambas of Goa from the Kanarese country, we have the following, which I check and revise from ink-impressions:—

- (2) *tyāga-jaga-jhāmpa-jhāmpa-āchāryya*; in the Gōlibaḥḥ inscription, *JBBRAS*, vol. 9, p. 296, line 11.
- (3) *tyāga-jaga-jhāmpa-jhāmpa-āchāryya*; in the Siddāpūr inscription, *Ind. Ant.*, vol. 11, p. 278, line 11.
- (4) *tyāga-jaga-jhāmpa-āchāryya*; in the Kittūr inscription, *JBBRAS*, vol. 9, p. 304, line 8. Here, there is a temptation to regard *jhāga* as a mistake for *jaga-jhāmpa*; but it may be taken quite well as the word *jhāga* itself, which Kittel gives as meaning 'glittering, shining; notoriety, greatness,' and which is evidently connected with Monier-Williams' *jhāga-jhāgāya*, 'to sparkle, flash.'

As regards orthography, we may note the following points :—(1) As remarked above, the record uses *r* for *ṣ* throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal one ; and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, *ṣ* or *s* as the case may be : this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in *ṣḍ*, a nasal in combination is very often represented by the *anusvāra* ; and we have such contrasts as *raṅg-*, line 10, against *raṅga*, line 8, and *paṅcha*, line 23, and *paṅchadasyaṅ*, line 34, against *paṅchabhair*, line 53 : on the other hand, we find the nasal used, where the *anusvāra* would have been quite correct, in *samvatsar-*, line 33 (against *samvatsara* in the same line), and in *samvayahār-*, line 40, and (in *saṁdha*) in *trayan-tēva*, line 31, *dattām-vā*, line 54, *-āksharam-vā*, line 59. (4) Consonants are usually doubled after *r* ; but we have in even the first line *kāryāṣṭha*, against *sarva*.

The inscription is a record of the *Mahāmaṇḍalādeva* or great feudatory prince *Chhittarāja-dēva*, a member of the family of the *Śilāhāras* of the Northern Konkan : and the object of it is to notify that he gave to a Brāhmaṇa a field at a village named *Nōura*. Verses 3 to 11, lines 3 to 16, present his pedigree, but are of no interest except for the names that they give ; they do not add any historical details : it may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the *Thāga* plates of A.D. 1017 ; and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the *Khārepāṭap* plates of A.D. 1095.¹ Verse 3 claims the mythical *Jimūtavāhana*, son of (the *Vidyādhara* king) *Jimūtakētu*, as the founder of the family ; whence *Chhittarāja* has the title, among others, of "born in the lineage of *Jimūtavāhana*" (line 17). But the first historical name is that of *Kapardin I*, in verse 4. The pedigree, as given in this record, is shown on the opposite page : for a continuation of it, and for dates and further information, reference may be made to my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2 (1896), p. 538 ff., and to No. 302 and subsequent entries in Professor Kielhorn's *List of the Inscriptions of Southern India*² : regarding the names *Pulaśakti*, *Vappuvanna*, and *Kēśidēva* see notes to lines 5, 8, and 14 of the text.

The family-name is presented in line 5 as *Śilāra*, with the dental *s* (perhaps by mistake for the palatal *ṣ*) ; in line 15 as *Śilāra* with the palatal *ṣ* (perhaps by mistake for the dental *s*) ; and in line 17 as *Śilāhāra*, with, certainly, the mistake of *s* for *ṣ*.³ It is a moot-point whether the original form was *Śilāhāra* and *Śilāra* or *Śilāra* was a corruption of it, or whether *Śilāhāra* is only a Sanskritized form of a vernacular name : in either case, however, the form *Śilāhāra* means "food on a rock," with reference to the "lofty rocky alab," "the rock of execution or sacrifice," of the story about *Jimūtavāhana*, *Garuḍa*, and *Śaṅkhachūḍa*, to which allusion is made in verse 3 : about this, see note 2 on p. 265 below.

¹ For these two records see the next note, Nos. 306 and 309. The record on the *Thāga* plates has after its verse 2 another verse invoking Śiva again.

² The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here : they are :—

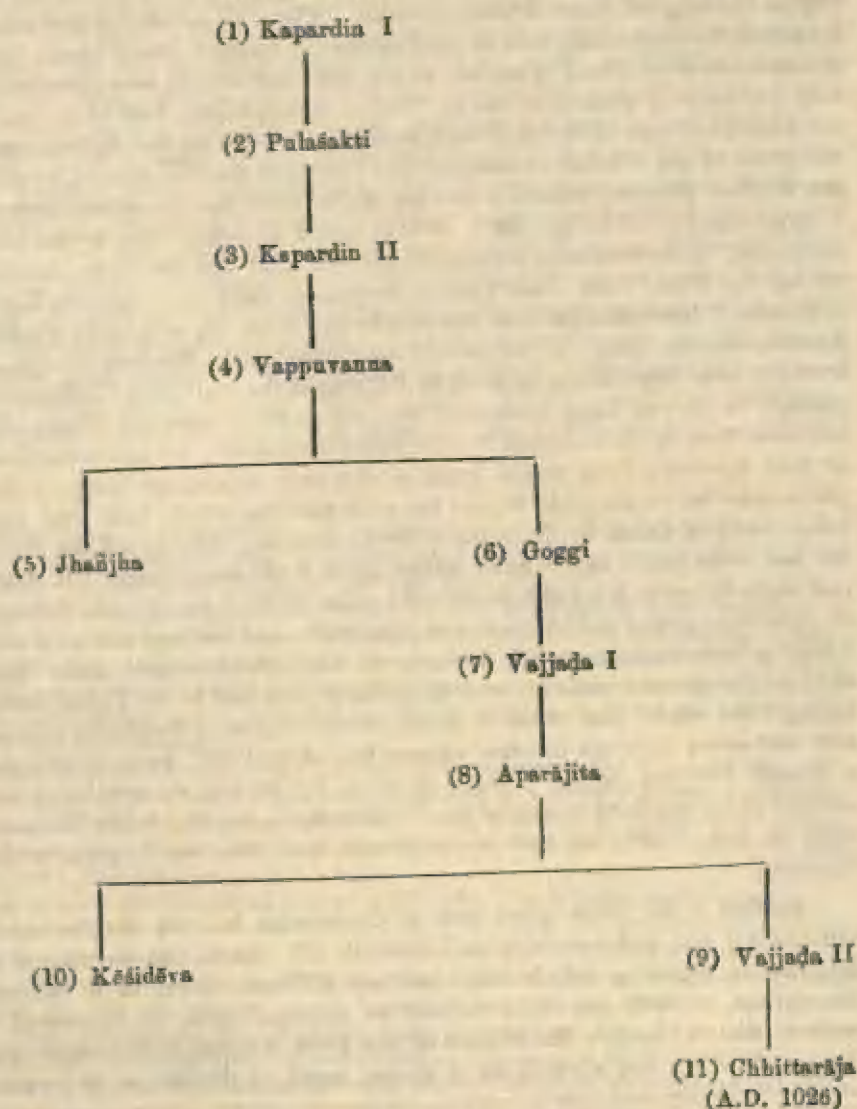
No. 305 : the *Bhādāna* grant of *Aparājita-dēva*, dated in A.D. 997 : edited, with a facsimile, by Professor Kielhorn in *Epi. Ind.*, vol. 3 (1894-5), p. 271.

No. 306 : the *Thāga* plates of *Arikēśaridēva* (the *Kēśidēva* of the present record), dated in A.D. 1017 : translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in *Asiatic Researches*, vol. 1 (1786 ; 8th edition, 1806), p. 257 : see also p. 259 below.

No. 309 : the *Khārepāṭap* plates of *Anantapāla-Anantadēva*, dated in A.D. 1095 : edited, with a lithograph, by Mr. K. T. Telang in *Jed. Ant.*, vol. 9 (1860), p. 33.

³ Elsewhere we have the following forms : *Śilāra* (with the dental *s* and short *i*) in a record of A.D. 1008, Kielhorn's *Southern List*, No. 301 ; *Śilāra* in a record of A.D. 1058, *ibid.*, No. 315 ; *Śilāhāra* in a record of A.D. 1110, *ibid.*, No. 317 ; and *Sejara* and *Sejahāra* (short *a* in the second syllable) in two records of the tenth and the eleventh or twelfth century, see *ibid.*, No. 94, note 4.

The Śīlāhāras of the Northern Kōṅkan according to the Bhāṇḍup plates of A.D. 1026.



Among the titles given to Chhittarāja in this record one is *Tagarapura-paramāśvara*, "supreme lord of the town Tagara" (line 17).¹ The ancient city Tagara, mentioned in the first and second centuries A.D. as a place of importance on the great trading-route between the east coast of India and Beroch on the west coast, is the present Tēr, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldurg District of the Nizam's territory, in lat. 18° 19', long. 76° 12', about ninety-five miles towards south-east-by-south from the well-known

¹ In titles of this kind the more usual term was *paramāśvara*, or *paramar-śākhāra*, "supreme lord of [so-and-so] a host of towns."

Paṭhaṇ on the Godāvari.¹ This title does not imply that Chhittarāja had any dominion at Tagara, Tār, which is far away from what was his territory; it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śilāhāras of Karāj.² From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion, we may conveniently quote here that of "lord of Māhishmati & best of towns," which belonged to the Ahiyaya princes of the Gulbarga District.³ There is not the slightest reason for thinking that the power of any member of Chhittarāja's branch of the Śilāhāra stock reached anywhere above the Western Ghats: especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm⁴ and containing fourteen hundred villages headed by Puri," and that none of the records claim more than the Koṅkaṇ. And even the expression "the whole land of the Koṅkaṇa" must be taken with a limitation. The term Koṅkaṇ denotes properly the whole strip between the Western Ghats and the Arabian Sea, from the river Tapti as far certainly as Paḷghaṭ at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin: and the territory consisted of seven divisions which were known as "the Seven Koṅkaṇa."⁵ The Śilāhāras certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Āmbikā, which falls into the sea some twelve miles north of Balsār in the Surat District; or at any rate beyond the Pūrṇā, which flows into the sea some ten or twelve miles farther north in the same district: in A.D. 1051 the territory just above the river Mīṇḍhōlā, about eight miles north of the Pūrṇā, belonged to a Chālukya or Chaulukya prince Trilōchanapāla of Lāṭadēśa⁶; and we have also a record of his grandfather Kīrtirāja from the same parts.⁷ Towards the south, Chhittarāja's uncle Arikēśarin (the Kēśīdēva of the present record), who is similarly described in the Thāga plates of A.D. 1017⁸ as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śilāhāra stock, the Maṇḍalika Raṭṭarāja, who was ruling there in A.D. 1008⁹: but that is the utmost limit that can be given to the Śilāhāras in that direction.

Another of the titles given here to Chhittarāja is "the Mahasāmantādhipati who has attained all the pañchamahāśabda" (line 16-17). As to the meaning of the term pañchamahāśabda, regarding which there had been different views, in a full note in my *Gupta Inscriptions*, p. 296, note 3, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (*pañcha-mahārādya*), the use of which was allowed, as a special mark of distinction, to persons of high rank and

¹ See my paper in JRAS, 1901, p. 597.

² See *Dya. Kan. Distrs.*, p. 546.

³ See farther on in this journal under my note on the Kamhavi inscription of A.D. 1054 attached to Dr. Barnett's paper on the Yēwūr inscription A.

⁴ This acquisition, however, was actually made by his uncle Arikēśarin, the Kēśīdēva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Thāga plates of A.D. 1017 (see just below).

⁵ See *Dya. Kan. Distrs.*, p. 282, note 5, and p. 426.

⁶ See No. 356 in Kielhorn's List of the inscriptions of Northern India, *ante*, vol. 5, appendix; and for the identification of the places mentioned in the record see *Ind. Ant.*, 1902, p. 255.

⁷ *Ibid.*, No. 354.

See p. 252 above note 2, No. 303.

See the Khārāpāṭap plates of A.D. 1008, No. 301 in Kielhorn's Southern List.

authority. Since then, the term has been found used in a different sense in Kashmir, as meaning "five offices, the names of which began with the word *mahā* (*mahat*), 'great,' " in a passage in the *Rājatarāṅgi*, 4. 140-3, where we are told that king Muktāpīḍa-Lalitāditya (about A.D. 700-37) conferred on his minister Mitraśarmaṇ the *pañcā-mahāśābda*,¹ namely *mahāprathīhāraptīśā*, "the office of high chamberlain"; *mahāsamādhipatiśā*, that of "chief minister for peace and war"; *mahāśivastīśā*, that of "chief master of the horse"; *mahābhāṇḍāgāra*, that of "high keeper of the treasury"; and *mahāśādhacābhāga*, that of "chief executive minister": the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns.² And there is no reason for departing from the decision that the expression refers in the case of Chhittarāja, and generally, to the privilege of having played before him five such instruments as the *śringa* or *kombu*, 'the horn,' the *taṃmaṭa* or *haliga*, 'the tabor, timbrel, or tambourine,' the *śāṅkha* or *dacaṭa*, 'the conch-shell,' the *bhāri* or *bājā*, 'the kettle-drum,' and the *jayaḡhaṇṭā* or *jāgaṭa*, 'the bell, cymbal, or gong.'³

¹ *Pañcā-mahāśābda-bhāṣaṇaṃ taṃ vyadhātta*: for the meaning compare *ibid.*, verse 680, where the *pañcā mahāśābdaḥ* are distinctly marked as "offices": that verse says:—"His eldest (maternal uncle) Utpalaka took the *pañcā mahāśābdaḥ*: the other maternal uncles took the other *karmasādhānaḥ*."

² Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Raṅgānāl inscription of A.D. 1158, *Pōli, Sanskrit, and Old-Kannara Inscriptions*, No. 183, line 15; *Epi. Carr.*, vol. 7, Shimoga, Sk. 123; where the Kaṭacharya Bijjala is styled *samadhigata-pañcāmahāśābda-mahārājādhirāja*: but the actual position of Bijjala at that time is not clear; he had a reckoning of his own beginning in A.D. 1156; but the Western Chālukya Talla III was still reigning, at least nominally, in A.D. 1158 and down to 1161.

The reason why the cases are so few in which there is a mention of the *pañcāmahāśābda* in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the *pañcā-mahāśābda* and auspicious drums in a royal procession is mentioned in a passage from a tale by a Jain Kanarese writer, Rāvāḍīyāchārya, given in *Ind. Ant.*, vol. 12, p. 96: the words there are *pañcāmahāśābdaḡgaṭaṃ baddācāyada para(re)gaṭaṃ bājita*.

To my previous notes on this matter (see also vol. 5 above, p. 216, note 3) the following may be added:—

(1) Two cases of ministers who possessed this privilege, but who were also *Sāmāntas*, are (a) the *Mahāsādhādhivirāṭika*, the *Sāmānta* Bappabhaṭṭi, who wrote the record of A.D. 739 on the Nannari plates of the Chālukya prince Avaniṣaṇṭarāja-Pulakēśvarāja of Guṇarāt; Seventh Oriental Congress, Vienna (1886), Arian Section, p. 234, text line 49; here the term is *prāpta* instead of the usual *samadhigata*: and (b) the *Mahāsādhādhivirāṭadhikṛita*, the *Sāmānta* Māndalla, who wrote the record of A.D. 776 on the Pimpri plates of the Rāṣṭrakūṭa prince Dhārāvareṇa-Dhruvarāja of Guṇarāt; vol. 10 above, p. 89, text lines 65-6.

(2) From lines 56-6 of the record of Tivarādāva on the Palada plates we learn that his son-in-law Nannarāja (who is mentioned without any indication of princely or official rank) had this privilege; vol. 7 above, p. 105; and line 2 (as also line 2 of the Rājim plates, *Gupta Inscriptions*, p. 294) speaks of it as belonging to princes in general.

(3) The record on the Kanker plates of A.D. 1213-14 speaks of the privilege in connection with the *Mahāśādhādhivirāṭika* Pamparājādāva as a boon obtained from the goddess Kātyāyanī; vol. 9 above, p. 168, text line 3.

(4) A mention of the *pañcāmahāśābda* of the Jains, as a religious item, is found in an inscription of A.D. 1368, embodying a compact between the Jains and the Vaiṣṇavas which was sanctioned by king Hukkarāja I of Vijayanagara; *Epi. Carr.*, vol. 2, Inscri. at Śrāvaga-Belgoḷa, No. 136.

³ These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vivākhachintāmaṇi (referred to in *Ind. Ant.*, vol. 12, p. 96) as given by Kittel in his Kanarese-English Dictionary under *pañcā-mahāśābda*. Under *ayda*, he has quoted from Maṅgarāja's Nighaṇṭu a list of the *ayda attama-śābda* or "five best musical instruments" as being *śara*, 'the lute,' *śāṅka*, 'the cymbal,' *ṃavaja*, 'the tambourine,' *kaṇṇaṭa*, 'the metal horn or trumpet,' and *vāṇa*, 'the flute or fife.' There was evidently a difference between the "great" instruments and the "best" ones!

The details of the date of this record (lines 32-5) are, the Śaka year 948 expired, the Kahaya *samvatsara*; the fifteenth *tithi* of the bright fortnight of Kārttika; Ravi, *i.e.* Ravivāra (Sunday); an eclipse of the sun. The date is an irregular one; because, on even a preliminary point of course there cannot be an eclipse of the sun on the fifteenth *tithi* of the bright fortnight, *i.e.* at the full-moon. For the rest the position is as follows:¹—The Kahaya *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 22 March A.D. 1026. The full-moon *tithi* of Kārttika answered in that year to 28 October, on which day it ended at 18 hrs. 18 min. after mean sunrise, *i.e.* 18 min. after midnight, (for Ujjain); but the day was a Friday (not a Sunday as stated): there was a large eclipse of the moon, visible in India²; but, as has been said, the record specifies an eclipse of the sun. The new-moon *tithi* of Kārttika answered in that same year to 12 November, on which day it ended at about 1 hr. 38 min. after mean sunrise (for Ujjain); but the day was a Saturday (not a Sunday): there was an annular eclipse of the sun; but it was not visible in India³; and, as has been said, the record specifies the full-moon *tithi*. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant; because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Puri, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f.): it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Puri⁴: but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Sāsette tāluka of the Thāpa District. Further, in the Thāpa plates of A.D. 1017⁵ there is the same reference as in our present record to "the fourteen hundred villages headed by Puri": and at any rate one of the villages granted by that record, namely Chāvināra, can be identified (see p. 260 below), and is found in the Bhiwādi tāluka of the same district, immediately on the north-east of the Sāsette tāluka. Again, the Bhādāna grant of A.D. 997⁶ places in the Mahirihāra *vishaya* of what it calls "the Koṅka marked out by fourteen hundred villages" the village Bhādāna, which is about seven miles farther on towards the east-north-east in the Bhiwādi tāluka. And the record on the Khārēpāṭa plates of A.D. 1095,⁷ which makes the same reference that we have in our present record to the whole land of the Koṅka and the fourteen hundred villages headed by Puri, shows by its statements in lines 77-9 that the Puri province included the ports of Sthānaka, Nāgapura, Surpāraka, and Chēmūli or Chēmūlya,⁸ which it says, were "on the coasts in the Koṅka

¹ Compare Professor Kielhorn's examination of this date in *Ind. Ant.*, vol. 24, p. 13, No. 170.

² Sewell, *Eclipses of the Moon in India*, table E, p. 23.

³ Von Oppolzer, *Canon der Finsternisse*, p. 214, and plate 107.

⁴ *See Dya. Koa. Distr.*, p. 244.

⁵ *See* p. 252 above, note 2, No. 306.

⁶ *See* p. 252 above, note 2, No. 305.

⁷ *See* p. 252 above, note 2, No. 309.

⁸ In this passage this name may be taken either as Chēmūli (as was practically done by Mr. Telang, who, however, wrote "Chemuli"), or as Chēmūlya; but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpāṭa plates of the Southern Śilāhāra prince Ratṭarīja; *ante*, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūli) in early inscriptions at Kānhārī; Lüders, *List of the Brahmi Inscriptions*, *ante*, vol. 10, appendix, Nos. 996, 1033. For some twenty different corruptions of the name in foreign writings, beginning with the Sinylla and Timoula of Ptolemy, see the *Gazetteer of the Bombay Presidency*, vol. 11, Kolāba and Janjira, p. 260.

(i.e. *Koṅkaga*) fourteen-hundred.¹ *Sthānaka* is the present *Thāṇa* itself.² *Nāgapura* has not been identified. But *Surpāraka* is *Sōpārā* or *Supārā*, near the coast, in the *Bassein* taluka of the *Thāṇa* District, some thirty miles north of Bombay. And *Chēmālī* or *Chēmālyā* is *Chēmwal*, *Chēul*, *Chaul*, on the coast, in the *Alibāg* taluka of the *Kolāba* District, about twenty-five miles south of Bombay. Thus, the *Puri* or *Koṅkaga* fourteen-hundred seems to answer fairly closely to the *Bassein*, *Sālsotte*, *Bhiwōḍī*, and *Kalyāṇ* talukas, with perhaps also the *Karjat* taluka of *Thāṇa*, and the *Paṇwel*, *Pēp*, and *Alibāg* talukas of *Kolāba*.

As regards other local places, the record registers the grant of a field, presumably a large one, in a village named *Nōura* (line 42), which it places in the *Shatshashti-vishaya* and in (the territory of) "the famous *Sthānaka*." This last name, *Sthānaka*, is, of course, the earlier form of the present *Thāṇa*, *Thāṇa*.³ *Shatshashti* is the present *Sāshti*, *Sālsotte* the island which forms the taluka of which the head-quarters station is at *Thāṇa*: its name means "sixty-six," and marks it as having consisted originally of a group of sixty-six villages⁴: this name is found in the intermediate form of *Sāsati* in the *Thāṇa* plates of the *Dāvagiri-Yādava* king *Rāmachandra* dated in A.D. 1272.⁵ In defining the field that was granted, the record tells us that it was bounded on the east and north-east by *Gōmvaṇi*; on the south by *Gōrapavali*; and on the west by the king's high-way. We may safely follow Professor *Bühler* in identifying *Nōura* with a village in the *Sālsotte* taluka shown as 'Nowohur' in the Indian Atlas sheet 25 (1854), in lat. 19° 9', long. 73° 1', about two miles south-south-west from *Thāṇa*, and *Gōmvaṇi* with the 'Gowhan' of the same map, about half a mile north-by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from *Bhāṇḍūp*: these two villages, however, do not exist now: the Atlas quarter-sheet 25, N.E. (1905), marks the places which they occupied as being now waste land on the foreshore of the *Thāṇa* Creek.⁶ The maps do not show any representative of *Gōrapavali*, which must have been somewhere on the east of *Nōura*, and perhaps was a hamlet (*palli*, *vallī*) of that place: this village must have disappeared even before the other two.⁷

¹ The form *Koṅkaga* occurs in line 79 and again in line 84: in line 65 the record presents the more usual form *Koṅkaga* = *Koṅkaga*.

² Regarding this name see the next note.

³ The text, line 41, uses the expression *śrī-Sthānaka*; and the same combination occurs in line 55 of the *Bhādāna* grant of A.D. 997; in the *Thāṇa* plates of A.D. 1017; and in line 77 of the *Khārōpāṭa* plates of A.D. 1095 (for these records see note 2 on p. 253 above). There might be a temptation to take the original name as *Śrīsthānaka*. But it seems to be fixed as simply *Sthānaka*, not only by the modern name, but also by line 86 of the *Bhādāna* grant; *śrī-śrī Sthānaka* *dāra*; and it was so taken by Professor *Klehorn*. Also, there was a practice of prefixing another *śrī* to names beginning with that word itself: see my *Gupta Inscriptions*, p. 8, note 3; and as another instance add *śrī-Śrīdhara* from *Ind. Ant.*, vol. 6, p. 212, line 17.

⁴ The modern name is certified as *Sāshti* in the compilation "Bombay Places and Common Official Words" published in 1878: it must be a contraction of *sāśashti* as an earlier form of the Marāṭhi *sāśashti*, 'sixty-six'; but the corruption 'Sālsotte' seems to point rather to a form *sāśashti*, *sāśashti*.

⁵ *JRAS*, first series, vol. 5, p. 183.

⁶ 'Nowohur' is not to be confused with the 'Nahur' of the quarter-sheet, which is shown in the old full sheet as 'Nawoor,' about one mile west-by-south from 'Nowohur.'

⁷ 'Nowohur' and 'Gowhan' seem to have disappeared between 1854 and 1879, as their names are not in the Postal Directory of the Bombay Circle which was published in 1879: the facts about 'Gowhan,' however, are not quite clear, as the Directory of 1898 (second edition) shows a 'Gowhan' with *Thāṇa* as its post-town. A consideration of the statements of the record, with an inspection of the maps, will show that *Gōrapavali* cannot have been an earlier name of *Bhāṇḍūp*, as was thought by Professor *Bühler*.

SPECIAL NOTES.

1. The city Hamyamana, Hamjamana.

In line 26 we read that the notification contained in this record on the Bhāṇḍū plates was addressed to (among other people) "the three classes of citizens, and others, of the city Hamyamana." The same place is mentioned, in the same way, in the Thāpa plates of A.D. 1017, and again in line 72 of the Khārāpāta plates of A.D. 1095¹; but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Hamjamana. And it has been proposed, on the strength of the latter form, to identify this city with Samjāp or Sanjān,—a place on a creek and near the sea, in the Ḍahānū tāluka of the Thāpa District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times.² The case is, in brief, as follows:—

A Persian poem entitled *Kisāh-i-Sanjān*, written in A.D. 1600,³ says that one hundred and fifteen years after the death of Yasadjird (16 June A.D. 632), that is, in A.D. 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that is Div, Dia, on the coast in the south of Kāthiāwār. Nineteen years later, in A.D. 766, some angry led them to move on: so they sailed to Gujarāt, and after a tempestuous voyage arrived at Sanjān. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jādī Rānā,⁴ who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khorisān and elsewhere in Persia: and with the permission of the Rāja the land was cleared for three *farsakhs* all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram. And there they abode for three hundred years "more or less"; which takes us on to about A.D. 1066. During the next two centuries, it seems, some of them went on and settled at Nausāri, Vānkānēr, Broach, Anklēshwar, Cambay, and other places. Later on, apparently about A.D. 1507, trouble arose at Sanjān, through an invasion by the Musalmān ruler of Chāmpānēr: but into this we need not go.

In connection with that recital, it has been proposed to explain Hamjamana as the original name given by the Parsees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (it is urged) in the Persian poem because the latter was written so late as in A.D. 1600⁵; to account for the name as being equivalent to the present term *sanjuman*, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic *has*, 'together,' and *jam*, 'to go'; to explain *trivarga*, 'the three classes,' as referring to the Avestic word *thrayavan*, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds; and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān was of such importance as to deserve, if not to actually require, attention of that kind.

¹ For these two records see p. 252 above, note 2, Nos. 306, 309: and for the first of them see fully p. 259 below.

² For this proposed identification see (1) the Gazetteer of the Bombay Presidency, vol. 14 (1882), Thāpa, p. 202, where, however, no grounds are given; and (2), for reasons in support, two papers by Mr. Jivanji Jamshedji Modi in *JHBREAS*, vol. 21 (1904), pp. 4-18, and *Ind. Ant.*, 1912, pp. 172-6.

³ There is a translation of this poem by Eastwick in *JHBREAS*, vol. 1 (1841-4; reprint of 1870), pp. 168-94.

⁴ No such name has been found in the epigraphic records.

⁵ For these proposals see *JHBREAS*, vol. 21 (1904), pp. 14-17, and *Ind. Ant.*, 1912, pp. 175-6.

All that reads well: but there are objections. (1) While the account in the *Kissah-i-Sanjān* certainly seems to refer to the present Sanjān in the Dāhādū tāluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay: this, then, disposes of the idea that Sanjān was formerly a place of special importance. (2) The word *trivarga* seems to be a well-established term for the three higher Hindū castes, the Brāhmins, Kshatriyas, and Vaisyas: and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A.D. 997,¹ in which record there is no mention at all of the place Hamyamana, Hamjamana. (3) As regards etymology, the usual change is from *s* to *h*, not from *h* to *s*: we might expect to have a form Hanjān from Sanjamana, but not Sanjān from Hamjamana. And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them.

More evidence is wanted, to settle this matter in any particular direction. But we are at least not disposed to accept the identification of Hamyamana, Hamjamana, with Sanjān. It looks as if the place was some administrative head-quarters of these Śilāhāra princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest.

2. The places mentioned in the Thāna plates of A.D. 1017.

This record, No. 306 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thāna. It is much wished that these plates could be traced; so that a critical edition of the record might be published, with a facsimile. As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carnac, and published in 1788 in the *Asiatic Researches*, vol. 1 (fifth edition, 1806), p. 357.

It is a record of the Śilāhāra prince Arikṣasaridēva, whose name is given as Kṣidēva in the Bhāṇḍūp plates (see p. 253 above). It is dated in the Pīṅgala *saṃvatsara*, Śaka 939 expired; on the full-moon of Kārttika²; on the occasion of an eclipse of the moon: and these details answer quite regularly to 6 November, A.D. 1017, on which day there was an eclipse of the moon, visible in India, the moment of full-moon being at 19 hrs. 22 min. after mean sunrise, i.e. at 1 hr. 22 min. after midnight, (for Ujjain).³

Just as the record on the Bhāṇḍūp plates of A.D. 1026 does in the case of Chhittarāja, so this record describes his uncle Arikṣarin as ruling "the whole land of the Koṅkana, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri"; the last statement being made with a view to locating in a general way the grants that were made, by indicating the province.

¹ See p. 262 above, note 2, No. 305: the text there is:— *parapati-tri(tri)vargya-sthāna* *prabhṛiti-pradhāna-apradhāna-janā(mā)*; and Professor Kielhorn rendered it (*Epi. Ind.*, vol. 3 p. 269) by:—"Informs heads of towns and the chief and common people of the three (principal) castes, places of abode,"

² The week-day is apparently not stated.

³ Sewell, *Eclipses of the Moon in India*, table E, p. 23: and compare Professor Kielhorn's note on the date in *Ind. Ant.*, vol. 23, p. 115, No. 11.

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous *Sthānaka* (Thāna)."¹ and to "all the holy men and others inhabiting the city *Hanyamāna* or *Hamjamāna*."² And it announces the grant of three villages to a Brāhman who was an inhabitant of "the city the famous *Sthānaka*," as follows:—

1. The first village was *Chāvināra*, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of *Vatsarāja*." It was bounded, on the east by the village *Pūgambā* [we should probably read *Pūgāmva*]³ and "a water-fall from a mountain"; on the south by the villages *Nāgāmbā* [read probably *Nāgāmva*]⁴ and *Mūlādōṅgarikā*; on the west by the river *Sāmbārapallikā*; and on the north by the villages *Sāmbivā* and *Kāpiyalaka*.

We may safely identify *Chāvināra* with the 'Chavindra' of the Indian Atlas quarter-sheet 24, S.E. (1903), in lat. 19° 18', long. 73° 8', in the Bhiwṛḍī tāluka of the Thāna District, one mile and a half east-north-east from Bhiwṛḍī, and about ten miles north-east-half-north from Thāna. This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndee' in capitals: but it is entered, as 'Chāvindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888). The maps and Postal Directory do not show any names answering to *Mūlādōṅgarikā*, *Sāmbivā*, and *Kāpiyalaka*: unless, by chance, *Sāmbivā* (in which the *b* is very questionable)⁵ is a printer's mistake for *Sāmdivā*, i.e. *Sāmdivā*, in which case this village might easily be the 'Sauda' of the quarter-sheet, one mile north of 'Chavindra'.⁶ But half a mile east-by-north from 'Chavindra' there is the 'Pohgaon' of the full sheet, the 'Pogaon' of the quarter-sheet, answering to the *Pūgambā* (? *Pūgāmva*) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain." And about three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagaon, Nāgaon' of the maps, answering to the *Nāgāmbā* (? *Nāgāmva*) of the record. About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the *Sāmbārapallikā* river of the record.

2. The second village was *Tōkabalpallikā*⁷; this was bounded on the east by *Sidabali*; on the south by the river *Mōthala*; on the west by *Kakādēva*, *Hallapallikā*, and *Bādaviraka*; and on the north by *Talāvalipallikā*.

3. The third village was *Anakiya*, which was bounded, on the east by *Tādaga*; on the south by *Gōvini*; on the west by *Charikā*; and on the north by *Kalibalayachōli*.

I have not succeeded in finding these two groups of places. The Postal Directory gives possible equivalents for some of the original names as follows: for the first group, *Sadavli*, *Shedāli*, *Shedivli*, *Hālolli*, *Vadvihir*, *Wadvir*, *Talavli*, and *Talāvli*; and for the second group, *Āvla*, *Āvli*, *Govana*, *Chari*, *Chariv*, *Kalavli*, *Kālavli*, *Kalivli* and *Kālvār*. But the places bearing

¹ See note 3 on p. 257 above.

² The transcription of the text does not go as far as this. I quote, as far as "city," the words given in the published translation. The translation gives "*Hanyamāna*"; with, no doubt, a printer's mistake of *a* for *o* or of *y* for *j* (see p. 255 above). For the rest of the expression we can hardly doubt that the text has in reality *anyara-pura-trivargya-pratāritāśāśa*, like line 26 of the Bhāṅḍūp plates of A.D. 1026 and line 72 of the Khārāpṣṭya plates of A.D. 1096.

³ *Ramalechana Pandit* gave in his translation *b* in some words, and *v* in others. But we can only think that, like the Bhāṅḍūna grant of A.D. 907, the Bhāṅḍūp plates of A.D. 1026, and the Khārāpṣṭya plates of A.D. 1096 (all records of the same family), the original record has no separate sign for *b*, but uses only the *v*.

⁴ See the preceding note.

⁵ See note 3 above.

⁶ This name, also, is not in the full sheet: but it is given, as 'Sāwde, Sāvdiha,' in the Postal Directory.

⁷ The translation says "the full (*dīśatī*) of *Tōkabā* *Pallikā*." But there can be no doubt that we have to take this as the name of a village, not a district.

these names are only found in the maps singly, in detached positions;¹ whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

TEXT.²*First plate.*

- 1 Om³ Jayas-ch-ābhyudayas-cha || 'Labhatē sarva-kāryāṇāṃ pūjayā gaṇanā yakah |
vighnam nighnam-sa vaḥ pūyād-apūyā-
- 2 d-Gaṇanāyakah || [1*]⁴ Sa vaḥ pātu Si(śi)vō nityam yao-maulō(lau) bhātī
Jāhnavī | Sumōru-si(śi)khar-ōḍgaohchhad-achchha-chaṃdra-kal-ōpa-
- 3 mē || [2*]⁵ 'Jīmūtakētu-tavayo niyatam dayālar-Jjīmūtavāhana iti trijagat-
prasiddhaḥ | dēham nijaṃ tṛipa-
- 4 m-iv-ākalayan-par-ārthō yō rakshati sma Garuḍāt-khalu Sa(śa)makhachūdam ||
[3*]⁶ Tasy-ānvayō nara-patiḥ samabhūt-Kapa-
- 5 rddi Sūlāra-vamśa(śa)-tilako ripa-darppa-marddi | tasmād-abhūch-cha tanayah
Pulasa(śa)kti⁷-nāmā mūrtiṇḍa-maṇḍa-
- 6 la-samāna-samiddha-dhāmā || [4*]⁸ 'Jātavān-atha laghuḥ sa Kaparddi sūnur-
asya sakalair-ari-varggaḥ | yad-bha-

¹ I have examined also various sheets of the Bombay Survey series, in addition to the *Lodig* Atlas sheets mentioned above.

² From the original plates.—Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the *Thāpa* plates of Arikāśidēva, of A.D. 1017. *As. Res.*, vol. 1 (1788; fifth edition, 1808), p. 357; No. 306 in Kielhorn's List of the Inscriptions of Southern India, *note*, vol. 7, appendix: that record has after verse 2 another verse invoking Śiva again. And verses 1 to 3, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārōpāṭa plates of Anantapāla-Anantadēva, of A.D. 1095. *Ind. Ant.*, vol. 9, p. 23; No. 309 in Kielhorn's List.

³ Represented in the original by a symbol.

⁴ Metre, Śiśka (Annabhūh); and in the next verse.

⁵ The verses are not numbered in the original.

⁶ Metre, Vasantatilaka; and in the next verse. In verse 4 each pair of *pādas* has rhyming ends.

⁷ This name occurs in exactly the same form, Pulasaṅkti (with the single *l* and the dental *s*), in line 8 of the Khārōpāṭa plates of A.D. 1095: and there, as here, though the verses are different, the metre requires the single *l*. As regards the *Thāpa* plates of A.D. 1017, where the verse is the same as here, Ramalochana Pandit gave Pulasaṅkti (with the single *l* and the palatal *s*) in his translation: but the transcription shows Pulasaṅkti, as here (with the dental *s*). In line 25 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 371, No. 305 in Kielhorn's Southern List, the name is Pulasaṅkti (with the single *l* and the palatal *s*); and there, too, though the verse is again different, the metre requires the single *l*. In the Kāmbūri inscription of this prince himself, and in one of his son Kapardī II at the same place, *Ind. Ant.*, vol. 13, pp. 134, 136, Kielhorn's List, Nos. 302, 303, the name is Pulasaṅkti (with the double *ll* and the palatal *s*).

There can be no doubt, I think, that the second component of the name is *śakti*, 'power, strength, energy,' etc.; not *śakti*, 'attachment, adherence.' As regards the first component, it appears that Lexicons give both (1) *pala*, 'extended, wide'; also, as equivalent to *palaśa*, 'bristling of the hairs of the body'; and (2) *palla*, 'expanded, blown'; as a flower; as a corruption of *phalla*. The first of these may well be taken as a shorter form of *śipala*, with the same meanings. In any case it seems most likely that the first part of the name was *pala*, just as in the Western Chalukya name Pulakṣiṇa.

⁸ Metre, Svagatā.

- 7 yēna salil-śmjalir-a[ch]air-ddiyatō nija¹-rāja-sukhāya || [5*] ²Tasmād-abbhūch-cha
tanayō bhuvan-aika-vīraḥ śri-Vvapuva-
- 8 nna³ iti saṃgara-raḥga-vīraḥ | śri-Jhamjha ity-abhavad-asya sutaḥ
an-kirttir-bh[r*]āt-ātha Goggi-nripatīḥ sama-
- 9 bhūt-samūrtīḥ || [6*] ⁴Tasmād-vismaya-kāri-hāri-charita-prakhyāta-kirtīḥ sutaḥ
śrīmān-Vajjaḍadēva-bhū-
- 10 patir-abbhūd-bhūchakra-chūḍāmaṇiḥ | dōr-ddaḍ-aika-valasya yasya sahasā
saṃgrāma-raṃg-śiṃgaḥ
- 11 rāja-śrīḥ svayam-ētya vakshasi ratim chakrō Murār-iva || [7*] ⁵Jayanta iva
Vṛitārēḥ Purārō-
- 12 r-iva Shapamukhaḥ | tataḥ śrīmān-abbhūt-putraḥ sacch-charitro-Parājitaḥ || [8*]
Karaṇas-tyāgēna yaḥ
- 13 sākshāt-satyēna cha Yudhishthirah | pratāpād-dīpti-mārttaṇḍa[b*] Kāla-
daṇḍā-cha yō dṛishām || [9*]
- 14 ⁶Tasmād-abbhūd-Vajjaḍadēva-nāmā tatō-grajaḥ śri-Kōsi(śi)dēvas(ś)-cha | (||) [10*]
⁷Tad-bhrātri-
- 15 jō Vajjaḍadēva-sūnuḥ śri-Chchhittarājō nripatir-vvabhāva | Śilāra-vaṃsa(śa)ḥ
śiṣu-

Second plate: first side.

- 16 pi⁸ yēna nitaḥ parām-unnatim-annatōna || [11*] Atah svakiya-puṇy-odayāt-
samadhigat-śīḥa-paṃcha-mahā-
- 17 śavda - mahāśāmantādhīpati - Tegarapora - paramēśva(śva)ra - Śi(śi)lāhāra - narōmdra-
Jīmūtavāhan-ā-

¹ Read *śakshāt-ddiyatō* *ana nija*.

² Metre, Vasantatīlaka.

³ Read *Vappurama*. Walther read *Vagurama*, but gave the name as *Vagutama* in his translation. Bühler read *Ghagurama*, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be *Vappurama* or *Vappuranta*. In the same verse, standing as verse 7 in the Thāga plates of A.D. 1017, Ramalochana Pandit read *Vappurama*. The same name occurs, in a different verse, in line 26 of the Bhūdāna grant of A.D. 997, vol. 3 above, p. 271; Kielhorn's Southern List, No. 305; here Professor Kielhorn read *tasmād-Va[ppu]raṇād-abbhūd*, and remarked:—"The second akshara of this name, which I read *ppu*, might possibly be read *pu*:" in this case the metre (Śiḥka) does not help; but in my opinion the facsimile distinctly gives [p]pu; also, the next syllable seems clearly to be *ra*, which, however, the other records mark as a mistake for *va*. The name occurs again, in still another different verse, in line 14 of the Khārūpāṭya plates of A.D. 1095, *Jad. Ant.*, vol. 9, p. 33; Kielhorn's Southern List No. 309: here the facsimile distinctly gives *Vapurama*; but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not *gā* as read by Bühler; contrast, e.g. the *gā* which we have twice in line 36: it is, in fact, *va*, which, however, can only be a mistake for *va*. The second syllable might be read either as *pu* or as *pa*. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting *en* into *vā*, instead of *pa* into *ppu*. But, everything being taken into consideration, it can hardly be doubted that the intended word was *Vappurama*.

⁴ Metre, Śārdūlavikrīḍita.

⁵ Metre, Śiḥka (Anuṣṭubh); and in the next verse.

⁶ Metre, Upajati of Indravajrā and Upāndravajrā; but there are only two *pādas*, and the second of them is faulty; and we have nothing that enables us to restore the whole verse. The text is altogether different in the Thāga plates of A.D. 1017 and the Khārūpāṭya plates of A.D. 1095: there, these two princes, Vajjaḍadēva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases); and the brother's name is given as Arikamari.

⁷ Metre, Indravajrā.

⁸ Read *śiṣu-āpi*.

[illegible]

16 विवेकानन्दन...
 18 नमो भगवते वासुदेवाय
 20 नमो भगवते वासुदेवाय
 22 नमो भगवते वासुदेवाय
 24 नमो भगवते वासुदेवाय
 26 नमो भगवते वासुदेवाय
 28 नमो भगवते वासुदेवाय
 30 नमो भगवते वासुदेवाय

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नोयुयमुतासगावः ॥ भाकवयनेनरवेद्विद्वतंयः कावनगानमहीनदद्यात् ॥ निवेष्टात्
मद्विज्ञानाड निरुन्नमुनिवचनोग वसथमाता पित्राभाजन-धायिप्राहिमयासं क
रुपकांवानीरसंनस्रमनेषुनव सुत्रेषूव वाविमदविकिषुकुयममृगानामुन्न का
त्रिकुमुदपुनदगायत्रीकुलापिमवत ७४४ कात्रिकुमुद ७४४ त्वो मडाजायादिग
गुदगायते ॥ सुनीहिमात्रागगत्रिकुवकपूडामण्यकमलिनी कामुकायेरगाव
नसविवनामाविकुमुमुक्षाणामपाय द्वाशकल मुनामुनमुनुत्तिलोछामिनंर
गवन्मुमापातिममुगं येडकयाडना धुयनावायनादिषट्कमुनिननायकुदिया
कातुलो प्राययासासरागा राय हैदामासिक्तमरावा द्वागायामादिवेयो
येनिपुला डेमियमुनाययकन योडुनकायनावायनादिषट्कमुनगायत्रागता
म्याममिक्तुलिमिक्तुमम्रावद्वाकं वलि ननु कलिमुदवा म्मिहवकडु क्रिया
वृणंमृपागाहं सुप विमुदापा वपा कन म्मिहवकडु क्रिया
नोडुनगायामावत्त्रिकुडलिमं डुडुनमम्रावाटानिपुव नः गाव विमयोदाद कि
ननः गावव व नीमयादापमिहवकडु क्रिया
मयादापवत्त्रिकुडलिमं डुडुनमम्रावाटानिपुव नः गाव विमयोदाद कि
मनादमदपुतिमम्रावद्वाकं वलि ननु कलिमुदवा म्मिहवकडु क्रिया

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आपनिपादिननेदगायत्राय वक्ष्यमिह ॥ कुंजतोसा डयतोवाकषनः कषयतोवा
नकेनापिपरिपनूमाकुरणीया ॥ धन उक्तमेवमदासुकिः नडुनिव सुव
कागाडुकिः मगनादिनिः आयगा यम्य म्मिहवकडु क्रिया
पोहित्रेयुक्तयो म्मिहवकडु क्रिया यम्य म्मिहवकडु क्रिया
प्यावत्त्रिकुडलिमं डुडुनमम्रावाटानिपुव नः गाव विमयोदाद कि
मयादापवत्त्रिकुडलिमं डुडुनमम्रावाटानिपुव नः गाव विमयोदाद कि
मनादमदपुतिमम्रावद्वाकं वलि ननु कलिमुदवा म्मिहवकडु क्रिया
मयादापवत्त्रिकुडलिमं डुडुनमम्रावाटानिपुव नः गाव विमयोदाद कि
मनादमदपुतिमम्रावद्वाकं वलि ननु कलिमुदवा म्मिहवकडु क्रिया

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- 18 naya-prasūta-suvārṇa-Garuḍa-dhvaṣa-sahaṣa-Vidyādhara-tyāga-jagaj-jhampi-maṇḍalika-
si(śi)khā.
- 19 maṇi-sa(śa)raṇa-gata-vajra-pañjara - prabhṛiti - samasta - rājāvali - samalaṇḍikṛita - mahā -
maṇḍalēśva(śva)ra-śrī.
- 20 mach-Chhittarājadēv[ā*] nija-bhuj-ōpārjīt-āṇka-maṇḍala-samēt[ā*]m Purī-
pramukha-ścha(cha)turdāsa(śa)-grāma.
- 21 sa(śa)ti-samanvit[ā*]m samasta-Komkapa-bhuvam samanusa(śa)sati tath-aitad-rājya-
chintā-bhāram-advahatsu sarvādhikā.
- 22 ri-śrī - Nagaṇaiya - sāmādhivigrahika - śrī - Sūhapaiya - Karṇamṭa - sāmādhivigrahika¹ -
śrī - Kapardī-śrikarṇa-ā.
- 23 di-pañcha-pradhānēśhu satsu asmin kālē pravartitamānē sa cha mahā-
maṇḍalēśva(śva)ra-śrimach-Chhitta-
- 24 rājadēvaḥ sarvān-ēva sva-samvadyamānakān-anyān-api samāgāmi-rājaputra-
mantri-parśhi-
- 25 t-āmātya-pradhān-āpradhāna-naiyōgikāms-tathā rāṣṭrapati-vishayapati-nagarapati-
grāmapa-
- 26 ti-niyukt-āniyukta-rājapurnaha-janapadā[m]s-tathā Hām Yamana-nagara-paura-
trivargga-prabhṛitiś-cha
- 27 prasati-pūja-satkāra-samādēśai(śai)ḥ samāśa(śa)ty-asta vaḥ samviditam yathā ||
²Chalā vibhūtiḥ
- 28 khaṣa-lha[m*]gi yauvanam; Kṛitānta-dant-āntara-varṭti jīvitam || Saḥsārah
sahaṣa-³jarā-maraṇa-sādhāra-
- 29 gām sa(śa)ritakam pavana-chaḥlita-kamalini-dala-gata-jala-lava-taralatarē dhan-āyushī
iti matvā
- 30 draḍhayanti dāna-phalam; tathā ch-ektaṁ bhagavatā Vyāsēna || ⁴Agnēr-
apatyam prathamam suvarṇam bhūr-Vaiṣṇa-

Second plate : second side.

- 31 vi sūrya-sutās(ś)-cha gāvah; loka-trayan-tēna bhavēd-dhi dattam yaḥ
kāṁchasaṁ gām cha mābim cha dadyāt || Iti dharm-ādha-
- 32 ruma-vichāra-chāru-chirantana-muni-vachanāny - avadhārya mātāpitrōr-ātmanā - cha
sē(śrē)yo-ritthiṇā mayā Sa(śa)ka-
- 33 nripa-kāl-ātita-samvatsara-sa(śa)tēshu navasu ashtachaturimṣa(śa)d-adbhikēshu
Kshaya-samvatsar-āntarggata-Kā-
- 34 rttika-su(śu)ddha-pañchadasyā(śyā)m yat-āṁkatō-pi samvat 948 Kārttika
su(śu)ddha 15 Ravan samjātō(ta) āditya-
- 35 grabha-parvvanī su-tirtthē, snātva gagan-aika-chakra-chūdāmapayē kamalini-
kāmkāyē(ya) bhagava-
- 36 te savitrē nānāvidha-kusuma-ślāghyam-arghyam dat[t*]vā sakala-sur-āura-guram
trailōkya-svāminam bha-
- 37 gavantam-Uṇāpatim-abhyarchchya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-cha-
karma-nirātāya kratu-kriyā-

¹ Read Karṇamṭa-sādhāra.

² Metre, Upendravajrā; but there are only two pādas : for the missing third and fourth pādas, see line 50 of the Bhādāna grant of A.D. 937, vol. 3 above, p. 271.

³ Read saḥsāra-sahaṣa.

⁴ Metre, Indravajrā.

- 38 kāṇḍa-saṇ(śa)ṇḍāya Pārśa(śa)ra-gotrāya Chchhamāḍoga-sā(śa)khinā mahā-
vrāhmaṇāya Āmadāraiḥ-
- 39 ya vipra-Noḍamaiva-sutāya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-śaṭ-karma-
karaṇāya āgat-ā-
- 40 bhyāgata-nitya-nainittika-samvyavahār-ārttham valim charuka¹-vai-va(śva)dāv-
āguhōtra-kratu-kriy-ā-
- 41 dy-upasarpṇa-ārttham sva-parigrāha-pṣhaṇ-ārttham cha śri-Sthānak²-ābhyantara-
Śhaṭśhaṣṭhi³-vishay-āntahpēti-
- 42 Nōura-grām-āntarvarti Voḍaṇi-bhaṭ(ṭha)(ṭṭa)-kshētram yasya ch-āghāṭanāni
pārvataḥ Gōmvaṇi-maryādā dakshi-
- 43 nataḥ Gōrapavali-maryādā paśchimato rāja-pathaḥ pārv-ōttara(ratō)
Gōmvaṇi-
- 44 maryādā ēvam chatur-āghāṭan-ōpalakshitam sva-simā-paryantam samast-ōtpatti-
samuktam
- 45 a-chāṭa-bhaṭa-pravṛṇ(śa)m anādāya(śya)m-anāśōdhyam udak-ātisva(m)rggōṇa
namasya-vṛittyā paramayā bha-

Third plate.

- 46 kṛyā pratipāditam | tad-asya e-ānvaya-va[m*]dhōr-api bhūmijato bhojayato vā
krishataḥ karahayato vā
- 47 na kēn-āpi paripanthanā karaṇīyā || Yata uktam-ēva mahā-munibhiḥ [1*]
*Vahnubhir-vasudhā bhū-
- 48 kṛā rājabbhiḥ Sagar-ādibhiḥ || (1) yasya yasya yadā bhūmis⁴-tasya tasya tadā
phalam || *Dat[t*]vā bhūmim bhāvinaḥ
- 49 pārtthivēndrān-bhūyo bhūyo yāchate Rāmabhadraḥ | sāmānyo-yaṁ dhar-ma-
sētur-nripāṇām kālā kālā pālani-
- 50 yō bhavadbbhiḥ || Iti maharāhi-vachanāny-avadhārya sarvavair-api samāgāmibhir-
bhōpālai[b*] pālana-dha-
- 51 rmma-phala-lōbha ēva karaṇīyaḥ | na punas-tal-lōpana-pāpa-kalamk-āgrōsarēṇa
kēn-āpi bhavitavyam ||
- 52 Yas-iv-ēvam-abhya[r*]tthito-pi lōbbhād-ajūāna-timira-paṭaḥ-āvrīta-matir-āchchhimdyād-
āchchhidyamānam-anu-
- 53 mōḍeta vā sa pañchabhir-api pātakair-apapātakais(ś)-cha liptaṇ(ṭṭo)
Raurava-Mahāraurav-Āmdhatāmīr-ā-
- 54 di-narakāma(ś)-chiram-anurbhaviṣyati⁷ | Tathā ch-ōktam Vyāseṇa || *Sva-
dattām para-dattām-vā yō harēta vasuṁ-

¹ Read *cali-charuka*.² On the point that the *śri* here is not part of the name, see note 3 on p. 267 above.³ Read *Śhaṭśhaṣṭhi*: the same mistake of *ś* for *ṣ* occurs in *śhaṭśha* in the next line.⁴ Metre, *Śloka* (Anuṣṭubh).⁵ The syllables *gōdā bhū* are crowded in round the lower part of the ring-hole in a manner which suggests that they were omitted at first, and then were inserted on revision.⁶ Metre, *Śāllai*.⁷ Read *-anubhā*.⁸ Metre, *Śloka* (Anuṣṭubh).

- 55 dharām | sa viśvāyām kṛmīr-bhōtvā kṛmibhiḥ saha pachyatē || Yathā
ch=aitad=ēvaṁ tathā śāsana-dātā
- 56 lākhaka-hastēna eva-matam=ārōpayati | yathā matam mama mahāmaṇḍalēva-
(ēva)ra-śri-Chohhittarājadēvaśya ma-
- 57 bhāmaṇḍalēva(ēva)ra-śrīmad-Vajjadadēvarāja-sānōr-yad-atra sā(śā)maṇḍē likhitam ||
likhitam ch=aitan=mayā
- 58 śrīmad-rāj(j)-Anujñayā bhāṇḍāgārasēna-Jōgapaiyēna bhāṇḍāgārasēna-mahākavi-śri-
Nāga-
- 59 laiya-bhrātrī-sutēna yad-atr-on-āksharam=adhik-āksharam=vā tat-sarvvaṁ
pramānam-iti || Śrīr-bhavatu ||

TRANSLATION.

Om! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Gaṇas, who receives attention by worship in affairs,¹ protect you from misfortune, removing (every) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jñhnavi [the Ganges], resembling the clear digit of the moon rising over the summit of Samēra!

(Verse 3) (There was) Jimūtakētu's son, always compassionate, renowned throughout the three worlds by the name Jimūtavāhana, who, counting his own body as (more) grass for another's sake, saved Śaṅkhachūḍa from Garuḍa.²

(Verse 4) In his lineage there arose a king, Kapardin (I), a forehead-mark of the Sīlāra race, who destroyed the pride of (his) enemies: and from him there was a son, by name Pulaśakti,³ possessed of intense splendour equal to (that of) the sun.

(Verse 5) Then there was born his son, Laghu-Kapardin [i.e. "Kapardin junior," Kapardin II], through fear of whom all (his) enemies offered up freely, for the welfare of (their) kingdoms, water in (their) hands joined together so as to make cups.

(Verse 6) And from him there was a son, a sole hero in the world, by name the illustrious Vappuvanna,⁴ brave in the field of battle: his son was the illustrious Jhañjha, possessed of good fame: and then there was born (his) brother, king Goggi, possessed of good appearance.

¹ As Hübner pointed out, this verse contains a pun on the syllable: gaṇasāyakaḥ: from one point of view these denote Gaṇapati as "the leader of the Gaṇas, the attendants of Śiva," who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature; from the other point of view, they have to be analysed as meaning gaṇasāḥ, accusative plural of gaṇasā, 'counting,' and y akah, = yaḥ, 'who.' It is rather difficult to find a suitable rendering of the words labhātē gaṇasāḥ, lit. "he receives countings": previous translators have given "claims precedence," "receives consideration," "is honoured."

² The allusion is to a story which is found in the Kathāsaritsāgara, chapters 22 and 30: translation by Tawney, vol. 1, p. 174; vol. 2, p. 307. Jimūtakētu was a king of the Vidyādharas, a class of demigods; and Jimūtavāhana was his son and heir. Garuḍa, the eagle-man, the servant and vehicle of Viṣṇu, had obtained from Viṣṇu the boon that the Nāgas, the serpent-men, should be his food; and Vāsuki, king of the serpents, sent one of them every day to serve as the required meal. One of them, Śaṅkhachūḍa, was found by Jimūtavāhana waiting to be devoured at "the rock of execution or sacrifice" (trans., 1, 183; 2, 315), otherwise mentioned as "a lofty rocky slab" (2, 313). Jimūtavāhana, who was by nature very compassionate, took Śaṅkhachūḍa's place, and was duly eaten, or partially so, by Garuḍa. The position, however, was then explained by Śaṅkhachūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jimūtavāhana. Meanwhile, the goddess Gaṇi, pleased by the devotion paid to her by Jimūtavāhana's wife, came and ruined nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatised in the Nāgānanda of Śrīharsha: for an abstract of P. Boyd's translation of this work, see Ind. Ant., vol. 1, p. 147.

³ Regarding this name, see note 7 on p. 261 above.

⁴ On this name, see note 3 on p. 262 above.

(Verse 7) From him there was a son, the illustrious king **Vajjadādēva** (I), a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive: the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (in *resting*) on the bosom of him whose only force was the staff of (his) arm, just like the goddess Śrī on the bosom of [Viṣṇu] the *Foe* of Mura.

(Verses 8, 9) As Jayanta (*was born*) from [Indra] the *Foe* of Vṛitra, and Shapmukha [Kārttikāya] from [Śiva] the *Foe* of Pura, so from him there was a glorious son, **Aparājita**, of good achievements, who manifestly (*was*) a very Karna in liberality and a Yudhishtira in truth, and, being a very sun in splendour through (his) brilliant power, a staff of Death to (his) enemies.

(Verse 10) From him there was (a son) named **Vajjadādēva** (II): and then (*there was*) the illustrious **Kēśidēva**,¹ elder brother (of **Vajjadādēva** II).

(Verse 11) The son of his (Kēśidēva's) brother, a son of **Vajjadādēva** (II), was a king, the illustrious **Chhittarāja**, by whom, even when he was child, being eminent, the Śīlāra race was raised to a very high elevation.

(Line 1^a) Accordingly, while the *Mahāmaṇḍalēvara* the illustrious **Chhittarājādēva**,—who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with "the *Mahāsāmantādhipati* who has attained all the *pañcamaḥatābda*; [the sounds of the five great musical instruments]²; the supreme lord of the town Tagara; the Śīlāhara king; born in the lineage of Jimūtavāhana; he who has the banner of a golden Garuḍa; he who is by nature a Vidyādhara³; he who excels in the world in liberality⁴; a crest-jewel of chieftains; a cage of thunderbolts to (*protect*) those who come for refuge,"—is ruling over the whole land of the Koṅkara, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri:—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the *Sarvādhikārin* the illustrious **Nāgaśaiya**, the *Sāmdhivigrahika* the illustrious **Sihapsaiya**, the *Karaṇa-Sāmdhivigrahika* the illustrious **Kapardin**, and the *Śrīkaraṇa* and other five ministers:—

(Line 23) At this current time, he, the *Mahāmaṇḍalēvara* the illustrious **Chhittarājādēva**, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the *Niyukta*, the *Aniyukta*, the king's men, and the country people, and also to the three classes of citizens, and others, of the city **Hamyamāna**:—

(Line 27) Be it known to you as follows:—Power is fluctuating; youth is shattered in a moment; life lies between the teeth of Death: the body is subject to the growing and dying which are natural to worldly existence; wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind: having thought of this, they confirm the advantage of making gifts. And so it has been said by the saintly Vyāsa:—
"Gold is the first offspring of fire; the earth is the daughter of Viṣṇu; and cows are the children of the sun: verily the three worlds are given by him who gives gold and a cow and land!"

¹ Regarding this name, see note 6 on p. 262 above.

² See p. 254 above.

³ He was a Vidyādhara, a kind of demigod, as being a descendant of the Vidyādhara king Jimūtakṣu: and from another point of view he was "a supporter (*dhara*) of learning (*vidyā*)."

⁴ *Tyāga-śaṅka-śampā*, line 18; see p. 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself:—

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kshaya samvatsara; and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15; on Sunday; on the occurrence of an eclipse of the sun:—

(Line 35) [By me], having bathed at an excellent *tīrtha*, (and) having given an oblation commendable on account of various flowers, to the divine Savitṛi [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds:—

(Line 37) To the great Brāhmaṇa Āmadēvaiya, son of the Brāhmaṇa Nṛdamaiya, who is devoted to the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc., etc.,¹ who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāśara *gōtra* (and) of the Chhandoga *śākha*,—for the performance of the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc.; for the perpetual and occasional entertainment of guests and visitors; for the maintenance of the sacrificial rites of the *balī*, *charu*, *śaivadhāna*, *agnihōtra*, etc.; and for the nourishment of his own household:—

(Line 41) The field known as the field of Voḍanibhaṭṭa in the village Nōura which lies in the Śhaṭṣhaṣṭi district which is included in (the territory of) the famous Sthānaka,²—the limits of which are, on the east, the border of Gōmvaṇi; on the south, the border of Gōrapavali; on the west, the king's road; on the north-east, the border of Gōmvaṇi,—this field, thus defined by four limits, with (everything included) up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops,³ not to be pointed at (by the finger of confiscation), (and) without subjection to legal restraints,⁴ has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion.

(Line 46) Therefore, no one should interfere with him and (his) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints:—"The earth has been enjoyed by many kings, Śagara and others: whosoever possesses the earth at any time, to him belongs the fruit (of it) at that time!" Having given land, Rāmabhadra again and again makes a request to future kings: "this general bridge of piety of kings should at all times be preserved by you!" Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings: on the other hand, no one

¹ According to Manu, 1. 88, the remaining two of these six duties are *dāna* and *prati-graha*, "the giving and acceptance (of alms, etc.)."

² Regarding this name, see p. 267 above, note 3.

³ *A-chāḍa-śāḍa-praśāṭa*. The last term in this expression is sometimes *prachāḍa*, sometimes *prachāḍya*. On the terms *chāḍa* and *śāḍa* see remarks in vol. 9 above, p. 284, note 10, and p. 296. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them.

⁴ *Anāśāḍya*, line 45: the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) *kāl-āśāḍa*, limitation of time; (2) *sthāna-āśāḍa*, confinement to a place; (3) *pravāna-āśāḍa*, prohibition of removal or departure; and (4) *karma-āśāḍa*, restriction from employment. Instead of *anāśāḍya* the term is sometimes *anāśāḍya*, "not to be resumed": see, e.g., *Ind. Ant.*, vol. 25, p. 150, line 21; and compare the literary quotation given by Burnell in his *South-Indian Palaeography*, p. 103, line 28.

should behave as a leader in the stain of violating that (law) ! But, indeed, he who, even when requested, through greed (or) having a mind obscured by the screen of the darkness of ignorance, may confiscate (a grant) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisa, and other hells ! And so it was said by Vyāsa :—" Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms ! "

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer ; just as that which is written in this charter is the opinion of me, the Mahāmaṇḍalēśvara the illustrious Chhittarājadēva, son of the Mahāmaṇḍalēśvara the illustrious Vajjaḍadēva (II).

(Line 57) And this has been written, by the order of the illustrious king, by me, the Bhāṇḍāgārasēna Jōgaṇaiya, son of a brother of the Bhāṇḍāgārasēna and Mahākavi Nāgalaiya : whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune !

NO. 32.—INSCRIPTIONS AT YEWUR.

By LOREL D. BARNETT.

Yēwūr is a village in the Shorāpūr or Sārāpūr tāluka of the Gulbarga District of the Nizam's territory.¹ It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), in lat. 16° 44', long. 76° 40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) : it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewāḍi in the Bijāpūr District, Bombay. The inscriptions give the earlier form of the name as Ēhūr ; and one of them, C, of A.D. 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p. 272 below. At Yēwūr there are seven inscriptions, ranging in date from about A.D. 1040 to 1179 : I am editing them from ink-impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.

A.—OF THE TIME OF JAYASIMHA II : ABOUT A.D. 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village. At the top of the stone there are sculptures : the sun and moon ; below them, a *liṅga* on an *abhiśhāka*-stand, a recumbent bull, and a cow and calf ; and below the *liṅga* a seated figure. The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes. The characters are Kanarese, of the eleventh century : the size of them ranges from about $\frac{1}{4}$ " to 1". The language is Old-Kanarese prose.

This inscription is only a fragment, not requiring to be translated : all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

¹ [The true local form of the name of the tāluka town seems to be Surapūrā : it is so known in the neighbouring British Districts ; and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS. Collection, and in practically the same way in the Ballad of Rāyappa of Saṅgōḷi, *Jed. Ant.*, Vol. XIV, p. 301, verse 2. The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps. But elsewhere it seems to be habitually treated now as 'Shorāpūr' : the Imperial Gazetteer of India gives this form in its atlas volume, map 40 ; in its index volume it gives both 'Shorāpūr' and 'Sārāpūr' ; its account of the place is under 'Sārāpūr' in vol. 22.—J. F. F.]

Western Chālukya king Jagadēkamalla, by which it means Jayasīma II. It then introduces a great feudal lord, the Mahāmaṇḍalēśvara Rēvarasa, son of Chanda-bhūpāla. It gives to Rēvarasa the formal *biruda* or secondary appellation of Mūvaḍi-gaṇḍa, "a three-times hero," and also styles him manneya-bhēruṇḍa, "a two-headed dragon-bird to [hostile] chieftains." It also gives him the hereditary titles of Māhishmati-puravar-ēśvara, "lord of Māhishmati a best of towns," and Ahihaya-vaṁś-odbhava, "born in the Ahihaya race." The second of these marks him as claiming to be a Haihaya (see below); the other means that he claimed as the original home of his ancestors Māhishmati, which is the modern Māndhātā, an island-village on the Nerbada in Central India.¹ The record then introduces someone else; but the extant portion breaks off before we learn who and what he was.

The date of this inscription is lost: but it is fixed approximately, about A.D. 1040, by another record of the same great feudal lord at a neighbouring place, Kembhāvi, regarding which Dr. Fleet has supplied the account and remarks given at pp. 291 ff. below.

TEXT.²

- 1 Svasti Samasta-bhuvan-ēśvara śri-pṛithvi-vallabha ma-
- 2 hārāj-ādhirāja param-ēśvara parama-bhūṭtārakam Sa-
- 3 tyāśraya-kuja-tīlakam Chāluky-ābharanam śrīma-
- 4 j-Jagaddē(dē)kamalla-dēvara vijaya-rājyam-uttar-ō-
- 5 ttar-ābhivṛiddhi-pravarddhamānam-ā-chandr-arkka-tāram bara[m*] salutta-
- 6 m-ire Samadhi-gata-paṁcha-mahāśabda-mahāmaṇḍalēśvaram Mā-
- 7 hishmati-pura-var-ēśvara Ahihaya-vaṁś-odbhava Mūva-
- 8 ḍi-gaṇḍam manneya-bhēruṇḍa nām-ādi-samasta-prasa(śa)sti-sa-
- 9 hitam śrīmat-Chanda-bhūpāla-putam Rēvarasar sama-
- 10 sta-nagara-mukha-maṇḍanam Samēśvara-dāsiy-āśrī(śrī)ta-ja-
- 11 na-kalpa-vṛikṣam divā[te]hara-dhavalam ś[r*]i-rāsi(śi) samant-ā-
- 12 ai(śi)-lalāṭa-paṭṭa vaiśya³-kuja-kamaja-sarō-
- 13 [sa]mudharanam vyavahāra-Mēru
- 14 [sa]masta-prasa(śa)sti-sahi-
- 15 *

B.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1077.

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr. Fleet in 1879, in the *Indian Antiquary*, Vol. VIII, p. 11 ff. But the only materials available to him then were inaccurate transcriptions: consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr. Fleet and me.

¹ See JRAS, 1910, pp. 444 ff.

² From the ink-impression.

³ The character for vai has been first omitted by the stone-cutter, and afterwards inserted in a much smaller size than the other letters.

* In line 15, only the upper parts of the last eight or nine *akṣaras* are extant: none of them can be read with any certainty.

This inscription is on the four faces of a stone in a detached *manjapa* at a temple, on the north of the village, which is now known as the temple of Sōmēśvara. The stone is about 6' 4" high: the front and back faces are about 2' 6" wide, and the two side faces are about 1' 4" wide.—A space about 8" high at the top of the front face is occupied by sculptures: in the centre, a *linga* on an *abhishēka*-stand; on the left, two seated figures, with the sun above them; on the right, a cow and a calf, with a crooked sword or dagger and the moon above them.—The writing covers all the rest of that face and the whole of the other faces: it includes two short separate records, each of three lines: one is below line 65 on the front; the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8" and 7", apparently because of some fault in the stone which prevented easy incision there.—The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about $\frac{1}{8}$ " to $\frac{1}{4}$ " : they are mostly between $\frac{2}{3}$ " and $\frac{3}{4}$ ". In *ṛit-āṅkuraṁ*, line 180, we have a form of the very rare initial *ṛi*. In the word *kaṭeyal*, line 283, the *vīrāma* on the last consonant is indicated by the vowel *u*, a mode of writing often used on other inscriptions; but elsewhere in the present record (e.g. *maṭṭar*, line 232, *iral*, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed *e*. The vowel *e* is usually denoted by the curve on the top of the consonant; but in a few cases we find instead the loop on the right-hand foot of the consonant (*Eḍḍore*, l. 129; *beṭṭugaṣaṁ*, l. 174; *Maṭeyāḷa*, l. 226; *Mirīṁṭeyya*, l. 227; *kaṭṭeya*, l. 261; *kaṭṭeyumam*, l. 264; *kaṭṭe*, l. 167).—The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old-Kanarese, including however the usual minatory Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary: on l. 140, *upāṭe*, for *upāṭi*; on l. 144, *nāntana*, with the sense of *mahantatana*; on l. 146, *awīṭa*, on which see *Ind. Ant.*, Vol. XVIII, p. 273, l. 16; on l. 163, *nimīḍa*, the past participle of *nimīḍ*, apparently the same as *nimīḍ*; on l. 176, *amaḷḍa*, for the ordinary *amarda* or *amṛita*; on ll. 178, 184, *bāṭṭu*, "bravo! well done!" a form found also in other inscriptions, for which Kittel gives only *bāṭṭu* and *bhāṭṭu*; on l. 191, *rōḷḷi*, showing a variant of the root which Kittel gives only in the form *rōḷḷu*; on l. 221, *pavitra*, for the meaning of which see Mr. H. Narasimhachar's article in the *Ind. Ant.*, Vol. XXXVIII, p. 52; *ibid.* *pāṇuḷa*, apparently a variant of *pāṇuḷa* (perhaps a derivative from the Sanskrit *prābhṛita*), which Kittel explains as "a cloth waved like a fan in front of a procession"; on l. 222, *vakkhāṇṇu*, as in some other inscriptions, for which Kittel has only the forms *okkhaṇṇu* and *vakkhaṇṇu*; on ll. 229, 233, *baḷiṭṭa*, for *baḷiṭṭa*, in the sense of *antarvartin* and *madhyavartin*, on which see JBBRAS, Vol. X, p. 280, note 37, and *Ind. Ant.*, Vol. IV, p. 181, note *; on ll. 231, 236, 239, 242, 249, 251, *ghaḷe*, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form *gaḷe* for *gaḷe*, which Kittel explains as "a bamboo rod or stake, a pole, a staff"; on l. 231, *gaḷimba*, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 238, *mūvatt-ayda-gēṇa Dānavinōḍana ghaḷe*); on l. 237, *kuḷiṭṭa*, of unknown meaning; on l. 241, *gaḷḍe*, "rice-land," a form found in other inscriptions (e.g. *Ind. Ant.*, Vol. IV, p. 180, l. 16), as is also the form *garde*, and which stands to the modern *gaḍḍe* in the same relation as *maṭṭar*, occurring in some inscriptions, to *maṭṭar* (ll. 232, 236, 239, 242, 243, 250-4 of the present record); on l. 251, *eḷḷe-pola* (a compound of *eḷḷe* and *pola*), which possibly may mean "land of medium height or quality"; on ll. 255-8, *tēja*, by itself and in the compounds *tēja-svāmya* and *tējaḍavar*, apparently meaning some kind of right of usufruct (compare *aśṭabhāga-tēja-svāmya* in some inscriptions).—In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic *l* in Sanskrit words is changed into the *kakaḷa*. In several cases the Old-Kanarese *ḷ* appears in its modern form *ḷ*; e.g. *pogaḷḷe* on line 180, but *pogaḷḷe* on line 154; *ḷiḷi* on line 111; *pēḷḷe* on lines 164 and 177;

specified. And on it there was a total eclipse of the moon, visible in India.¹ Accordingly the date answers quite satisfactorily to Sunday, 8 August, A.D. 1077."

Among the places mentioned in this record, the first is the Brāhmaṇa village **Mukkunde** on the river **Kirudore** in the **Eḍedore nād** or country (line 130, verse 57). Dr. Fleet having told me that he had good reasons for believing that the name **Kirudore** denotes the **Tuṅgabhadrā** and that **Mukkunde** should be found somewhere on that river in the Nizam's territory, I searched the maps and have found the place: it is in the 'Sindunoor' tāluka of the Raichūr District, and is shown as 'Mookoondi' in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat. 15° 36', long. 76° 52', on the north bank of the **Tuṅgabhadrā**: it is situated about twelve miles south-south-east from 'Sindunoor' and thirty-two miles north-by-west from Bellary in Madras, and is about seventy-eight miles south-by-east from **Yōwār**.² This identification of **Mukkunde** both endorses the identification of the **Kirudore** with the **Tuṅgabhadrā** and also helps to locate the **Eḍedore** country; for some further information on these points reference may be made to Dr. Fleet's notes on pp. 293-295 below. **Mukkunde** is mentioned again in line 169, verse 82, where we learn that the minister **Ravidēva** obtained a gift of this village along with **Gaṅgapura** and **Ēhūr** from the Western Chālukya king **Āhavamalla-Somēśvara I**, and presented them to the members of the Brāhmaṇa family at **Mukkunde** to which he himself belonged. **Ēhūr**, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern **Yōwār** itself. **Gaṅgapura** may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat. 15° 5', long. 75° 56', on the north bank of the **Tuṅgabhadrā**, in the Gadag tāluka of the Dhārwar District, Bombay, about seventy miles towards west-south-west from 'Mookoondi': but the name is not an uncommon one, and this identification is only conjectural. **Miriñje** (l. 227) is the present **Miraj**, the chief town of the **Miraj State** in the Southern Marāṭhā Country, Bombay, about twenty-eight miles east-by-north from **Kōlhāpār**. We find mention likewise of **Kiriya-Bellumbatti** in the **Nariyumbōle** seventy (ll. 229-30, 249) and **Piriya-Bellumbatti** in the **Sagara three-hundred** (ll. 233-4). Regarding **Sagara** see just below. **Nariyumbōle** may be safely identified with the 'Nurriboli' of the Atlas sheet 57, on the south bank of the **Bhīmā**, about twenty-seven miles north-east from **Yōwār**; and one or the other of the two **Bellumbattis**—probably **Piriya**, the "larger, senior, or older" one—is the 'Bellubutti' of the maps, four miles north-north-east from **Yōwār**. As regards **Śivapura**, on the west of **Piriya-Bellumbatti** (ll. 233-5),³ the maps show a 'Shawapoor' about one mile and a half on the north-east of 'Bellubutti'; but this does not seem to answer to the **Śivapura** of the record: there is, however, nothing special about the name **Śivapura**: it might be given to any small settlement, and the place could afterwards develop into a village. As for **Ējarāve** (ll. 230, 249, 251), Dr. Fleet tells me that an inscription of A.D. 1095 at the place itself shows that this is the modern **Yedarāve**, a village about ten miles towards the north-north-west from **Yōwār** which is shown in the Hyderabad Survey sheet 78 (1885) as 'Yeddurawi,' but in the Atlas sheet 57 as 'Yeddura' with a careless omission of the last syllable. On the subject of the **Sagara three-hundred** (l. 233) Dr. Fleet makes the following remarks:—"This ancient territorial division is connected more or less directly with the present **Sagar**,—the 'Suggur' of the Atlas sheet 57 and the Survey sheet 79,⁴—now a *jāgīr* town in the **Shāhpār** ('Shawpoor') tāluka of the **Galbarga District**, about fifteen miles towards the

¹ Sewell, *Eclipses of the Moon in India*, table E, p. 25, from which I quote the exact time of full-moon.

² It may as well be said that neither Dr. Fleet nor I can find any other representative of **Mukkunde** in any direction.

³ This place is also mentioned in the short separate record No. I: see p. 273 below.

⁴ Elliot M.S. Collection, B. As. Society's copy, Vol. I, p. 223.

⁵ In the Imperial Gazetteer this name has been given as 'Sāgar,' with the long ā in the first syllable. But the inscriptions and the maps disclose the correct form.

south-east-by-east from Yēwūr. At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east-by-north from Sagar, a village named 'Hulli Suggur,' which seems to mean *Haḷa-Sagar*, "Old Sagar"; and the Survey sheet shows also a 'Suggur Droog,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor.' Accordingly, and in view of the point that the name *Shāhpūr* is evidently of late origin, the ancient *Sagara* should perhaps be located where *Shāhpūr* is now. The *Sagara* territory is specified as a three-hundred district in the *Kembhāvi* inscription of A.D. 1054 (p. 292 below), in the present *Yēwūr* inscription B of A.D. 1077, and in the *Yēwūr* inscription C of A.D. 1105; but it is mentioned as a five-hundred district three times in an inscription of A.D. 1120 at *Hirē-Mudanūr*, about twelve miles towards the south-west from *Yēwūr*, and again in an inscription of A.D. 1218 at *Chikka-Mudanūr*, next door to *Hirē-Mudanūr*.¹ It thus seems to have received an increase of extent at some time about A.D. 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three-hundred."

As was said above, the stone which bears this inscription contains also two short separate records. One of these is at the bottom of the front face, the other at the foot of the second side-face. The language and script of both are *Kanarese*; their date is later by a few years than that of the main record. They are as follows:—

I.—Below line 65.²

- 1 Ōm³ Svasti Śrīmad-daṇḍanāyakara maga| Muddaladēviy-akkamga| hāga hāga
vriddiyyim Śivapurada nācāha-ma-
2 hajanamga|a kayyalu kottā gadyāpav-āru i(i) poṇna vṛi(vri)ddiyyim agniśtṛeyaṁ⁴
mahajanam naḍasuvāru ||
3 Mattam gadyāpam 1 e(a)mta gadya 7 [||*]

Translation.

Ōm! Good fortune! Six *gadyāpas* have been deposited with the collective body of merchants of *Śivapura* by the lady *Muddaladēvi*, daughter of the fortunate General, at the interest of twenty-five per cent; from the interest of this sum the merchants shall maintain a fire-offering (*agni-śtṛi*). Likewise one *gadyāpa* [was given], thus [making in all] 7 *gadyāpas*.

II.—Below line 283.⁵

- 1 Brāhmaṇara key-maneya tēja-svāmyam-ellam brāhmaṇar-ade | mikkud-ellam
dēvargge ||
2 Dēvara tēja-vṛittiyyim mūḍa[l*] kalkuṭṭiga-geyi mattar-ppanneraḍu | 1 |
3 dēvara kēriyyim mūḍal-avargge māṅgaḷa mahā-āri [||*]

Translation.

All ownership of *tēja*-rights in the fields and houses of *Brāhmaṇas* [belongs] to the *Brāhmaṇas*; all the remainder [belongs] to the god. On the east of the estate of the god, twelve *mattar* [occupied by] the stone cutters' field east of the god's street, to them . .

¹ I quote these *Mudanūr* records from ink-impressions.

² From the ink-impression.

³ Represented by the spiral symbol.

⁴ Perhaps this is for *agni-śtṛi*, and answers to the common *agni-kārya* or preliminary oblation in the sacred

fire.

⁵ From the ink-impression.

TEXT.¹*Front of the Stone.*

- 1 Ōm² [1*] ³Namas-tuṅga-śiraś-śumbhi-śaṁdra-śāmarā-śāravā trailokya-nagar-
āraṁbha-mūla-stambhāya Śambhavaḥ || [1*]⁴
- 2 Ōm⁴ Svasti || ⁵Jayaty-āvishkṛitāṁ Viśvōr-vvārāhaṁ kshobhit-ārṇavaṁ |
dakṣiṇ-ōnata-dakṣiṇ-āgra-viśrānta-
- 3 bhuvanaṁ vapuḥ |(|| [2*] ⁶Śriyam-upaharatād-vaḥ Śri-patiḥ krōḍa-rūpe vikāṣa-
viśada-damśhṛā-prānta-
- 4 viśrānti-bhājan || (1) avahad-adaśa-dasht(ḍaśhṛ)-ākṣiṣṭa-riśpaṣṭa-kāṇḍa-pratana-
viśa(śa)-jat-āgra-granthi-
- 5 vad-yō dharitṛm || [3*] ⁷Kari-makara-makarik-āṁkita-jala-nidhi-bhasanām⁸
vaśkarōtv-avani-va-
- 6 dhūm || (1) Tribhuvanamalla-kṣmāpatir-akṣadika-yaśō-mbu-rāśi-vaḥajita-bhuvanaḥ ||
[4*] Gadyam ||
- 7 Svasti samasta-bhuvana-samastāyamāna-vyā¹⁰-sagōtrāṇāṁ Hāriti-putrāṇāṁ Kauśiki-
vara-prā-
- 8 sūda-labdhā-śvōt-ātapatr-ādi-rāja-śihṇānām sapta-mātrikā-parirakṣitānām Kārttika-
ya-vara-prasāda-labdhā-mayāra-piṇchha(pichchha)-kunta-dhvajānām bhagavan-Nārā-
yaṇa-prasād-āśa-
- 10 dīta-vara-varāha-lāchhān-ākṣaṇa-kṣaṇa-vaśkṛit-ārāti-rāja-maṇḍalānām sama-
sta-bhuvan-ārāya-sarva-lok-ārāya-Vishṇuvarddhana-Vijayādity-ādi-viśeṣa-
- 12 nāmnām rāja-ratnānām-udbhava-bhūmiḥ || Vṛttam || ¹¹Kaḥajita-Naḥa-lakṣmi[r*]-
durjjay-aurjji-
- 13 tya-hāri vihata-prithu-Kaḍamb-āḍambaro Mauryya-nirjīt | nija-bhuja-bala-bhūmno-ō-
- 14 tpātayan-Rāptra(śhṛa)kūṭa[n*] khijita-Kaḥchuri-ārīr-asti Chāḥlukya-vaṁśaḥ ||
[5*] ¹²Taj-jāshu
- 15 rājyam-anupāya gatēhu rājasy-ekānta(n-na)-abashṭi-gaṇanēshu purādyayādhyam¹³
|| (1) tad-vaṁśa-jāḥ(s)-ta-
- 16 d-ana śhōḍaśa bhūmi-pālāḥ kāmām Dakṣiṇāpatha-jusham bibharām babhūvuḥ |
(|| [6*] Dasht-āva-
- 17 śhābdbhāyām katipaya-purush-āntar-āntarītyām | Chāḥlukya-kula-sampadi bhūya-
- 18 ś-Chāḥlukya-vaṁśyā śva | ¹⁴[Kandah*] kirtti-lat-āṁkurasya kamaḥam Lakṣmi-
vilās-āspadam vajram vaśi-mahi-bhṛi-
- 19 tām pratidinidhir-dāyasya Daitya-druhaḥ | rāj-āntj-Jayasiṁhavallabha iti
khyātas-charitrai-
- 20 r-naijair-yō rōḷō chiram-ādi-rāja-charit-ōtkamṭhaḥ(thāḥ) prajānām harat(n) || [7*]
¹⁵Yō Rāshṭrakūṭa-kulam-Imdra iti prasi-

¹ From the ink-impression.² Metre : Śloka (Anuṣṭubh).³ Represented by the spiral symbol.⁴ Metre : Mālinī.⁵ Read -raśanām.⁶ Metre : Mālinī.⁷ Metre : Śāradūlavikṛīṭa.⁸ Metre : Vasantatilakā.⁹ Represented by the spiral symbol.¹⁰ The verses are not numbered on the stone.¹¹ Metre : Śloka.¹² Metre : Āryāgiti.¹³ Read -Mānasya.¹⁴ Read pur-ādity-ādyādhyam.¹⁵ Metre : Vasantatilakā.

- 21 dāham Kṛishṇa-śhvaśya sūtam-ashta-śat-śbha-sānyam | nirjītya dagdha-nṛipa-
pāncha-śatō babhāra bhūyaś-Chaṣṭukya-kula-vallabha-
22 rāja-lakṣmīn || [8*] ¹Chatula-ripa-turaga-paṭa-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭita-raṇa-
rāgaḥ | sukṛita-Hara-charaṇa-rāga-
23 s-tva(ta)nayo-bhūt-tasya Raṇarāgaḥ || [9*] ¹Tat-tanayaḥ Pulakēśi Kēśi-
nirō(ahd)dana-samō-bhavad-rājā | Vātāpi-purī-vara-patir-akalita-
24 khaḷa-Kaḷi-kalāmka-kalāḥ || [10*] ²Vayam-api Pulakēśi-kṣmāpatim varṇayantaḥ
puḷaka-kalita-dēhāḥ paśyat-ādy-āpi santaḥ | sa
25 hi turaga-gaḥ-śmāra-grāma-sāram sahasra-dvaya-parimitavṛttisrōch³-chakir-āśva-
mēdhē || [11*] Tat-tanayaḥ | ³Nāḷa-nīlaya-vi-
26 lopi Maurya-niryāsa-hetaḥ prathita-prithu-Kaḍamba-stamba(bha)-bhēdi kuṭhārāḥ |
bhavana-bhavana-bhāg-āpūra-ārambha-
27 bhāra-vyavasita-sita-kīrtiḥ Kīrtivarmma nṛipō-bhūt || [12*] Tad-ann tasy-
ānujah | ⁴Sarva-dvip-ākramaṇa-mahasō yasya nau-
28 sēta-bandhair-ullamghy-ābdhim vyavi(dhi)ta pritaṇā Rēvati-dvipa-lōpaḥ || [1*]
rāja-atrī(śrī)pāṇi hadha(ṭha)patir-abhūd-yaś-cha Kālachoba(chchu)ripām
babhrē
29 bhāmim saha sa sakajair-mmaṅgaḷair-Mmaṅgaḷiśah || [13*] ⁴Jyēṣṭha-bhrātus-
sati suta-varē-py-arbhakatvād-asaktē yasminn-ātmany-akṛita hi dhu-
30 ram Maṅgaḷiśah prithivyaḥ || [1*] tasmīn pratyārppipad-atha mahīm yāni
Satyāśrayō(yō)-sau Chāḷukyanām ka iva hi patho darppataḥ⁵ prachya-
31 vēta || [14*] ⁶Jetar-diśām vijita-Haraha-mahā-nṛipaśya dātur-mmanōratha-śat-
ādhikam-artthayadbhāḥ(dbhyaḥ) | saty-ādi-sarva-guṇa-
32 ratna-gaṇ-ākaraśya satyāśrayatvam-upalakṣhaṇam-ēva yasya || [15*] ⁷Adāmarī-
kṛita-dig-valayō-{r*}ddita-dvid(d)-ama-
33 ri-parigita-mahā-yaśāḥ | Mṛidam-arishṭa-ti(bhi)dam manas-ōdvahan(u) Tada-
(Nāḍa)mari-kahitipō-janī tasta(t-su)taḥ || [16*]
34 ⁸Satas-tadiyō guṇa-ratna-māḥ | bhō-vallabhō-bhṛi(bhū)d-bhuja-viryā-śāḥ |
Ādityavarmma-ārjita-pānya-karmma
35 tājōbhīr-āditya-samāna-dharmma || [17*] ⁹Tat-suto Vikramādityō vikram-ākṛānta-
bhū-tajah | tato-pi Yuddhama-
36 li-akhyo yuddhē Yama-samō nṛipah || [18*] ⁹Taj-jaṇmē Vijayādityō virān-ōk-
āṅga-saṅgarē | chaturāṇām-maṇḍalānām-a-
37 py-ajayad-Vijay-ōpamaḥ || [19*] ⁹Tad-bhavo Vikramādityah Ki[r*]ttivarmma
tad-ātmajah | yānō(na) Chāḷukya-rāja-śrīr-amta-
38 rāyioy-abhūd-bhavi || [20*] ⁹Vikramāditya-bhūpāḷa-bhrātē bhīma-parākramaḥ |
tat-sānuḥ Ki[r*]ttivarmma-ābhūt mṛi-
39 t-p[r*]śa-ā[r*]ddita-durjjanaḥ || [21*] ⁹Taila-bhūpas-tatō jātō Vikramāditya-
bhūpatih | tat-sānur-abhavat-tasmād-Bhīma-rājō-ri-
40 bhīkaraḥ || [22*] ⁹Ayya-āryas-tatō jānō yad-vamśasya śriyam śukam(svakām) |
prāpayanti(un-i)va dhassam(vamśam) śva(svam) sam(sa) babhrē(vavṛē) Kṛishṇa-
nandanān(m) || [23*]

* Metre : Āryā.

* End - parimitam-ṛitib-śōch-.

* End dharmy-ataḥ.

* Metre : Trishubh Upajit, with pāda 1 Upēndravajrē and pādas 2-4 Indravajrē.

* Metre : Ślōka.

* Metre : Mālini.

* Metre : Mandākrānti.

* Metre : Druavilambita.

- 41 ¹Abhavat-tayāḥ tanujāḥ² vibhava-vibhāṣi virodhi-vidhvamṣi | tājō-vijit-
śdityaḥ antya-dhaṇo Vikramādityaḥ || [24*]
- 42 ³Chēd-īśa-vamśa-tīlakām Lakṣa[m*]jaṣa-rājasya nandamā(nā)m nula-śilām |
Bonhādēvīm vidhivat-paripityē(ayē) Vikramā-
- 43 dityaḥ || [25*] ⁴Sutam-iva Vasudēvā[d*] Dēvaki Vāsudēvam Guham-iva
Giri-jāmir-ddēvam-Ardhāmduṣaḥjēb |
- 44 ajanayad-atha Bonhādēvy-ataḥ Taila⁵-bhāpāṣa vibhava-vijita-Śakraṁ
Vikramāditya-nāmnāḥ || [26*] ⁶Ari-
- 45 kurābbi-kurābha-bhēdāna-tipu-dargga-kavāṭa-bhamjasa-prabhṛtiḥ | sahaḥja-laḥasā(sya)
Harēdhbhava⁷ hūja-kra(kṛ)ḍ-ābhava-
- 46 d-yaṣya || [27*] Kim cha | Rāshtrakūṭa-kuja-rājya-sambaddhāv-ubhaḥ |
⁸Aurjijityāch-charaḥāṣv-iva prachalitau sākāḥāt-Kulāḥ krāma-
- 47 taḥ krāraḥ baddha-śarirakuḥ guru-jana-droha-prarohāv-iva | rājē khaḥḍita.⁹
Rāshtrakūṭaka-kula-śri-valli-jāt-āmku-
- 48 rau lūnaḥ yēna sukṣhṇa Karkachā(ra)-Bāḡastambhaḥ raḡa-prārōgaḡē || [28*]
¹⁰Irnaam¹¹ purē Diti-sutair-iva bhōta-dhātṛim yo Rāshtra-
- 49 kūṭa-kuṭīśir-ggamitām-adhaṣṭāt | uddhṛitya Mādhaḥa iv-ādri(di)-varāha-rāpā(pō)
babhṛē Chalukya-kuja-vallabha-rāja-la-
- 50 kaḥ[m*]īm || [29*] ¹²Dū(Hū)pa-prōpa-hara-pratāpa-dahaṇo yātrā-trasaḥ-Māraḥaḥ
Chā(Chai)dyā-chchhād-akhiḥa-khamā-jaya-naya-vyutpaṇa-
- 51 dhīr-Utpaḥaḥ | yēn-ātyugra-raḡ-āgra-darṣita-baja-prāchuryya-śauryy-ōdayaḥ kāṛḡāra-
nidhē(vē)śitāḥ kadhi(vi)-dhri(vṛi)śhē
- 52 yaṁ varōḡayam(yaṁ) ghōṛapitaḥ || [30*] ¹³Bhammaha-Battād-abhavat-bhāpāḡād-
Rāshtrakūṭa-kuja-tīlakāt | Lakṣmīr-iva saḡi-
- 53 la-nidhēḥ śri-Jakabb-āhvayā kanyā || [31*] ¹⁴Chālukya-vamś-āmbara-bhāṇa-māḡi
śri-Taila-bhāpāḡa upāyat-nimāḡ | tayō-
- 54 ś-cha lok-āśu(bhya)dayāya yōgaḥ sa chaḡndrikā-chaṇdramaḡr-iv-āḡat || [32*]
¹⁵Śri-Taila-bhāḡmī-pāḡāt śri-Jakabbā
- 55 samajījanat | śrimat-Satyāśrayaṁ Ka(Śka)ndam-Amḡikā Tryambakād-iva || [33*]
¹⁶Tasy-ānujaḥ śri-Daśavarṇma-nāmnā(mā) ta-
- 56 d-vallabhā Bhāḡgyavat-iti dēvi | taḡor-abhād-vikrama-śīḡa-sāḡi śri-Vikramāditya-
nripas-tanujāḥ || [34*] ¹⁷Asau
- 57 nija-jyēshṭha-pituh parokṣam babhāra vārāśi-vṛitām dhaḡṛitṛim | bhujēna
kāyāra-latām-iv-ōchchair-vvidāri-

¹ Metre : Āryā.² Read -tayōr-tanujō.³ Metre not clear : the words Chāḡd-īśa . . . nula-śilām may be scanned as half of an Āryāgītī, and the remainder as the latter half of an Āryā ; cf. Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich followed by a second Āryāgītī hemistich.⁴ Metre : Mālinī.⁵ Read -ataḥ-Taila-.⁶ Metre : Āryā.⁷ Read Harē-īśa.⁸ Metre : Śārdūlavikṛidita.⁹ Read kāḡāt-khaḡḍita.¹⁰ Metre : Vasantatilakā.¹¹ Read itḡam.¹² Metre : Śārdūlavikṛidita.¹³ Metre : Āryā.¹⁴ Metre : Triśtubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.¹⁵ Metre : Śiḡka.¹⁶ Metre : Triśtubh Upajāti, with pādas 1, 2, and 4 Indravajrā and 3 Upēndravajrā.¹⁷ Metre : Triśtubh Upajāti, Upēndravajrā.

- 58 t-ārūti-kada[m*]bakēna || [35*] Tad-ann tasy-ānujaḥ | ¹Yasy-ākhiḥa-vyāpi yaśo-
vadātam-akāṇḍa-dugdh-āmbudhi-vri-
59 dāhi-śamkām | karōti mugdh-āmara-sundaripām-abbhāt-sa bhāyo(po) Jagad-
ēkamallaḥ || [36*] ²Sad-āvanasthaḥ paṇu-vikramā-
60 d-yō mad-āndha-gandh-ēsa(bha)-ghaṭā-vipāṭi | dhar-ōrjjita-prasphurita-prabhā+
rarāja yō-sa Jayasimha-rājaḥ || [37*] ³Ā-
61 gamad-akhila-dhātṛi yēna rājanvati(iva)m nivasati nṛpa-lakṣmīr-yyasya
śubhr-ātapatrē | sa sakeḥa-namit-āri-
62 kṣhōpi-bhṛin-mauji-ratna-dyuti-samlalita⁴-pādo gaṇḍarolgaṇḍa-bhūpaḥ || [38*] ⁵Ā(a)-
dōsh-ākara-saṅgō-pi vin-āpi makha-
63 dā-baṇam | sa[d*]⁶-bhūti-bhūṣaṇo yaś-cha saṁprāpa jagad-īśatām || [39*]
⁷Vikhyāta-Kṛishṇa-varṇṇo Taila-anēh-ōpalabdhā-
64 sarajatrē | Kuntala-vishayō nitarām virājatō Mallik-āmōdaḥ || [40*] ⁸Tataḥ
pratāpa-jvaṇa-prabhāva-nirmma-
65 la-nirdagdha-virōdhi-vamśaḥ | tasy-ātmajaḥ pālayitā dharāyūḥ śrīmān-abbhād-
Āhavamalla-dēvaḥ || [41*] Maṅgaḥam ||

First side face.

- 66 Ōm⁹ [1*] ¹⁰Ātm-āvansthāna-hētor-abbhilaṣati madā maṇḍapaṁ
67 Mājav-śāo dōḷam(t)-tālī-van-āntāty(oy)-anusrati sari-
68 n-nātha-kūṭāni Chōlaḥ | Katyā(nyā)kubj-ādi(dhi)rājo bhajati
69 cha tarasā kaudarās-tā Himād(r*)ōr-uddāmā yat-pratā-
70 pa-prasara-bhara-bhay(v)-ōdhhiti-vibhrānta-ohittāḥ || [42*] ¹¹Ā(a)mā-
71 na-Taila-guṇa-saṅgrahapa-praviddha-tējo-viśāha-dāji-
72 ta-dvishad-andhakāraḥ | anvarthatām samanusritya kavi-śhra(pra)-
73 dhānair-yyaḥ prōchyatē nanu Chāḷukya-kūḷa-pradi(di)paḥ || [43*]
74 ¹²Nāmn-āiv-ātiḥaḥam dvishan-mṛiga-kūḷam vibhrāya¹³ tējo-
75 dhikāi ratyai(tnai)r-asva(akha)litam purē Gajapatēs-tan-nāśayitvā
76 madam | tūṅgānām-avani-bhṛitām-anudinam dat[t*]vā padam
77 mūrdhāsu prāpta[h*] śri-Jayasimha-nandana iti khyā-
78 tīm cha yaḥ prastutām || [44*] ¹⁴Auddhṛi(ddha)tya-yukt-Āndhakaja-pra-
79 bhāva-nirmmaḥ(an-ōddāma-ba)ṇasya yasya | virājatō
80 nirjjita-Minakotā(to)r-ōdēvasya Chāḷukya-mahēśvaratvam || [45*]
81 ¹⁵Tasmād-ajāyata jagaj-janita-pramōda-śringāra-vira-ra-

¹ Metre : Trishubh Upajāti, with pāda 1 Indravajrā and 2-4 Upēndravajrā.

² Metre : Trishubh Upajāti, Upēndravajrā.

³ Read -śabāḍita-.

⁴ Sad-āśāḍita- according to the Miraj plates.

⁵ Metre : Trishubh Upajāti, with pāda 1 Upēndravajrā and 2-4 Indravajrā.

⁶ Represented by the spiral symbol.

⁷ Metre : Vasantatilakā.

⁸ Read -vibhrānta-.

⁹ Metre : Trishubh Upajāti, with pādas 1, 2 and 4 Indravajrā and 3 Upēndravajrā.

¹⁰ Metre : Vasantatilakā.

¹¹ Metre : Mālinī.

¹² Metre : Ślōka.

¹³ Metre : Āryā.

¹⁴ Metre : Śragdharā.

¹⁵ Metre : Śārdūlavikrīḍita.

- 82 aikah kavi-lōka-kāntah | kāntā-viṣṭa-nayan-ōtpaṇa-
 83 ohāra-ohamdras-Chālukya-vamśa-tijako Bhuvanalkamallah || [46*]
 84 1Yah patra[m*] sphuṭa-pushkar-ākshara-dharam pāṇau kṛipāṇa-
 85 ebekhalād-ā-janma-pratipatta(nna)-dāgya(sya)-vijsya-śrī-dattan(m)=nchchai-
 86 r-ddadhat | śākyam¹ grāhapi(yi)tu[m*] ddi(di)śām parivṛḍhān-sarvān-i-
 87 va prāhindhō(ṇo)t-pratyāsa(śa)n-nija-kirttim-abhra-taṇi-tya(spa)-
 88 [rdh-]ānubandh-ōdyatān(m) || [47*] Tad-ann tasy-ānnjah | 2Āst-tē-
 89 [ja]h-kaṭita-kamaḥ-ollāsana-prandha-pāda-sparśād-n-
 90 [chchai]h śriyam-avanibhṛich-chhēkarāṇām dadhānah | dhvānta-bhrā-
 91 [nti]m dadhad-iva dṛiṣṭ-ānjanam vairi-vira-smēr-āksh'ānām muhu-
 92 r-apaharao-Vikramāditya-dēyah || [48*] 3Bhā-bhāram namita-pha-
 93 ṇ-īśvaram bhujābhyaṁ vi(bi)bhrāṇaḥ paṭaha-paṭśra(yi)ta-kahi-
 94 t-śah | yaś-ch-ōchchair-apahata-nāki-sā(śā)khi-lilah prakhyā-
 95 tah(tas-) Tribhuvanamalla ity-ndarāh || [49*] 4Yāto-tvai(nvā)-
 96 aṭṭum Janaka-janitām vallabh-ndāra-lakshmiṁ bhrātrā sārddham
 97 hari-bala-yutas=tvā(svā)ṁ Sumitr-ātmaśēbha(na) | tīrē si-
 98 ndhor-Btashu(hu)-mukha-bhayād-ōtya Vaiḥṇava-śrī-dhā-
 99 mnā nēmē Draviḷa⁵-patinā yaś-cha Chālukya-Rāmah | (||) [50*]
 100 7Sarvv-āśā-vijaya-prayāṇa-samaya-jñāt-ākhi-
 101 [orvvi]-patha-prasthān-ēva mahim-atitya vimaḷā ya-
 102 t-kirttir-abdhim gatā | prāhya(kahya)a-tē vijaya-śriyā-
 103 para-vaśō dūri-karoty-āpa(sha) mām-ity-ākhyātum-i-
 104 v-āropava-sthiti-jnahāḥ Sau(Śau)reṣ-trijakti-gurōḥ || [51*] Sa tu ||
 105 Idu tāmbra-sāsanadoḥ-ijda Chālukya-chakrava-
 106 rtigala varśāda rājyam-geyd-arasugala rāj-āvali māngala ||
 107 Ōm⁸ [1*] Kandaṁ | 9Śri-vanit-ādhipan-Aga-tanayā-vibhu Vāg-dā-
 108 vatā-manōraman-emb-1 mūvarum-utavadin Ravidā.
 109 va-ohamūpatige mālke sukha-sampadamaṁ || [52*] 10Āva-
 110 na tūdi-kōḍol-sakal-ēvani kōdagaya mugala ta-
 111 dig-eragida bhṛimṛi-vapevan-ijai sogayikum-ā
 112 Viṣṇu-varāha-mūrtiḥ daye-geyg-olpari || [53*] Vṛitta ||
 113 11Vārija-piṭham-aksha-valayaṁ manī-kundalam-n-
 114 chcharat-trivādi-ravam-emb-iv-oppe jaghana-sihajadoḥ ka-
 115 radoḥ kapajadoḥ smēra-mukh-ābjadoḥ tanag-ōḍam-
 116 baḍe taj-Jalajāksha-nābhi-niṣēruha-garbbhadimdam-ore-
 117 dom vijit-ārka-maham Pitāmaham || [54*] 12Ā Sara-

¹ Metre : Śārdūlavikṛīḍita.

² Read sūśahyaś.

³ Metre : Mandākrāntā.

⁴ Metre : Prabhāṅgī.

⁵ Metre : Mandākrāntā.

⁶ This word is perhaps written more usually with *d* instead of *l*, for instance, in this same verse as No. 46.

in the record on the Nūgunda plates: see p. 154 above. But the form *Draviḷa*, also, is found; see, e.g., *Ind. Ant.*, Vol. XIX, p. 17, line 7.

⁷ Metre : Śārdūlavikṛīḍita.

⁸ Metre : Kanda.

⁹ Represented by the spiral symbol.

¹⁰ Metre : Utpalāmālā.

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A black and white photograph of a long, narrow strip of ancient palm-leaf manuscript. The strip is covered in dense, handwritten text in a South Asian script, likely Tamil. The text is arranged in horizontal lines across the length of the leaf. The strip is placed against a light background, and a ruler is visible at the bottom, showing measurements in centimeters from 60 to 132.

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- 118 eñjasambhava-kuja-prabhavar-nnaga]dor-Cheha]ukya-
 119 r-udbhāṣita-vikramar-ppalabar-ant-avato] kali Tai-
 120 lan-embavam śāṣita-śatruv-ātana magam Daśava-
 121 rman-avaṁge puṭṭidoṁ bhāsura-kirtti Vikraman-avam-
 122 g-annu]am Jayasimha-vallabham || [55*] ¹Śāṣvata-kirtti
 123 tat-tanayan-Āhavamallan-avaṁge sānu Sōmē-
 124 āvaran-ātanim kiriyān-ol-gali Vikrama-bhāmipā-
 125 lakam viśva-virodhi-manji-mapi-ramjita-pāda-payō-
 126 jan-ātāt-ānāvara-śuddha-kirtti aha(pa)ripā]isut-ildan-a-
 127 śeśha-dhātṛiyam || [56*] Antu sukhadiṁ rājyam-goyyuttu-
 128 m-ire || Kandam || ²Podavig=ade tāne mukham-enip-Eḍe-
 129 dore-nāḍimge ti]akad-andadin-oppam-baḍed-irkum-esava
 130 Kirudore-dadiyo] Mukkunday-embā vipra-grāmam || [57*]
 131 Vṛittam || ³Adu tām dakṣiṇa-dēśado] nelasiyūṁ lō-
 132 k-ottaram Nandan-āspadam-āg-ildum-asat-kujāta-tati
 133 nānā-niti-vikhyāta-sampadam-āg-ildum-aniti-saṁgati

Back of the Stone.

- 134 vintt-ānaka-lokaṁga]im puḍid-ildum paribhāvip-āga]-avinit-ādhāna-śōbh-āvaḥam
 [58*] Alli | Kam ||
 135 ⁴Sarasirubhava-prabhavam Marichi-muni tat-tanubhavam sakala-jagat-karaḥ-aika-
 heta-bhūtam
 136 parama-param Kāśyapa-prajāpatiy-embam || [59*] ⁴Tad-viśada-vaiśa-jātar-esad-
 vidyā-ni]ayar-amala-yaśar-akhi]a-vipaśchid-vaiśdyar-ātma-vam-
 137 śa-viyad-va]aya-sudhā-mayākhar-esedor-ppalabar || [60*] Avaro] || ⁴Kāśyapa-gōtra-
 pavitram naśyad-adharmma-prabhāvan-a-
 138 khila-dharitri-vaśyan-amalina-charitran-avaśya-vratam-esedan-olege Rēvaṇabhaṭṭam ||
 [61*] ⁴Ā vipr-ottamāna magam bhō-viāra-
 139 ta-kirtti sakala-guṇa-guṇa-ni]ayam bhavabhava-hara-pad-ābja-vibhāvita-mati
 Śaṁkarāryyan-embam negaldam || [62*] Vri | ⁴Ā vi-
 140 bhu Koppad-Īśvara-pad-āmbujamaru suta-kāmyeyinde sambhāvita-chittan-āgi niya-
 ma-bratadinidam-upāste-geydu tad-dēva-vara-
 141 prasāddadin-udāta-guṇam paḍedam tanūjanam Śri-vanitā-mano-nayana-vallabhanam
 guṇi-Koppadēvanam || [63*] Kam || ⁴Ātam puṭṭe gu-
 142 e-ōrvvi-jātam nepe pūtu kāytu paṇtu samasta-pritiyan-odavisiit-ene vikhyātiyan-
 eydidan-aśēśha-viśvambhareyo] || [64*]
 143 Ad-alladeyūm | Vri || ⁷Nele saujanya-guṇakk-udāra-charitakk-āvāsa-sadnam
 samuj[j*]va]a-kirtti-prasarakk-aḍarppu kavi śaṁch-āchā-
 144 ra-raknak[k*]e niśchala-vāg-vṛittige hitu māntanada janma-khētram-ēmd-amde
 kēva]amē Vāg-lalanā-mukh-ōj[j*]va]a-mapi-āri-

¹ Metre : Uṭpalamālā.

² Metre : Kanda.

³ Metre : Mattābhavikṛiḍita.

⁴ Metre : Kanda.

⁵ Metre : Uṭpalamālā.

⁶ Metre : Kanda.

⁷ Metre : Mattābhavikṛiḍita.

- 145 darppanam Koppanam || [65*] ¹Jayasimha-bhūpanan-tannayad-ond-upadhā-viśud-
dhiyīm mechehisi tad-dayeyīm padedom
- 146 negald-akshaya-nidhi-bhaṇḍāragaraṇatanad-āspadamam || [66*] ¹Ātana pati sad-
vams-ōpēte kaḷ-ānvite vimala-chāritra-guṇ-ō-
- 147 pēte pati-bhaktiyindam Sitey-enal-Pampakabbe pempan taledol || [67*] ¹Ā
jampatig-agra-sutam bhrājishṇu-guṇ-āvalambī
- 148 Murahara-pada-paṇkōja-mada-madhukaram rārājita-sita-kirtti Vāvanāryyan-
negaldam || [68*] ¹Ā vipra-kuḷa-lalāman
- 149 dēva-pitṛi-pratati-havya-kavyaṅgaḷaṇ-ūḍ-āvagam-arkkame vaduv-inam-ā-vorttun
tat-samāja-yaṇa-aika-ratam || [69*] ¹Tad-anujan-asēsha-
- 150 vidyā-sadanam guṇi Śamkarāryyan-ātana tammam vidita-sakaḷ-āgam-ārttham
sad-amaḷa-mati negaldan-elege Rēvaṇabhattam || [70*]
- 151 ¹Ātana tammam śrī-ōpētam śrī-vēda-vārdhī-pāraṅgaman-uddhūta-madan-urvarā-
vikhyātam śaśi-viśada-kirtti Māchayabhattam || [71*]
- 152 ¹Int-enisi negalda sutarindan-tāme kṛit-ārttham-enisid-ā dampatig-atyanta-madam-
odave Lakshmi-kāntam Ravidēvan-amala-guṇan-adi(da)ri-
- 153 sidam || [72*] Vri || ¹Imgaḷalimge śita-karan-entu Kumārakan-entu Dēva-
dēvaṅge Mur-āntakaṅge Kusum-āyudhan-entu Jayantan-entu
- 154 Śakraṅge tanōjar-ante Ravidēva-chamūpati sanda Koppadēvaṅge tanōjan-
endoḍe tad-annatiyam pogalalke vēlkumē || [73*]
- 155 ¹Amar-āmdraṅge Pulōma-nandane Sura-jyēsthāṅge Vāg-lakshmi Sītamayākḥ-
ābharaṇaṅge Gauri Vana-j-ākhaṅge-Amboj-āvēey-entu
- 156 manō-vallabhey-ante tad-vibhūge sacch-chāritre tām Dēvalabbe manō-vallabhey-
āḍol-emoḍ-adan-innē vaṇṇipom haṇṇipom || [74*] ¹Vinu-
- 157 tan-Nāchapan-ātanim kīriyavam Koppam tadīy-ānujanman-avam Vāvaṇan-
ātanimde kīriyātam Rēvaṇam tat-kaniya-
- 158 n-avam Sōvaṇan-emb-ivar-asakaḷa-vidyā-pāragar-pponya-bhājanar-ātm-ōdbhavar-
emoḍ-ā vibhuvīn-ant-ār-dhanyar-i dhātṛiyo || [75*]
- 159 ¹Vana-j-āksham tanag-iṣṭa-dai[va*]m-adhipam Trailōkyamallam jagaj-jana-vam-
dyam pitṛi Koppanam janani Sham(Pam)pādēvi tammam mahī-
- 160 vinutam Śrīvaran-āyudātta-charitam śrī-Nāchi tann-agra-nandanam-ond-ande
kṛit-ārtthan-alte Ravigam bhūloka-kalpa-drumam || [76*] ¹Kavi-
- 161 tā-kalpa-lat-ārppaṇakke sura-bhājam śabda-vidyā-payōbdhi-viśākḥ-ampit-āmfu
terkka-vimala-vyōma-prakāśakke bhānu
- 162 viśuddh-āgama-tat[t*]va-kōḷi-sadan-ōḍ[d*]yotakke ratna-pradīpav-enippam kuḷa-
dīpakam Ravi-chamūpam bandha-kalpa-drumam || [77*] ¹Anu-
- 163 mānak-ēḍey-illa hājipoḍe rēkhā-ōḍḍhi bē-ōnde bhitti-nayam-bett-ēḍ-appuv-1
nimlḍa chamchan-mātreḷ Padmagarbbhanam-ōm
- 164 ballane pōḷim-intu bareyalk-emb-annegam tāne neṭṭane ballam bareyalk-anēka-
lipiyam śrī-vipra-vidyādharam || [78*] ¹Idu nava-
- 165 madhu-dhār-āśramō mōḷ-sudh-āmbhō-nadiyo kavivud-emb-ond-andadim nuppan-
imparū pudidu Ravi-chamūpam hājip-ānd(ond)-ōje

¹ Metre : Kanda.² Metre : Mattābhavikṛijita.³ Metre : Utpalamāḷā.⁴ Metre : Atiśekvari.

- 166 pē/-ēn=odavisugumo karuṇ-ānandamaṁ dhātrig-ellaṁ || [79*] Kaṁ || 1A
vibhuv-Ābhavamalla-mahi-vallabhanalli paḍedan-urutara-niḥa-vi-
- 167 dyā-vibhavadimda meḥchisi bhū-vinutaṁ lāla-sandhi-vigraha-padamaṁ || [80*]
1Adhikāraṁgaḷa mē[1]-osad=adhikāraṁaṁ=ā nṛip-śāvaraṁ kuḍe pa-
- 168 ḍedaṁ badha-nidhi nij-ānvay-āmbara-vidhu bāndhava-padmini-payōruha-mitraṁ ||
[81*] Ad-alladeyūṁ || 2Piridūṁ kārūpyadimda-ā nara-
- 169 pati tanag-old-tye Mukkunde Gaṁgaspuram-Ēhūr-emba mikk-ūrggaḷane
paḍeda sad-bhaktiyimdaṁ tadyi-ōrvvareyaṁ kāl-ga-
- 170 reḥchi koṭṭaṁ diṇpa-śāsadharaṁ-nilvinaṁ sarvva-bādhā-parihāraṁ māḍi vipr-
āvaḷige niḥa-kuḷa-vyōma-tār-ādhināthaṁ || [82*] Tad-anantaram ||
- 171 Kaṁ || 3Sēnādhīpatyad=odane mahi-nāthaṁ hēri-sandhi-vigraha-padamaṁ
śrī-nīlayaṁ Sōmēśvara-bhū-nāthaṁ kūrṭta rāgaḍim kuḍe pa-
- 172 ḍedaṁ || [83*] Tad-anantaram | 4Śrī-Vikramāṁka-nṛipān-akhiḷ-āvani-pati
śakaḷa-rāḷya-chihnaṁgaḷan-old-āvagam-ittam tanag-enal-e vanni-
- 173 pen-im tadya-mahim-ōnnatiyaṁ || [84*] 5Int-ene mūruṁ-rāḷyadoḷan-tāne
Chalukya-nṛipargge(rge) kay-gaṇṇaḍiy-ādaṁ taṇa gaṇa-
- 174 diṇ-āvanum=int-eniḥidan-oḷane vipra-vaṁśa-prabhavaṁ || [85*] Vṛi || 6Mahig-
ene(ni)tānumaṁ parusa-vōḍiya beṭṭugaḷaṁ sur-āva-
- 175 nīruḥe(ha)da baṇaṁgaḷaṁ pariva siddharasaṁgaḷa bal-vonaḷgaḷaṁ bahuvidha-
yatnaḍimda Bidi māḍidan-allade lāla-sandhi-
- 176 vīgrahi-Ravidēvan=orvvanene māḍidanē śakaḷ-ōpakāriyaṁ || [86*] Kaṁ ||
7Amalḍaṁ chandanamaṁ chandra-mayākhaman-o-
- 177 ndu māḍi māḍidan-avanam Kamaḷabhavan=allad-aṁd-ēm samasta-hita-hṣtu-
bhūtaṁ=akkume pēḷim || [87*] Vṛi || 8Maṇam-old-andadi-
- 178 n-aṇṇa baṇṇisal-ad-ārggaṁ sālādē bāṇṇu śiṣṭa-nidhānaṁ Ravidēvan=iḷda
bhuvanaṁ Lakṣmī-kaṇ-iḷd-aṁburāṣi nīḷimpa-drama-
- 179 m-iḷda Nandana-vaṇaṁ tār-ēṣaṇ-iḷd-aṁbaraṁ vana-jāta-priyaṇ-iḷda pūrva-
kudharaṁ Dēvēndraṇ=iḷd-āspadaṁ || [88*] 9Idu Kali-kālad-a-
- 180 ndam-aṇam-alladu dharmaṁda baḷḷi kuḍe parvvidudu rīṭ-āṁkuraṁ baḷadu
pallaviṣittu par-ōpakāra-sasyada tene kā-
- 181 pal-ādapudu dāna-ghanaṁ kaṇed-appud-aṇṇa nōḍ-idu Ravidēvan-emba puruṣa-
ottamaṇ-iḷda dharitriy-āgaḍē || [89*] 10Nuḍi
- 182 jaḷa-rēkhe śaucha-guṇad-ōḷp-aḍu tāraka-hīra-kaṁchalaṇ=naḍeva neḷaḷte gāṁpu
pati-bhakti kelakk-upachārav-ōḷp-eḍaṁbaḍu chadur-e-
- 183 kkaṣekkam-aḷitaṁ mola-gartṭaley-āgi varttip-igadinaṇaraṁ paḷaṁch-aḷvud-udgha-
guṇaṁ Ravi-daḍṇanāthaṇaṁ(na) || [90*] 11Adu lōk-ōttara-
- 184 v-oppadē poḷaḷal-ārggaṁ bāṇṇ-āhaṁkāraṁ-illada nity-ōnnati mithyey-illad-aḷiv-
anya-śrī-rat-śaktiy-illada śaucha-pra(vra)ta-
- 185 m-ūnam-illad-eṣakaṁ poḷḷ-illad-ārpp-ārggaṁ-aṁḷada vidyā-mahim-ōdayaṁ bhuvanaḍoḷ
śrī-vipra-māpikyaṇaṁ(na) || [91*] 12Idu nōḍ-a-

1 Metre : Kanda.

2 Metre : Kanda.

3 Metre : Kanda.

4 Metre : Champakamālā.

5 Metre : Mahāragadhara.

6 Metre : Champakamālā.

7 Metre : Mattēbhavikrīḍita.

8 For this somewhat obscure passage I give the division of words, as well as the translation, with due reserve.

9 Metre : Mattēbhavikrīḍita.

- 186 chehari nōḍe nōḍe śaśiyind-att-atta tārā-samūhadin-att-atta koḷ-ādri-samkuḷadin-att-att-arṇṇav-āṇika-tiradin-att-atta diśā-ga-
- 187 j-otkaradin-att-att-Abjagarbbh-āṇḍa-khaṇḍadin-att-atta poḍaḷpaṇ-iḷpudū jasan̄ śri-vipra-māpikyanam̄(na) || [92*] Kaṁ || ¹Enit-enite lakshmi pe-
- 188 reḥchugum-anit-anit-oḷ-guṇame kiḍṇugum-uḷidorgg-ant-alt-enit-enitu lakshmi pereḥchugum-anit-anit-oḷ-guṇaman-alte Ravigam̄
- 189 taḷedaṁ || [93*] Int-enisida pogaltegaṁ negaltegaṁ neley-āgi || Kaṁ || ¹Tām paded-Ēhūroḷ lokam̄ pogalḍ-inegam̄ Svayambhu-
- 190 dēv-ālayamam̄ sampan-nidhi māḍisidam̄ sampūrṇa-manōratham̄ mah-ōṭavadinam̄ || [94*] Ad-ent-ene || Vri || ²Eaev-enn-unnati ninu-
- 191 d=um̄te pudid-enn-i sandha-śumbhat-prabhā-prasara-śri ninag-um̄te chelvu ninag-enn-ant-um̄te pēḷ-endu rōḍisi ranpy-āchaḷa-kūṭamam̄
- 192 sva-jāṭhara-vyānaddha-gham̄tā-mukha-prasara-dvānadin-āgaḍum̄ naga-va-vol-irkkum̄ tad-īś-ālayam̄ || [95*] Tat-Svayambhā-dēva-pra-
- 193 bhāvam=ē doret-ene || Kaṁ || ³Ahi koṭṭaḍe tēḷ=tindaḍe dahanam̄ pattidaḍe bandu tat-khaṇḍoḷ tad-grihamam̄ ba-
- 194 la-goḷe tad-viśa-rahitate manujargge nimisha-mātradin-akkum̄ || [96*] ³Jaritam̄ge nōtra-rōḷige śiro-vyath-ārttam̄ge karṇa-śā-
- 195 ḷige nir-ōdarige rajā-haraṇam̄ tach-charaṇa-yuga-smaraṇa-mātradin̄ dore-koḷgum̄ || [97*] Vri || ⁴Idu rajat-ādri hē-
- 196 ma-śikhara-pratipattiyān-īśan-īye pettuḍu Hara-hāsa-kalpa-taru kem-dalirind-eaev-agra-bhāgaḍoḷ-pudi-
- 197 dād-Umādhinātha-sita-gātra-sapiṅga-sutaṅga-jūṭad-onḍ-ōḍav⁵-enipa Svayambhu-Siva-gēhada poṁ-
- 198 galaśam̄ sa-maṅgaḷam̄ || [98*] ⁶Raviyaṇabhaṭṭa-sainya-patigam̄ tad-apatya-samā-
- 199 khyā-Nāchi-mukhya- varaja-putra-pautra-paṣu-bāndhava-mitra-jan-āḍigam̄ śabb-ōdbhava-
- 200 mum-ndūṭta-sampadamum-ārjita-vrittiyum-uttar-ōṭar-ōṭavamum-abhiṣṭat-ābhyada-yamum̄ saman-ikk-avargga(rg-a)kke ma[m̄]gaḷam̄ || [99*]
- 201 ⁶Raviyaṇabhaṭṭa-chamōpati Śiva-grihamam̄ māḍis-endu besase nij-śam̄ savinayadin̄ pergaḍe Nāgavarmman-Ēhūro-
- 202 ḷ-āchaḷa-bhakti-samētam̄ || [100*] Vri || ⁷Māḍisidom̄ Svayambhu-Śiva-mandiramam̄ niyata-vratam̄gaḷoḷ-kōḍi sa-kūṭa-kōṭi-Śiva-ti-
- 203 rtthaman-arttiyin-ēka-bhaktadin̄ māḍisidom̄ su-śāḷi-vana-porpa-van-śāmbra-van-ēkaḷu-vāṭamam̄ māḍisidom̄ Śiv-ārtthadin-enaḷ
- 204 dorey-ār-ggaḷa Nāgavarmmanōḷ || [101*] Nāgavarmman̄ pati-hita-Vaiṇatēyam̄ śaucha-Gāṁgēyam̄ nuḍid-ante-gaḍam̄ praje-mechche-gaḍam̄ ma[m̄]-gaḷa[m̄] ||
- Second side face.*
- 205 Ōm⁸ Svasti Samasta-bhuvan-āśraya śri-pṇiṭṭi-va-
- 206 ḷlabha mahārāj-āḍhirāja param-śēvara parama-

¹ Metre : Kanda.⁴ Metre : Champakamālā.⁵ Metre : Utpalavālā.² Metre : Mattēbhavikrīḍita.³ The *prāsa* is violated here, with *d* instead of *ḍ*.⁶ Metre : Kanda.⁷ Metre : Kanda.⁸ Denoted by the spiral symbol.

- 207 bhāṭṭāraka Satyaśraya-kuṭa-tiṭaka Chāḷuky-ā-
 208 bharana śrīmat-Tribhuvanamalla-dēvara vijaya-
 209 rājyam-u[ti]ar-ottar-ābhivṛddhi-pravarddhamānam-ā-chamdr-ā-
 210 rkka-tāram saluttum-ire Kalyāṇada nele-vidinoḥ-su-
 211 kha-samkathā-vinodadiṁ rājyam-geyyuttum-ire rāshṭra-
 212 pati-vishayapati-grāmakūṭak-āyuktaka-niyu-
 213 ktak-ādhikārika-mahattar-ādi-sammataḍiṁ Svasti Śrī-Chā-
 214 ḷukya-Vikra[ma*]-varshada 3neya Piṅgaḷa-samvatsarada Śrī-
 215 vaṇada pauṇṇamāsī Ādityavāra sōma-grahana-ma-
 216 hā-parvva-nimittadiṁ palava mahā-dānamgaḷam koṭṭu
 217 dāna-kāḷadoḥ śrīman-mahā-pradhānam hēri-lāḷa-sandhi-vi-
 218 grahi daṇḍanāyakaṁ Raviyaṇabhāṭṭara biṇṇapadiṁ |
 219 ava[r]-mmāḍisida Ēhūra śrī-Svayambhu-dēvargge gandha-dhū-
 220 pa-dīpa-naivādy-ādy-archchanakkam khaṇḍa-sphuṭita-jitṛṇ-ōddhāra-
 221 nava-sudhā-karmmakkaṁ pāvula-varggakkam ōduva kēḷva vidy-ārtthi-
 222 tapōdhanara chhātrara aśan-āchchhādanakkam avargge vakkhāṇi-
 223 suva bhāṭṭarggaṁ Chaitra-pavitr-ābhyaṅat-ādi-pāḷegaḷgaṁ
 224 samkrānti-grahana-ādi-parvva-hōma-bali-kṛi(kṛi)y-ādigalgaṁ
 225 brāhmaṇ-ādi-din-ānātha-samtarppanakkam-āge alliy-āchā-
 226 ryyar-Elomela-Simha-parahan-mandaliya Malayāḷa-
 227 paṇḍita-dēvara śāhya[r*]-Mmirimjeya Chikkadēvara praśi-
 228 ahyar-appa śrīmad-Īśanarāśi-paṇḍitargge dhārā-pūrvvakam
 229 māḍi koṭṭa | Nariyumboḷey-ōḷpattara bāḷiya
 230 Kiriya-Bellumbāṭṭiya polad-ōḷag-Elarāveya
 231 tīrtihada gaḍimbada Ōraṁtara-Mallana ghaḷeyoḷ-a-
 232 ḷodu biṭṭa kariya nelam mattar nūr-ayvattu |
 233 Sagaram-mūnūrara bāḷiya Piriya-Bellumba-
 234 ṭṭiyim paḍuval dēvara polanam phalam-māḷpa pra-
 235 je parigrahakk-iral Śivapuram-ēndu pesaran-i-
 236 ṭṭu mane-gaṭṭal-a ghaḷeyoḷ biṭṭa mattar pattu
 237 Ēhūra baḍagaṇa kuḷiya poladoḷ-Īsapēśvara-
 238 dēvara poladiṁ temkal māvattaydu-gēṇa Dānavi-
 239 nōdana ghaḷeyoḷ biṭṭa mattar ayvattu alli
 240 ā ghaḷeyoḷ Appama-gāvunḍana kōreya ke-
 241 ḷage Īsapēśvara-dēvara gaḷḍeyim temkal biṭṭa
 242 gaḷḍeya mattar-ōndu alli ā ghaḷeyoḷ-Īsapē-
 243 śvara-dēvara tōmṭadiṁ paḍuval tōmṭam mattar-ōndu
 244 dēvara puravarggam-āge pādāmūla-parigraha-
 245 kkaṁ brahmapuriya brāhmaṇarggaṁ Ēhūra aṁga-
 246 ḍiyim baḍagal Sōmēśvara-dēvara ḍēguladiṁ paḍu-

- 247 val tōmtam-baram biṭṭa palavun-kēri-verasida pura-
 248 da piriya kēriy-onda brahmapariya brāhma-
 249 nargge Elarāveya ghaḷeyol Kīriya-Bellumba-
 250 ttiya poladoḷ biṭṭa key-mattar nūru ava-
 251 rgge Elarāveya ghaḷeya¹ eḍe-volada key-matta-
 252 r nūraḷ-olage biṭṭa mattar olpattu alli
 253 satrake biṭṭa mattar mūvattu aṁta mattar
 254 nāl-nūra panneradu aṁkadolam 412 [11]
 255 ī bhūmiyol=elliy-ādolam aṁkam dandam tēja-avā-
 256 myam modal-āge mattam tējam=enisidav-ellam dēvara
 257 somm-āge sarvva-bādhā-parihāram mēḍidor-ārānum tēja-
 258 davar valley-onda suṭṭisi tōṭal-salladu sarvva-namasyam
 259 tribhog-ābhyantara-siddhiyam pūrvva-prasiddha-sīmā-sama-
 260 avitam-āge biṭṭar-i dharmmamam pratipālisidavargge
 261 Kurukshētradoḷ sāsira-kavileya kōḍum ko-
 262 laḡumam ponnal-kattisi sūryya-grahacadoḷ cha-
 263 turvvēda-pāragan-appa brāhmaṣaṁge kōṭṭa phalan-i
 264 dharmmamam-aḷidavargge Vāraḡāsiyol=sāsira-kavile-
 265 yumam chaturvvēda-pāragar-appa brāhmaṣaruma-
 266 n-aḷida pātakam sārggum || Ślokaṁ || ²Sāmānyō-yaṁ dha-
 267 rmma-sātar-ariṇāṁ kālē kālē pālantiyo bhavadbbih[1*]
 268 sarvvān-ētān bhāgināḥ pūrtthiv-ēndrān bhūyo bhūyo yācha-
 269 tē Rāmabhadraḥ || ³Sva-dattām para-dattām vā yo harē-
 270 t-ta vasundharām | śhaṣṭir-vvarsha-sahasraṇi viśṭhāyām jā-
 271 yatē kṛimih || Bahubhir-vvasudhā dattā rājabbis-Sa-
 272 gar-ādibbih | yasya yasya yadā bhūmih tasya tasya
 273 tadā phalam || ⁴Mad-vaiśa-jāḥ para-maht-pati-vaiśa-jā vā pē-
 274 pād-apēta-manasō bhūvi bhāvi-bhūpāḥ | yē pālayanti
 275 mama dharmmam-imam samastam tēbhyō mayā virachitā(o)-mja-
 276 ḷir-ēśha mūrdhna || ⁵īsthānada śchāryyar-akke tapōdhanar-ak[k*]e
 277 naishṭhika-brahmachārigaḷg-allade maṭṭhodoḷ-iral-salladu brahma-
 278 charyam-illadavaran-āram nakaramum-arasum-iḷdu
 279 pora-maḷisi kaḷavar pora-maḷal-ollade monḍuya-
 280 tanam-geydar-appode ēva-garddabha-chaṇḍāḷar-antam-allade || [11] Kandaṁ ||
 281 ⁶Sthāna-pati goravan-akk-i sthānada samayamgaḷ-akke rati-lampa-
 282 ṭam-i sthānadoḷ-iralēg-avanam sthānamum-araṅgaḷum-iḷdu
 283 kaḷeyalu-vēḷkum || ⁷ī dharmmam-ā-chaṁdr-ārka-tāram saḷgum maṅgaḷam ||

¹ Read ghaḷeyol or ghaḷeyol.² Metre : Triśṭubh (Śālinī).³ Metre : Śloka (Anuṣṭubh) : and in the next verse.⁴ Metre : Vasantatilakā.⁵ Metre : Kanda.

TRANSLATION.

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nilgunda plates (see p. 142 above). But in addition to the punning verse *Vikhyāta-Kṛishṇa-varṇa*, No. 37 in that record and No. 40 in this one,¹ we have here another one of the same kind, *Adṛśhākara-saṅgō-pi*, No. 39, which is not in the Nilgunda record.

The point of this stanza is a comparison of the king with the god Śiva. In its literal sense it means:—"Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world." Secondly it signifies:—"Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Dakṣha's sacrifice], yet he became a *jagad-īśa* (Śiva), wearing excellent *bhāti* (majesty or white ashes)."

We take up the translation of the present record at the point where it makes its own departure:—

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the Chāḷukya emperors. May there be good fortune!

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain's Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravidēva!

(Verse 53)—May that Boar-incarnation of Viṣṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the *ketaki*-plant, graciously grant welfare!

(Verse 54)—With a lotus-seat, a string of *akṣa*-berries, a jewelled ear-ring, and the ringing sound of the Three Vēdas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face-lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Viṣṇu].

(Verse 55)—One among many distinguished Chāḷukyas, who were sprung from that race of the Lotus-born One and were illustrious for their heroism, was the hero named Taila [II], ruler over his foes. His son was Daśavarman. To him was born Vikrama [V], of resplendent glory. His younger brother was Jayasimha-vallabha [II].

(Verse 56)—His son was Āhavamalla-[Sōmēśvara I], of everlasting fame. His son was Sōmēśvara [II]. His younger brother was king Vikrama [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth.

While he was thus reigning in happiness:—(Verse 57)—There was a village of Brāhmins, Mukkunde by name, on the beautiful bank of the Kīrudore, which was resplendent after the manner of an ornament to the Eḍdore nāḍ, which is said to be the face of the earth.

(Verse 58)—It is situated in the southern land, yet divine; though it is a Nandana-park, it is without companies of base-born men; though celebrated for its fortune in various

¹ For translation and explanation see p. 144.

disciplines, it is not visited by disasters; though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation.¹

Here :—(Verse 59)—The sage **Marichī**, offspring of the Lotus-born [Brahman], had a son, by name **Kaśyapa** the Patriarch, the sole cause of the creation of the whole world, highest of the high.

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmanas, moons in the encircling firmament of their family.

Among them :—(Verse 61)—There flourished on earth the doctor **Rēvaṇa**, sanctified in the **gōtra** of **Kaśyapa**, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances.

(Verse 62)—There flourished a son of this noble Brāhman, by name **Śaṅkarārya**, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Śiva] who destroyed the Mind-born [Kāma].

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] **Īśvara** of **Koppa** through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent **Koppadēva**.

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men.

Moreover :—(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank² for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus **Koppaṇa** in very truth was a lustrous jewel-mirror for the face of the Lady of Speech.

(Verse 66)—Having earned the approbation of king **Jayasitha** [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury.

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very **Sitā** in her devotion to her husband, **Pampakabbe**, attained greatness.

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of **Mura's Slayer** [Viṣṇu], endowed with radiant white fame, **Vāvanārya**.

(Verse 69)—This ornament of the Brāhman race, tasting the oblations and funeral offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation.

(Verse 70)—His younger brother was the virtuous **Śaṅkarārya**, a seat of all knowledge; his younger brother, **Rēvaṇabhṭṭa**, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world.

(Verse 71)—His younger brother was **Māchayabhṭṭa**, possessed of virtue, who had crossed to the further shore of the ocean of the blessed **Vēda**s, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon.

¹ The point of this verse lies in a *śiṛṣṭhābhāṣa*, with verbal opposition between *datteḥ* : *uttara*, *śaṅkara* : *śaṅkara* (*kaśyapa* = "lotus-born" and "tree"), *sitā* : *śaṅkara* ("without diameter" and "lawlessness," according as it is divided as *sa-iti* or *a-sitā*), *śaṅkara* : *śaṅkara*.

² For the word *akṣara* cf. the *Śaṅkara-śaṅkara-viṣṭa*, I, 34.

(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Ravidēva, a favourite of fortune, stainless of virtues, causing them exceeding delight.

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Pulōma's daughter [Sāchi] was beloved to Dēvendra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmi] to the Lotus-eyed [Viṣṇu], so to that noble man was the virtuous Dēvalabbe beloved; this said, how can the panegyrist discant further on this matter?

(Verse 75)—The famous Nāchapa; his younger brother, Koppa; his younger brother, Vāvapa; his younger brother, Rāvapa; his younger brother, Sāvapa; these were his sons, masters of all the sciences, vessels of righteousness: when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that Trailōkyamalla, praised throughout the world, was his king, that Koppapa was his father, that Pampādēvī was his mother, that Śrīvara, famous over the earth, was his younger brother, and that Nāchi, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world.

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinsmen.

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined: and this same person, a blessed Brāhmaṇ-vidyādhara (master of art, or demigod)¹ knows how to write properly many [kinds of] writing,² to such a degree that it is said: "Say! does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said: "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lāla-saṁdhi-vigrahin from the earth's favourite Āhavamalla-[Sōmēśvara I], having gained his approval by the splendour of his vast learning.

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it, being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred.

Moreover:—(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gaṅgāpura, and Ēhūr; and

¹ The *Vidyādhara*s were skilled in music as well as in other things.

² The *Vikramāśakadīpavarita*, III, 17 (and see *Ind. Ant.*, Vol. V, p. 319) speaks of Vikramāditya VI as attaining, as a child, high skill in all the various kinds of writing (*sarvāṁ lipiṣu*).

through virtuous devotion, having laved [their] feet, he, the moon of the sky which was his family, gave his property to [that] line of Brāhmapas, immune from all opposing claims for as long as the sun and moon may endure.

Subsequently :—(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Sōmēśvara [II], lord of the earth, a home of Fortune, through his warm attachment, the office of Hēri-saṁdhivigrahin.

Subsequently :—(Verse 84)—The blessed king Vikramāṅka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty ; when this is said, how can I describe further the exaltation of his dignity ?

(Verse 85)—Thus in actually three reigns this scion of the Brāhmap race was by his merit a hand-mirror to the Chaṇḍukya kings ; is there any one [else] who was such ?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lāṇa-saṁdhivigrahin Ravidēva, the unique benefactor of all men ?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men ?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say] : " Hurrah ! the world where dwells Ravidēva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune ; the Nandana-park where stands the tree of the gods ; the sky wherein stands the moon ; the Eastern mountain on which stands the Lover of the Lotus [the sun] ; the abode where dwells Devēndra " ?

(Verse 89)—This is by no means a product of the Kāli age ; [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain : see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravidēva ?

(Verse 90)—The model excellence of the general Ravidēva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness.¹

(Verse 91)—Is not this miracle meet for all to praise ? " Well done ! this ruby of Brāhmapas on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any " !

(Verse 92)—Lo, this marvel ! as we keep looking on, the fame of this ruby of Brāhmapas gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman].

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes ; but Raviga has waxed greater in virtue as his fortune has increased.

Being thus a seat of glory and distinction :—(Verse 94)—At Ēhūr, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Svayambhū [Śiva] with great pomp, amidst the acclamation of the people.

¹ The word *mala* in composition with *kartale* is not understood.

As to the style of it :—(Verse 95)—“ Say ; hast thou my splendid height ? : hast thou my glory of an expanse of gleaming lustre of stature ? : hast thou beauty as I have ? ” : having thus taunted the peak of the Silver Mountain, that house of Īśa is as it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū :—(Verse 96)—If a snake stings them, a scorpion bites them, or fire seizes upon them, at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from pains in the ears, or the dropsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire, with its auspicious ornament, of this house of Svayambhū-Śiva is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Īśa, the possession of a golden summit ; it is a tree of desire on (*the white pile of*) Hara's laughter [namely, the mountain Kailāsa],¹ crowned by a summit radiant with young red sprouts ; in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general Raviyanabhaṭṭa and to his boon-born sons and grandsons, headed by Nāchi, and to his cattle, kinsmen, friends, and others, [all of whom] are styled his offspring, may there accrue rise of happiness, noble fortune, abundant means, increasing joy, and glorious success : good fortune to them !

(Verses 100, 101)—On his lord, the general Raviyanabhaṭṭa, commanding him to cause a house of Śiva to be made, the Pergaḍe Nāgavarma, full of immovable devotion, respectfully caused to be made at Ēhūr a temple of Svayambhū-Śiva : joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a *Uṛṭha* of Śiva with a crore of peaks ; for the benefit of Śiva he caused to be made a grove of the finest rice, a flower-grove, a mango-grove, and a sugarcane enclosure : when [all this] is said, who indeed resembles Nāgavarma ?

(Line 204)—Nāgavarma is a very Vainatēya [Garuda] in devotion to the welfare of his lord, a very Gāṅgēya [Bhishma] in purity, a man who performs what he promises, a hero in the approbation of the people. May it be auspicious !

(L. 205.—Om ! Hail ! While the victorious reign of His Majesty the fortunate Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, Supreme Lord, Supreme Master, decoration of Satyāśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of Kalyāṇa in the enjoyment of pleasant conversation ; with the approval of the lord of the country, the lord of the province, the village head-man, the sheriff, commissioner, official, president and others :—

(L. 213)—Hail ! Having on the occasion of the great *parva* of an eclipse of the moon on Sunday the full-moon day of Śrāvāṇa of the year Piṅgala, the second year of the fortunate Chālukya-Vikrama-varsha, bestowed many great gifts, at the time of largesse, on the petition of Raviyanabhaṭṭa, the fortunate high councillor, minister of peace and war for *Hēri* and *Lāḷa*, and commander of the forces,—for the blessed god Svayambhū of Ēhūr, whom he had installed there ; for homage with perfumes, incense, lights, oblations, etc. ; for the restoration of things broken, burst, and worn-out and the supply of fresh plaster ; for the set of procession-cloths ; for the food and clothing of student-ascetics and scholars reading and hearing [lectures] ; for the professors lecturing to them ; for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship ; for the *hōma* at the *parva* of a *samkrānti*, an eclipse, etc., and for *balli*-sacrifices, etc. ; and for the entertainment of poor and

¹ See *Māghajūta*, 1, verse 58.

destitute Brāhman and others,—to the *Āchārya* of that place, the fortunate *Īśānarāṣi-paṇḍita*, a disciple's disciple of Chikkadēva of Miriñje, a disciple of Malayāḷa-paṇḍita-dēva, of a branch-body of the congregation of Ejemela-Simha, there are given, with the pouring out of water :—

(L. 229)—In the lands of Kiriya-Bellumbatti in the Nariyumbole seventy, one hundred and fifty *mattars* of black-soil measured out in the staff of Oṇṇara-Malla of the *gaḍimba* of the *tirtha* of Ejarāve. [Also] on the west of Piriya-Bellumbatti in the Sagara three-hundred, there are assigned ten *mattars*, in that same staff, on which the people who make the god's land bear fruit have built houses, giving it the name of *Śivapura*, for the purpose of acceptance. [Also] in the *kuḷi*-lands on the north of Ēhūr, on the south of the field of the god *Īsapēśvara*, there are assigned fifty *mattars* in the staff of Dānavinoda of thirty-five spans. [Also] at that same place, in that same staff, below the tank of Appama-gāvunda, there is assigned one *mattar* of rice-land on the south of the rice-land of the god *Īsapēśvara*. [Also] at that same place, in that same staff, one *mattar* of garden-land on the west of the garden-land of the god *Īsapēśvara*. [Also] as a settlement of the god, for acceptance by the attendants¹ and for the Brāhman of the Brāhman ward, one street, the big one, of the ward consisting of a block of several streets up to the garden-land on the north of the shops of Ēhūr and the west of the temple of the god *Someśvara*. [Also] to the Brāhman of the Brāhman ward there are assigned one hundred *mattars* of arable land, in the staff of Ejarāve, in the lands of Kiriya-Bellumbatti. [Also] to them, in the staff of Ejarāve, there are assigned seventy *mattars* in the hundred *mattars* of arable land of the *eḷe*-fields. [Also] at that same place, for the choultry there are assigned thirty *mattars*. Total, four hundred and twelve *mattars*: in figures 412.

(L. 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, *tēja-svāmya*, etc., and *tēja*. If any whosoever of those who have *tēja* are found pointing at it with the finger [of confiscation or interference], saying :—"I do not approve," [their act] is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the *tribhaga*², and along with the ancient well-known boundaries.

(L. 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukshetra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhman who is a master of the Four Vēdas; for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhman who are masters of the Four Vēdas! "This general principle of law for kings must be maintained by you in every age"; again and again Rāmabhadra makes this entreaty to all these fortunate monarchs! He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years! Sagara and many other kings have made grants of land; whosoever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L. 276)—Whether they are *Āchāryas* of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery: the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy: if, being unwilling to go forth, they shall attempt to shew contumacy, [they are like] dogs, asses, and Chapdālas; moreover: Whether it be the head of the establishment, or the Gorava³, or

¹ For *pādamāla* in the sense of 'attendant' see Kielhorn in *Ind. Ant.*, Vol. XXVII, p. 252: see also Vol. XV, p. 39, verse 74, for an instance of *pādaśa* instead of *pādamāla*. In my rendering of line 75 of the record on the Nilgunda plates, for "attendance upon the sacred presence" (p. 146, l. 11) read "attendants and retinue."

² On the meaning of this term see *Ind. Ant.*, Vol. XIX, p. 271.

³ A Śaiva ascetic.

such as are under the rules of this establishment; if there should be a man who fasts for vengery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars; may there be good fortune!

NOTES BY DR. FLEET.

1. Kembhāvi inscription of A.D. 1054.

About twelve miles south-west-by-south from Yēwūr there is a village named Kembhāvi,¹ having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Siddhēśvara: it is of interest in connection with the Yēwūr inscription A, edited by Dr. Barnett at p. 268 above.

This record refers itself (lines 1-7) to the reign of the Western Chālukya king Trailōkyamalla-(Sōmēśvara I), who was reigning at the *śalivāha* of Kalyāpa. It then gives (ll. 8-16) two verses which present the following short pedigree:—Chanda (I), "a leader among kings (*rāj-agraṇi*);" his son Nimba; his son Allapuli; his elder brother Chanda-bhūpājaka (II), "a sun in the sky which is the lineage of Ayyana;" and his son Mūvaḍi-gaṇḍa. Then, reverting to prose, it introduces (ll. 16-24) the Mahāmaṇḍalēśvara Rēvarasa. In its description of him it repeats the *biruda* Mūvaḍi-gaṇḍa (ll. 17-18), thus identifying him as the son of Chanda II, and also styles him *Mummuni-Koṣṭhaṇḍa-jāḍadhi-baḍa-rāṇa*, "a submarine fire to the ocean which is Mummuni of the Koṅkaṇ" (l. 22), perhaps with reference to some hostilities with the Śilāhāra prince Mummuni or Māmvaṇi, for whom we have a date in A.D. 1040.² It also gives him the hereditary titles of *Māhishmati-puravaṇ-śēvara* "lord of Māhishmati a best of towns" (l. 17), and *Kārttaviryā-kuṇa-tīlaka*, "a forehead-mark of the family of Kārtaviryā," (l. 19). This last title takes here the place of the *Ahībaya-vandā-śilbhava* of the Yēwūr inscription A: but it means the same thing, as Kārtaviryā was a name of Arjuna, a prince of the Haihayas, who was killed by Paraśarāma;³ and it thus gives the explanation of the name Ahībaya as another form of Haihaya.

It then tells us that Rēvarasa's wife was Māliyabbarasi (l. 41);⁴ and that she established a god named Māliśēśvara (l. 43-44), and made grants to it, beginning with one thousand *maṭṭas* of arable land (*key*) in the eastern fields of the *rājadhāni* Kembhāvi,⁵ and including

¹ This name means "the red well." The true form of it is Kembhāvi, as given in the record itself (but with a for m); the second component being *bāri* = *rāpi*: but modern custom uses *bāhvi*, *bāvi*, and *bāḍhvi*; and the name is shown as 'Kembhavi' in the Indian Atlas sheet 57 (1854), and as 'Kembhawi' in the Hyderabad Survey sheet 79 (1855). The place is very likely the Kembhāvi which figures in the Basava-Purāṇa: see references given by Kittel in his Kannada-English Dictionary under *kem*.

² See my *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, Vol. I, Part II, p. 548.

³ See Sørensen's *Index to the Names in the Mahābhārata*, under Arjuna and Kārtaviryā. This Arjuna had a thousand arms; whence he was also called Sabarabāhu and Sabarārjuna. For this last form see Kielhorn's List of the Northern Inscriptions, No. 415; his Southern list, No. 98; and *Ind. Ant.*, Vol. XII, p. 253. It may be noted that the name Kārtaviryā is used in the Raghuvamśa, which (VI 37-43) puts forward the thousand-armed Kārtaviryā as the original ancestor of Pratāpa, king of the Anūpas, whose city was Māhishmati on the Rēvā (Narbada).

⁴ Lines 25-40 recite her charms and merits, introducing her as *śaṅḍa-ayana-callaḍa*, "the favourite of the mind and eyes" of Rēvarasa; but there is nothing else to be quoted from this passage: the inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

⁵ Kembhāvi can hardly have ranked as a *rājadhāni*, "a capital", except as being the *śikha-vāḍa* of the Mahāmaṇḍalēśvara Rēvarasa, the town at which he ruled.

the rights called *manneya-sāmya* at the two towns (*eraḍuṣ-bāḍa*) of Karaḍikal and Kūdalige in the Kembhavi twenty-four¹ and at Nagaravura in the Sagara three-hundred.²

The date on which that was done is given (11. 41-43) as:—Sa(śa)ka-varsha 976neya Jaya-samvatsara ada Pashya-māsadoj-uttarāyana-samkrānti-āndu;³ "at the winter solstice in the month Pashya (Pausha) of the Jaya *samvatsara* which is the 976th Śaka year." The corresponding English date is 24 December, A.D. 1054.

From the date thus given for Rōvarasa, it follows that the Jagadēkamalla in connection with whom he is mentioned in the Yēwūr inscription A must be the first Jagadēkamalla, that is Jayasimha II, for whom we have dates running from A.D. 1018 to 1042.⁴ That record, accordingly, may be placed about A.D. 1040.

Some remarks may be added on certain details in this Kembhavi inscription. What was exactly the *Ayya-sāmya* or "lineage of Ayyapa" is not known at present.⁵ But the name *Ahihaya* was, as we have seen, a variant of *Haihaya*;⁶ and there was probably an original connection of some kind between these local *Ahihayas* and the *Kalachuri* kings of Chēdi, who were *Haihaya*s.⁷ We know, at any rate, that the Western Chalukya king Vikramāditya II (A.D. 733-746) married two *Haihaya* princesses,⁸ and that about a century and a half later the Rāshtrakūṭa kings Kṛishṇa II, Jagattunga II, and Indra III had *Haihaya* wives;⁹ and such alliances would easily lead to an introduction of other members of the same stock into the Chalukya and Rāshtrakūṭa dominions, and to their settlement there.

There seems to have been quite a group of these local *Ahihayas* in the Gulbarga District. Other branches of the "Ahihaya race" and "the lineage of Ayyapa" are mentioned in other records from that locality. Two of these are inscriptions at Diggāṁve or 'Dogaon' in the Chittāpūr tāluka.¹⁰ The dates are illegible; but the records refer themselves to the reign of Trailokyamalla-(Somēśvara I); that is, to the period from about A.D. 1044 to 1068. The two princes seem to be the *Mahāsāmanta* Eragarasa and the *Mahāsāmanta* Sireyamarasa. They are both described as "born in the *Ahihaya* race," "lord of *Mahishmatī* a best of towns," and "a forehead-mark of the family which is the lineage of Ayyapa." Also, for Eragarasa there is given a short pedigree which claims as its origin "the lineage of Kṛitavīrya, lord of the city *Mahishmatī*."¹¹

A third record is an inscription at Ingālige in the same tāluka.¹² It refers itself to the reign of Pratiśāpachakravartī-Jagadēkamalla II, and is dated in A.D. 1148. The prince is the

¹ These two towns are shown in the maps as 'Kurudakul', four and a half miles south-east, and 'Koodulgi, five and a half miles south-south-east, from Kembhavi.

² This place is shown as 'Nugroor', five miles north-east from Kembhavi, and about fifteen miles west-north-west from Raipur.

³ The fortnight, *tithi*, and weekday are not stated.

⁴ *Dyn. Kan. Distra*, p. 436.

⁵ The name *Ayyapa* occurs among the Western Chalukyas, in the cases of an elder brother of Jayasimha II, and of an alleged ancestor: see *Dyn. Kan. Distra*, pp. 379, 435. But it seems hardly likely that there can be any reference to either of them here.

⁶ The name *Ahihaya* has also been met with in a record of A.D. 1415 from Central India: see Kielhorn's *List of the Northern Inscriptions*, No. 253.

⁷ See, e.g., Kielhorn's *Northern List*, Nos. 407, 409, 429.

⁸ See, e.g., Kielhorn's *Southern List*, No. 45.

⁹ See, e.g., *Ibid.*, Nos. 86, 91, 105.

¹⁰ Elliot MS. Collection, Royal Asiatic Society's copy, Vol. I, pp. 112, 115.

¹¹ *Kṛitavīrya*, of course, was the father of the *Sahasrabāhu-Kṛitavīrya-Arjuna* who has been mentioned above: his name was probably used here, instead of his son's, simply to suit the verse.

¹² Elliot MS. Collection, Vol. I, p. 494.

Mahāmaṇḍalēśvara Lōkādityarasa; and he is described as "born in the Ahihaya race," supreme lord of Māhishmati a best of towns," and "a [moon] to the group of water-lilies of the family which is the lineage of Ayyapa."

Another local Ahihaya prince is mentioned in an inscription at Kammārawāḍi in the same tāluka.¹ This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1104. It mentions a *Mahāmaṇḍalēśvara*, apparently named Yānemasara, whom it styles "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and as being of the lineage of Ayyapa, is mentioned in an inscription at Hirē-Mudanūr, about five miles south-west from Kunt-hāvi.² The record refers itself to the reign of Bhālōkamalla-(Sōmēśvara III), and is dated in A.D. 1129. The prince is the *Mahāmaṇḍalēśvara* Mallidēvarasa, with the titles "supreme lord of Māhishmati a best of towns" and "a full-moon of autumn to the ocean which is the family of Kārtavīrya."

Another inscription at Ingaḷige,³ which refers itself to the time of the Dēvagiri-Yādava king Siṅghapa and is dated in A.D. 1210, mentions a *Mahāmaṇḍalēśvara* Vira-Bijjarasa, son of Ānēgadēva, and styles him "supreme lord of Māhishmati a best of towns" and "born in the Ahihaya race."

And still another inscription at Ingaḷige,⁴ which also refers itself to the time of king Siṅghapa and is dated in A.D. 1215, contains an earlier passage, apparently dated in A.D. 1191, which mentions a *Mahāmaṇḍalēśvara* Bācharasa, with the titles "supreme lord of Māhishmati a best of towns" and "a sun of the Ahihaya family."

2. The Kirudore river: the Tuṅgabbadrā.

In the *Ind. Ant.*, 1901, p. 107, I gave a verse from a Baḷagāmi inscription of A.D. 1071 which recites that a saint named Guṇagaḷadēva founded temples at Tambigere in the Kōgali country and at Mosalemaṇḍu:⁵ and I showed that these two places are in the Harpanhalli tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f.) is noteworthy in connection with verse 57, lines 127-30, of the Yēwūr inscription B (p. 279 above): it runs thus:—

Kirudoreya teṁka-daḍiyo|
Kuruvattiya pempu-vetta Muttūr-aḍeyo| [1*]
nere Siddhatṛtthamaṁ jagam-
ariyal-Guṇagaḷadēva-muṁi nirmmisida[m*] ||

¹ Elliot MS. Collection, Vol. I, p. 281. There does not seem to be any reference to "the lineage of Ayyapa" in this record.

² I quote this record from an ink-impression.

³ Elliot MS. Collection, Vol. II, p. 179 s.

⁴ *Ibid.*, p. 367.

⁵ *Pāli, Sanskrit, and Old Canarese Inscriptions*, No. 159; and see *Epi. Can.*, Vol. VII, Shimoga, Sk. 129. In the last-mentioned book the name of the country has been misread as Kōṇḍālī, though it had been taken, almost correctly, as "Kogali" in *Mysore Inscriptions*, p. 145. So, also, it has been misread in another way, as "Kōṇḍālī", in *Epi. Can.*, Vol. XI, Chitaldroog, Dg. 12, though here, again, it had been taken as "Kogali" in *Mys. Inscriptions*, p. 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (*Ind. Ant.*, 1901, p. 107) from the Dēvagere inscription of A.D. 1108. Instead of *Kadamba-diṣṣayad(a)*, "of the region the best of regions, of the Kadambas," read *Kadambaḷi-sigirad(a)*, "of the Kadambaḷi thousand;" and cancel note 11. This province is also mentioned as the Kadambaḷi thousand (perhaps sometimes with *ḍ* instead of *d*) in various records ranging from A.D. 930 to 1071: *Epi. Can.*, Vol. XI, Chitaldroog, Cd. 47, 74-77; Dg. 20, 71, 114, 119, 126, 133; Hl. 30.

This tells us that:—“On the southern bank of the Kirudore, at the eminent site *Muttūr* of Kuruvatti, the saint Guṇagaḷḷadēva founded a place which the world knows well as a Siddhatirtha [a sacred resort of pious people].”

Now, it seemed not unreasonable to expect to find *Kuruvatti* somewhere near Tumbigere and Mosalemaḍu, both of which places are close to the Tuṅgabbadrā, within six miles on the east of it: and the Tuṅgabbadrā is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank.

But further, a Baḷagāmi inscription of A.D. 1068 tells us that it was at *Kuruvatti* and in the Tuṅgabbadrā that the Western Chālukya king Āhavamalla-Śōmēśvara I “by a supreme act of austerity ascended to heaven”;¹ the reference being to the fact related in the *Vikramāṅkadēvacharita*, IV, 44-68,² that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the Tuṅgabbadrā, and there, after bathing and meditating on Śiva, walked into the river until its waters reached his throat, and so ended his own life.

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same *Kuruvatti*, and that consequently the *Kirudore* must be the Tuṅgabbadrā. And I find *Kuruvatti* in a place which still exists under the same name in the Harpanhalli taluka: it is shown in the Indian Atlas sheet 42 (1827) as ‘Heera Cooravutty’, i.e. *Hirē-Kuruvatti*, “the larger, senior, or older *Kuruvatti*,” in lat. 14° 46', long. 75° 46': it is on the Tuṅgabbadrā, at about seventeen miles due west of Harpanhalli and at the same distance towards the north-west from the places Tumbigere and Mosalemaḍu which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one.³ This place, indeed, is on what is actually at that point the north bank of the Tuṅgabbadrā, which there makes a bend of about four miles from east to west; but that bank is in reality the south bank of the river with reference to its general course from south-west to north-east: however, the record of A.D. 1071 places on the south bank, not *Kuruvatti* itself, but “*Muttūr* of *Kuruvatti*”; and this place may very well be identified with the ‘*Chik Koorwutty*’ of the map, on the opposite bank,—really the north one, but actually the south bank at that point.

The identification of the *Kirudore* with the Tuṅgabbadrā, thus arrived at, is well confirmed by finding also *Mukkunde*, which is placed by the Yāwār inscription B on the *Kirudore*, in the ‘*Mookoondi*’ of the map on the Tuṅgabbadrā (see p. 272 above).

On this matter it only remains to add that this name *Kirudore*, “the little river,” seems to have been applied to the Tuṅgabbadrā by way of contrast with *Perdore*, *Peḷdore*, “the great river,” which is well known as a name of the Kṛishṇā, into which the Tuṅgabbadrā flows about sixteen miles north-north-east of Karnāl in Madras.⁴

¹ The record is *Ep. Carn.*, Vol. VII, Shimoga, St. 136. Here, and indeed possibly in the inscription of A.D. 1071 (the photograph of which is on a small scale), the name of the place is perhaps written *Kuruvatti*.—The date of the death of Śōmēśvara I seems to be given in this record as Chaitra kṛishṇa 8, Ravivāra (Sunday), of the Kīlaka *śakāvatara*, Śaka 990 (expired): the *tithi* answers to 20 March, A.D. 1068, on which it ended at about 14 hrs. 40 min. after mean sunrise (for Ujjain); but the weekday was a Saturday.

² See, e.g. *Ind. Ant.*, Vol. V, p. 319.

³ *Madras Manual of the Administration*, Vol. III (1893), p. 349; and Sewell's *Lists of Antiquities, Madras*, Vol. I, p. 109, where we are also told there is an inscription: this record remains to be explored.

⁴ For the name *Kirudore* I find two other references, as follows:—An inscription which is supposed to be of about A.D. 800, *Ep. Carn.*, Vol. X, Kōḷar, Sp. 80, mentions three chiefs, Nōḷamba, Chōḷu-periannaḍi, and Mayinda, as “governing with the Kīra-tope as the boundary:” and an inscription which is supposed to be of about A.D. 900, *ibid.*, Ug. 62, mentions a Vaidamba-mahārāja as “ruling the earth with the *Kirudore* as the boundary.” There is nothing in either of these two records to help to identify the river; and it is possible, if not probable, that the name here denotes some other river than the Tuṅgabbadrā just as the name *Beddare* or *Peḷdore*—*Perdore*, was also used to denote some river in Coorg which was at any rate not the Kṛishṇā; see *Ind. Ant.*, Vol. VI, pp. 166, 167, 168.

3. The Eḍḍore country : the Raichūr District.

The identification (see p. 272 above) of the Brāhmaṇa village Mukkunda, which verse 57, lines 127-30, of the Yēwūr inscription B places on the river Kīṇḍore and in the Eḍḍore *nāḍ*, with 'Mookoondi' on the north bank of the Taṅgabhadra in the Raichūr District, is one guide towards locating the Eḍḍore country.

Other help in this direction is given by an inscription at Gobbūr, a village in the Raichūr District, about eight miles south of the Kṛishṇā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat. 16° 18', long. 77° 13', about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi.' This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1084. It mentions as a feudatory of that king the *Mahamaṇḍalēśvara* Jōyimarasa, who was governing the Eḍḍore two-thousand and the (?) Kallakeḷage hundred,¹ and records that he granted to the god Kalidēvasvāmi of the *agrahāra* Piriya-Gobbūr a village belonging to him, named Hallasinte, in the Guṇḍūru three-hundred.² There is nothing in the record to show whether Gobbūr was in the Eḍḍore two-thousand or in the (?) Kallakeḷage hundred : nor does another inscription at Gobbūr, of the same year,³ clear up this point. But the record seems to imply that the place was in one or the other of them : and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in A.D. 1024, which recites that the king, when he was in camp near Kollāpura (Kolhāpūr) after "having thoroughly routed the mighty Chōḷa, the lord of the five Drāmila countries," granted to a Brāhmaṇa, who was born at the village Mudantra in the Pagalaṭi district, a village named Mādādōjhūru in the Karaṭikallu three-hundred which was in the Eḍḍore (*sic*) two-thousand.⁴ As will be shown below, pp. 306 ff., Pagalaṭi is represented now by a village in the Gulbarga District which is shown as 'Hugartungee' in the Atlas sheet 58 and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yēwūr ; and Mudantra is the modern Hirē and Chikka-Mudanūr, sixteen miles north-east-by-north from 'Hugartungee' and twelve miles south-west-half-south from Yēwūr. The village Mādādōjhūru still remains to be found. But, in view of the other indications, there can be little doubt, if any, that Karaṭikallu is a place shown as 'Kurrudikul', which spelling we may safely take as meaning Karaḍikal,⁵ in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichūr District, in lat. 16° 9', long. 76° 34' : it is eight or nine miles south of the Kṛishṇā and three miles on the north-west of the tāḷuka town Līngugūr, and is about forty-three miles towards west-by-south from 'Goboor' and the same distance north-north-west-half-west from 'Mookoondi'.

¹ I quote this record from the Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 1913. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has :—Eḍḍūrviyittasirama Kallakeḷagēnūrama dushṭaniggrahāḥ-ḥṭapratipālanaadināḷuttamire.

² This village, Hallasinte, was evidently some outlying detached property of the *Mahamaṇḍalēśvara*.

³ Op. cit., p. 1906.

⁴ I quote from ink-impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in *Ind. Ant.*, Vol. VIII, p. 18. The fact of the record being a Sanskrit one in Nāgari characters accounts for the spelling Eḍḍore for Eḍḍore. See now below, pp. 303 ff.

⁵ Especially in view of the point that it is given as 'Karaṭikul' in the Map of the Nizām's Dominions (1892: 1"=16 miles). The *r* would easily be softened to the *ḍ* which is plainly indicated by this last form, taken with the other ; or, indeed, it is possible that the writer of the record confused the Kanarese *karaga*, 'a bear', with the Sanskrit *karas*(a), 'an elephant', which would be more familiar to him.—This place is not to be mixed up with the Karaḍikal in the Kambūvi twenty-four which is mentioned in the inscription of A.D. 1064; see p. 292 above.

We thus see that the Eḍedore two-thousand was a stretch of country between the rivers Kṛishnā on the north and Tuṅgabhadra on the south, comprising a large part of the present Raichūr District; probably, in fact, all of that district from about long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. But it did not include the south-western part of Raichūr: there we have Yelbarga, the ancient Frāmbarage, which either was the chief town of a separate district of its own or else was in the Kṛishnā seventy,¹ and Ittagi, a place noted for an exceptionally fine Śaiva temple, which was in the Belvola three-hundred.² The Eḍedore country took its name from its position: the second component is of course *toṛe*, 'a river'; the first is *eḍe*, 'a place, a spot, a place between'; and the whole word means "(a territory) between rivers."³

We can also see now that this Eḍedore country (and not, as has been thought, the small Yeḍatore tāluka on the Kāvēri in the Mysore District) is the Idaiturāi-naḍu which the Chōja king Rājendra-Chōja I, the opponent whom Jayasimha II defeated, was proud to include among his conquests.⁴ The grant registered by the charter on the Miraj plates was evidently made by Jayasimha as an item in the celebration of his having just won back the Eḍedore country from the Chōja king, who had wrested it from the Chālukyas some eight or nine years earlier.

4. Koppam: Khidrāpūr.

In verse 63, lines 139-41, of the Yēwūr inscription B (see p. 279 above) we are told that the Brāhmaṇa Śaṅkarārya, an ancestor of the Daṇḍanāyaka Ravidēva, by worshipping austere Koppad-Īśvara, the god Śiva as Īśvara of Koppa, obtained a son whom he accordingly named Koppadēva. With this, as an incidental touch, compare the Ablūr inscription E of about A.D. 1200, which recites how Purnahōttamabhaṭṭa, the father of the famous Ēkāntada-Rāmayya, obtained his son by worshipping Śiva as Somanātha of Alande.⁵ So, also, the Vikramāṅkadēvacharita says that the Western Chālukya king Āhavamalla-Sōmēśvara I, being distressed by having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a temple of Śiva, where he performed severe penance, and so obtained from the god the boon of three sons, Sōmēśvara II, Vikramāditya VI, and Jayasimha III.⁶ But a more interesting point is the identification of the place Koppa which is thus mentioned.

Now, the records of the Chōja king Rājendradēva mention a place named Koppam as the scene of one of the great battles in which he defeated the Chālukya king Āhavamalla-Sōmēśvara I.⁷ An inscription of his third year, at Tiruvallam, tells us that he conquered the Raṭṭapaḍi seven-and-a-half-lakh country, — that is, the territory of the Western Chālukyas, as named after the Rāshṭrakūṭas or Raṭṭas of Mālkhēḍ who preceded them, — and set up a pillar of victory at Kollāpura, which is the modern Kōlhāpūr, the chief town of the Kōlhāpūr

¹ See *Ind. Ant.*, Vol. XXX, p. 262.

² We learn this from an inscription of A.D. 1112 at Ittagi; Elliot MS. Collection, Vol. I, p. 2195.

³ Compare, from another part of Southern India, the name Beṇḍūḷunnaḍiṇi-viśaya, "the district between two rivers," vol. 4 above, pp. 302, 303: I owe this reference to Mr. Krishna Sastri.

⁴ My remarks in *Dya. Kss. Distr.*, p. 436, and a similar statement by Professor Hultzsch in *Southern Indian Inscriptions*, Vol. I, pp. 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yeḍatore tāluka in Mysore had its present name at so early a time: in the local records, in inscriptions of A.D. 1080 (F), 1097, 1104 (F), and 1133, *Epi. Cars.*, Vol. IV, Mysore, Yd. 22, 2, 55, 61, we meet with the name Topenāḍ, "the river district"; and the name Eḍatore seems to figure first in an inscription of A.D. 1391, *Ibid.*, Yd. 1.

⁵ Vol. V above, pp. 253-5.

⁶ Book 2, verses 27-56; and see *Ind. Ant.*, Vol. V, p. 318.

⁷ See Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix, Nos. 744-6, 748, 749, 751, 1060.

State in the Southern Marāṭhā Country, Bombay, and that Āhavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away."¹ And a brief but vivid account of the battle is given in another of his records of the same year, at Maṇimaṅgalam, dated precisely on 17 August, A.D. 1055.²

Two items of importance about Koppam are given in the records which thus mention it. (1) One is that it was *ṣeppa-mā-tīrtha*, "a proper great tīrtha."³ (2) The other is that it was on *pār-āraṇ-garaī*, "the bank of the great river."⁴ Here we have the Tamil *karai*, which is the Kanarese *kare*, 'bank, shore', and *pār-āra*, of which the Kanarese equivalent *perdore*, *peḷdore*, 'great river', is well established as a name of the Kṛishṇā.⁵

We thus have Koppam defined as a great tīrtha or holy place on the bank of a great river which we have good reason to take to be the Kṛishṇā; and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kōlhāpūr.

The clue to the rest is found in an inscription of A.D. 1213 at Khēdrāpūr, or more properly Khidrāpūr, a village which is shown in the Indian Atlas quarter-sheet 40, S.E. (1905), in lat. 16° 36', long. 74° 44'. The village belongs to the Śaṅkarāchārya Svāmi of Śaṅkṛishwar in the Belgaum District; and an annual *jātrā* is held at it, in the month Pausa. It is about thirty miles towards east-by-south from Kōlhāpūr, and is situated on the right bank of the Kṛishṇā, in a loop which the river makes below Kurandwād on the north, where the Pañchgaṅgā flows into it, and above Dānwād on the south, where it is joined by the Dōdhaṅgā. This inscription, which has been edited by me in JBBRAS, Vol. XII, p. 7, is on a stone tablet at the temple of Koppēśvara. It is dated in the Śrīmukha *śakavatsara*, Śaka

¹ Loc. cit., No. 744; *South-Ind. Insers.*, Vol. III, p. 112.

² Loc. cit., No. 745; *South-Ind. Insers.*, Vol. III, p. 63.

³ Inscription of Rājēndradēva at Volāgershalli in the Bangalore District, Mysore, *Epi. Carn.*, Vol. IX, No. 108; the published text and translation give *ṣeppa-mā-tīrtha*, "the beautiful great tīrtha"; but the meaning of *ṣeppam* seems to be 'propriety', rather than 'beauty'; compare the Kanarese *ṣeppu* 'rectitude, propriety, justice, virtue, merit', and the roots *cāy*, *say*, *say*, 'straightness, rectitude'. This record, also, has the account of the battle; its historical introduction being the same with that in the Maṇimaṅgalam record mentioned above. The published text and translation of this latter record (*South-Ind. Insers.*, Vol. III, pp. 60, 63) give *ṣepp-araṇ-tīratha*, "the strength (of whose position it) hard to describe"; the analysis being apparently *ṣeppu*, 'to speak', with *araṇ*, 'difficult', and *tīratha* from *tira* the *tadbhāva* of the Sanskrit *sthira*, 'firm, steady'; but the translation here introduces something which is not in the text: and, as remarked by Dr. Barnett, with whom I have discussed these two passages, *ṣepp-araṇ* would rather mean "rare in propriety or elegance". The expression *ṣeppa-mā-tīrtha* seems the more likely one; compare *ṣeppa-mā-nāḍai*, 'proper high conduct'; and it is conceivable that it is the real reading in the Maṇimaṅgalam inscription also.

⁴ Kielhorn's Nos. 744, 746, 748, 749, 751 (P), 1080.

⁵ See above, Vol. V, p. 169, note 6; Vol. VI, p. 259.—Originally, in *South-Ind. Insers.*, Vol. I, p. 134 (Kielhorn's No. 746), the reference to "the great river" was not understood; the translation was given as "Koppam on the bank of the Pārāra;" and the suggestion was made that the Pārāra might be the Pālāra, Pālār, and Koppam might be Kuppam, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in *South-Ind. Insers.*, Vol. II, p. 232, the translation was corrected into "Koppam on the bank of the big river;" and the suggestion was made that the reference might be to the Tuṅḡā and Koppa, a tāluka town in the Kaḍūr District, Mysore. But, even apart from the objection that neither can Kuppam be said to be exactly on the Pālār nor Koppa on the Tuṅḡā, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tāluka. Another suggestion has been (*Epi. Carn.*, Vol. IX, Bangalore, introd., p. 16, note 3; and *Mysore and Coorg from the Inscriptions*, p. 90) that Koppam may be "Kopal, Koppam", by which is meant Koppal, in the south-west corner of the Nizam's territory, about seven miles north of the Tuṅgabhadra: in this case there is not even an identity of name to give colour to the idea.—It may be added that *ṣeppa*, 'a small village', is by no means an uncommon name of places in the Kanarese country: it also occurs freely as an ending of place-names; e.g., Bāmanḱop, Chikkop, Dēvīḱop, Gōvīndḱop, Hirāḱop, etc.

1136 (current), in the month Chaitra, on a Monday (Sôma-vāra) which was a sūrya-parvata or solar festival; and the corresponding English date is Monday, 22 April, A.D. 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India.¹ The record recites that on that day the Dēvagiri-Yācava king Śiṅghapa gave "the village Kūḍala-Dāmarāḍa, situated at the confluence of the rivers Kūḍala Kṛishnavatī and Bhāgast and in the Mirimji country, up to its boundary (*starting*) from the holy confluence of the rivers Kṛishnavatī and Kuvatī, *śimad-ādya-ccayambhure śri-Koppēśvara-śrīrāya*, "to the holy first self-existent one, the holy god Koppēśvara;" also, that he repaired and gave to that same god "all that is found from previous times at the two villages Jāgula and Sirigappa."²

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēśvara. It has not exactly the architectural pretensions with which in my inexperience I credited it nearly forty years ago: and it seems in fact to have been built on the site of an earlier temple of the Chālukya period.³ Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēśvara. And in the light of all the points set out above we cannot hesitate, in my opinion, to take this god as the Śvara of Koppa mentioned in the Yēwār inscription B, and to place here, at Khidrāpūr on the Kṛishṇā, the "great *śrītha* Koppam on the bank of the great river," which was the scene of the battle between the Cholas and the Chālukyas.⁴

I may add that in my opinion this same record enables us to identify Kūḍalsanbhgam, the scene of another Chola-Chālukya battle, with the confluence of the Kṛishṇā and the Pañchagaṅgā; also, that I locate in the same neighbourhood, at Inchal-Karañji, the place Karandai, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

NO. 33.—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI.

By F. E. PARGITER, M.A., I.C.S. (RETD.).

These four inscriptions have been published before, but are now re-edited at Dr. Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

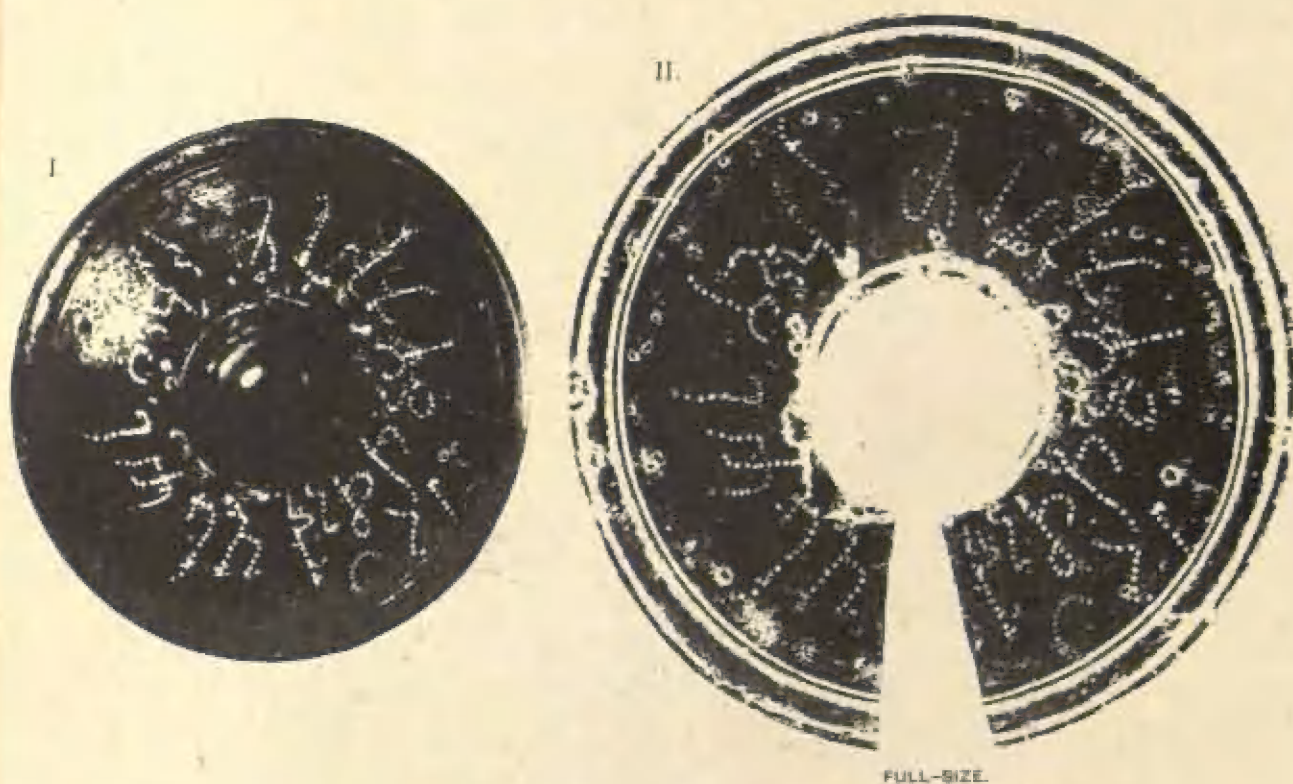
¹ Sewell and Dikshit's *Indian Calendar*, p. 123; and see Von Oppolzer, *Canon der Finsternisse*, p. 232, and plate 113; compare Professor Kielhorn's note on this date in *Ind. Ant.*, Vol. XXIII, p. 110, No. 102.

² Of the places mentioned in this record, Mirimji is the modern Miraj, the chief town of the Miraj State fourteen miles north-by-west from Khidrāpūr. Kūḍala-Dāmarāḍa is found in Bānswād, the 'Danwar, Dānswād' of maps, five and a half miles west-south-west from Khidrāpūr, and at the confluence of the Kṛishṇā and the Dhāhṅ-āgā: the record shows that its lands originally extended on the north to the confluence of the Kṛishṇā and the Pañchagaṅgā. [My original suggestion, to identify this village with Kurundswād at the confluence of the Kṛishṇā and the Pañchagaṅgā, is cancelled: Kurundswād is the Kurundakha where the Vātsīprākāsa king Indra III was crowned, as recorded in the Bagunrā plates of A.D. 915, Vol. IX above, pp. 28, 40]. Jāgula and Sirigappa are the 'Jaogul, Jugul' and 'Shirgoopes, Sirgopi' of maps, on the opposite bank of the Kṛishṇā from Khidrāpūr.

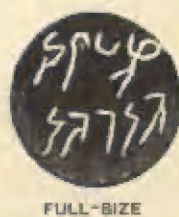
³ See Mr. Cousens' Revised Lists of Remains in the Bombay Presidency (1897), p. 296.

⁴ This identification, with also the following two, was stated by me in *Ind. Ant.*, Vol. XXI (1901), p. 371 (see also Vol. XXXI, p. 295), but without the proof of it.

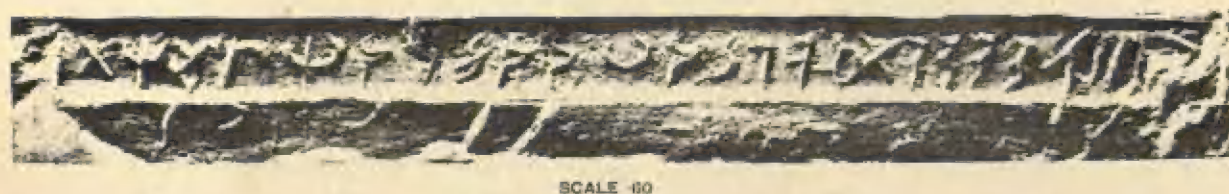
A.—On the bronze casket from Manikiala.



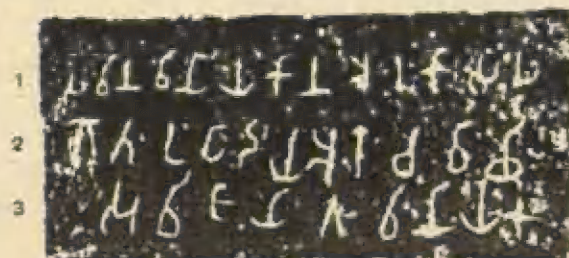
B.—On the silver plate from Manikiala.



C.—On the pedestal of the Hashtnagar statue of Buddha.



D.—On the stone relic-box from Sanchi Stupa II.



with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions.

A.—On the bronze casket from Mānikiala.

The casket, which is of bronze, was found in a stūpa at Mānikiala, a village and group of ruins some twenty miles south-east from Rāwalpiṇḍī (*Imp. Gaz.*, XVII, p. 182), and its discovery is described in Prinsep's *Essays*, Vol. I, pp. 96 ff. (with illustrations Nos. 20a and 20b in the plate annexed thereto) and by Cunningham in the *Archæological Survey of India*, Vol. II (1871), pp. 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5·3 inches (135 mm.) high and 3·5 inches (90 mm.) in diameter, with a pinnacle 3·5 inches (90 mm.) high on its lid. Around on the top of the lid runs the inscription, in Kharoṣṭhī characters formed of small dots punched into the metal as in some other cases,¹ and the last four letters are inserted, because of want of room in the main line, beneath the preceding word,² but the space is hardly large enough for the proper delineation of their lower portions. Fig. A, I, on the annexed plate, is a reduced reproduction from a photograph taken from above the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig. A, II, which is a full-size reproduction from an ink impression, has been added; the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

TEXT.

1 Kavosiā³-chhatrapasa Ganakpvaka-chhatrapa-patnasa
2 dana-mukho

TRANSLATION.

Of the Satrap Kavosiā, son of the Satrap Ganakpvaka, the choice gift.

REMARKS.

Kavosiā. The doubtful letter is the second. It seems to be *va* rather than *vi*, because the vowel sign does not extend above the *v*, except in one dot; compare this sign with the *i*-sign in the next letter *ṣi*. Even if read as *Kavisiā*, the word cannot mean "belonging to the town Kapiṣā", for two reasons: (1) if it is so taken, the donor would not mention his name, but merely call himself "Satrap of Kapiṣā"; and this is wholly improbable, because donors always mentioned their names, and naturally so;⁴ (2) he mentions his father's name, Ganakpvaka, and it is not credible he should do that and yet not mention his own name. *Kavosiā*, or *Karisiā*,

¹ E.g. (1) Kanishka's relic-casket from Peshāwar (*Archæological Survey of India, Annual Report*, 1904-5, plates 12, 13, at p. 50); (2) the Taxila record of Mōga and Patika of the year 78 (*Ep. Ind.*, Vol. IV, p. 55); (3) the Wardak vase (*Ep. Ind.*, Vol. XI, p. 202); (4) the Taxila inscription of the year 126 (*Journ. Roy. As. Soc.*, 1914, p. 973); and (5) to a certain extent, the Sui Vihār record of Kanishka of the year 11 (*Ind. Ant.*, Vol. X, p. 326).

² In some similar cases excess syllables at the end were placed over the main text: thus, on the Piprahwa relic-vase the final syllables *yasaṣ* are placed over the opening word *Sakittāstānaṣ* (see *Antiquities in the Terai*, plate 13, fig. 1.; and for a note on the bearing of the detail, see Dr. Fleet's remarks in *Journ. Roy. As. Soc.*, 1906, p. 679); so also, on the Sōnāri relic-vase the final syllables *yasa* of the last words *lōmasat-āchariyasa* were placed over the letters *satāchari* of those words and an upright stroke was added to mark the end plainly (*Journ. Roy. As. Soc.*, 1898, p. 579, plate, at top).

³ Or perhaps *Karisiā*.

⁴ It is not a case of someone else referring to the donor and possibly not knowing his name; it was the donor himself who put this inscription on this casket.

must therefore be the donor's name; and even if *Karīṣā* be derived from the town *Kapīṣā*, it must still be a personal name.

Granakpeaka. The first letter has the mark of conjunct *r*, but the *r* may not be real and may merely modify the sound of the *g*, as on the Wardak vase (*Ep. Ind.*, Vol. XI, pp. 206-7): that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter *k* with the extremity of its right limb curved and extended in (2) a long straight line upward, and (3) the letter *p* subscribed beneath the *k*. The meaning of stroke (2) seems probably *v*, which, when conjunct, is formed by a curved stroke carried up to the top of the letter; compare *svara* in line 1 of the Māpikīāla stone¹ and *savara* in l. 3 on the Wardak vase. The whole character seems therefore to denote *kpv*, and I would suggest that the name is *Ganakpeaka*, the *v* representing the vowel *a* before *a* as required by Indian writing, just as *Puru-aspa* becomes *Purvaspa* in line 2 of the Māpikīāla stone.² The *n* here is a dental *n*, because it is exactly like the *n* in *dāna*.

Dana-mukho. I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form *dana-mukhe* on the Bimarān vase, as he has noticed, pointing out that *mukho* involves change of gender in this Prakrit.³ He explains the phrase as "moyen, objet d'aumône" and as *-dāna*.⁴ But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap; hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where *dāna-mukhe* occurs are discussed in the Annual Report of the Archaeological Survey of India for 1903-4,⁵ where it appears only in three instances, clearly on the Chārsadda pedestal (*ibid.*, pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (*ibid.*, pp. 253-4). It seems to me at present that *dāna-mukho* is a nominative case and that it denotes something more than *dāna*. I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as *mukha* means "the chief, principal, best", *dāna-mukha* may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word *mukhya*, which is often added to nouns in Sanskrit to signify "pre-eminent, choice"; e.g. *devījāti-mukhya*, Manu III, 286; *ratha-mukhya*, "a choice chariot," Vāyu Purāṇa 93, 19.

B.—On the silver plate or disc from Māpikīāla.

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep's *Essays* and also in Cunningham's plate. It is of silver, .9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharoṣṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

¹ *Journ. Roy. As. Soc.*, 1903, p. 648; 1914, pp. 648, 655.

² *Journ. Roy. As. Soc.*, 1914, p. 648.

³ *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), pp. 130-5 (where the reference to *Arch. Surv. Ind.*, III, p. 49, should be V, p. 49); sér. IX, Vol. IV (1894, Part ii), p. 514. [With regard to the form *mukho* for *mukham* compare *go* for *gam*, in the Wardak vase inscription and numerous examples in the Kharoṣṭhī manuscript of the Dhammapadam.—S. K.]

⁴ *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), p. 132.

⁵ I have to thank Professor Konow for drawing my attention thereto.

The first line is clear, *Gomanasa*; but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. *Gomanasa* is the genitive of *Gomana*, that is, *Gōmāna*,¹ a name comparable with other names formed from *gō* such as *Gōdhara* and *Gōvānda*. This disc was his gift while the casket and the gold cylindrical box inside it were the gifts of the Satrap Karavāsa. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Māpikīālā but sent his gift by the hand of some official; and if so, the deputy also might naturally offer a gift. Probably therefore *Gōmāna* was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably *ka*, because its left leg is the main downward line. The second can hardly be *da*, because *da* generally is not angular and has a short tail. It resembles *ta* and *ra*, yet can hardly be *ta*, because the stem of *ta* is generally short. Hence it appears to be *ra*. The third is plainly *ra*.

The fourth is very puzzling. Dowson read it conjecturally as *rita*² and Cunningham accepted his conjecture, but the character for *rita* is well known now and is different. It can hardly be *vo*. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is *ka*. It certainly differs from the preceding *ka*; yet if we place in regular order (1) the oldest form of *k* (Bühler's Table I, col. i-x), (2) the first *k* here, (3) this character, (4) the later form of *k* (Bühler's Table I, col. xi), and (5) the form of *k* found on the Wardak vase in the undoubted words *Śakya* (l. 1), *kūśāla* and *Hovesakarya* (l. 2),³ we obtain a series shewing the development of *k*, with two intermediate forms here: and Dr. Thomas has found on the Mathurā lion-capital a form of *ko* in which the *k* has a resemblance to this fourth letter.⁴ Further, a closely parallel case of two differently formed *k*'s will be found in MS. N. XV. 333;⁵ namely, *k*'s somewhat similar to the first *k* here in *karya khota* (l. 1) and *karyasa pañchaka* (l. 2), and *k*'s somewhat similar to this second *k* here in the words *śighra karya* (l. 5), *katha karya* and *karaya* twice (l. 6).

The last letter is no doubt *sa*, though it differs from *sa* in the first line; and since *sa* is written twice somewhat differently, so also might *k* be.

TEXT.

1 *Gomanasa*.2 *Karavakasa*.

TRANSLATION.

(The gift) of *Gōmāna* the *Karavaka*.

I cannot however offer any explanation of this title *karavaka*, in spite of all efforts to reconstruct it in Sanskrit.

¹ There is nothing to show whether the *n* in this name is a dental or a cerebral. There were two different characters for *n* and *ṇ*, but in inscriptions they were not always used consistently nor were they always distinguished: thus, no distinction is made between them on the Taxila vase (*Ep. Ind.*, VIII, 297) nor on the Wardak vase (*Ep. Ind.*, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Māpikīālā stone (*JRAS.*, 1914, p. 640). As this is the only *n* in this short inscription, it is impossible to say definitely whether *n* or *ṇ* is meant here, but *n* is more likely than *ṇ*, because *Gōmāna* is a probable name, while *Gōmaṇa* or *Gōmāṇa* is not.

² *Journ. Roy. As. Soc.*, Vol. XX, (1863), p. 243.

³ *Ep. Ind.*, Vol. IX, p. 143, Table IV.

⁴ *Ep. Ind.*, Vol. XI, p. 210, plate.

⁵ Stein's *Ancient Khotan*, Vol. II, plate XCII.

C.—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discovered at Hashtnagar in or about 1833 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gāndhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, "the eight towns", is a tract of 303 square miles in the Chārsadda tahsil of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkalāvati, *Peukelaotis* (*Imp. Gaz.*, XVII, p. 60). Chārsadda is on the north side of the Kabul river, some 15 miles towards the N. E. from Peshāwar. Pushkalāvati (or Pushkalāvatī) and Takshasilā (Taxila) were both in the Gāndhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayodhyā.¹ Gāndhāra thus included Taxila, and this is also stated in various places in the Jātaka.² Hsien-tsiang gives *Po-lu-sha-pu-lo*, Peshāwar, as the capital of Gāndhāra.³

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in *Ind. Ant.*, Vol. XVIII (1889), p. 257, and cited it again, with a photo-etching of it, in *Journ. Beng. As. Soc.*, Vol. LVIII (1889), p. 144. In both places he gave Cunningham's reading of the date, 274 *Emborasmasa*, etc. Working on these materials M. Senart pointed out that the tens and units in the date were 84 and the month *Proṭhavadasa*, (*Journ. Asiat.*, VIII^e série, Vol. XV, 1890, Part i, pp. 124-6). Bühler in 1891 adhered to the date as 274 *Pōstavadasa*, (*Ind. Ant.*, Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (*Journ. Asiat.*, IX^e série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately;⁴ hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate: the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13·6 inches (34 cm.) long; but a portion of 2·8 inches (7 cm.) has been broken away on the left side, leaving only 10·8 inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Kharoṣṭhī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month *Proṭhavada*, the second letter being *ṭh* and not *st* (as shown in Bühler's Table I), for *st* has a complete cross-bar.

TEXT.

Sam 3 100 20 20 20 20 4 Proṭhavadasa māsasa divasāṁmi pañchami 4 1

TRANSLATION.

The year 384, on the day five, 5, of the month Prauṣṭhapada (Bhādrapada).

D.—On the stone relic-box from Sāśchi.

This relic-box was found in stūpa II at Sāśchi in the Bhōpāl State, and is described by Gen. Cunningham in his *Bhiles Topes*, p. 286, with a drawing of the box and its inscription

¹ *Vāyu Purāṇa*, 88, 189-190; *Brahmāṇḍa Purāṇa*, III, 63, 190-1: which suggest that Pushkara and Taksha built the two towns. *Vishṇu Purāṇa*, IV, 4, 47 merely names the two sons. See *Journ. Roy. As. Soc.*, 1914, p. 286.

² See Jātaka, Index.

³ Hsui, *Si-yu-ti*, Vol. I, p. 97. See Watters, *On Yüan Chwang*, Vol. II, pp. 201, 214.

⁴ *Journ. Roy. As. Soc.*, 1913, p. 96a.

in his plate XX. The inscription is on its side, and is included as No. 654 in Prof. Lüders' *List of Brāhmī Inscriptions* (*Ep. Ind.*, Vol. X, Appx.). The box is now in the British Museum.

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters: the letter *ra*, indeed, in line 2, seems to have the serif; but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of *ra*, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Sarīsa* (l. 1.) is no doubt a degenerate form of *śarīsa* (which is found on the Wardak vase), the genitive plural of *śāreś*, a feminine collective noun formed from *sareś* and meaning "the whole", and its use here instead of the proper word *sarīsa* is worthy of notice.

Cunningham translated the inscription thus (*loc. cit.*):—"Teacher of all branches of Vinaya, the Arhat Kāśyapa Gōtra, Upādīya (or Abbot); and the Arhat Vāchhi Suvijayata teacher of Vinaya." Prof. Lüders translated it thus (*loc. cit.*):—" (Relics) of all teachers (*vināyakaś*) beginning with Ara° (Arhat ?) Kāśapa-gōtra and Ara° (Arhat ?) Vāchhi Suvijayata the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, *first*, the title *ara* (which is no doubt short for *araha*), *secondly*, his *gōtra*-name, and *thirdly*, his personal name; hence *upādīya* must be a personal name, and *vāchhi* seems obviously to be a *gōtra*-name meaning "belonging to the Vātsya *gōtra*." Taken so, the whole inscription reads accurately, except that the final *vināyaka* should be *vināyaka*, for this word obviously governs the first two words and applies to both persons.

TEXT.

- 1 Sarīsa vināyakāna ara Kāśapa-
- 2 -gōtra Upādīya ara cha Vāchhi
- 3 Suvijayita¹ vināyaka.

TRANSLATION.

The Arhat Upādīya of the Kāśyapa *gōtra* and the Arhat Suvijayita of the Vātsya (*gōtra*), spiritual teachers of all spiritual teachers.

No. 34.—MIRAJ PLATES OF JAYASIMHA II: A.D. 1024.

By LIONEL D. BARNETT.

The record on these plates, which were obtained at Miraj, the chief town of the Miraj State in the Southern Marāṭhā Country, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in *JRAS*, first series, vol. II, p. 380; and a reading of the text, with a translation, was given by him in vol. III (1836), p. 258. A tentative edition of it was given by Dr. Fleet in 1872, in *Ind. Ant.*, vol. VIII, p. 11; but, in the absence of the original plates and of ink-impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burgess subsequently found ink-impressions of them, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place: its most appropriate designation would be "the Mādādājhūru grant": but the plates have been habitually known as "the Miraj plates",² and it is convenient to retain that name for them.

¹ Or *Suvijayita*, as it might be read.

² They are entered as such in Professor Kielhorn's *List of the Inscriptions of Southern India*, vol. 7 alone appendix, No. 154.

The plates were three in number, each measuring about $11\frac{1}{4}$ " in width by $8\frac{1}{4}$ " high; and they were strung on a ring having a seal with the representation of a boar, the crest of the Chālukyas. The plates were made with raised edges to protect the inscription on them; and the writing is well preserved almost all through; so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate ii b is not due to damage to the original plate: the ink-impressions were very old and brittle, and this one was found torn down the middle: they were mounted on paper for subsequent preservation; but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, ii b, causing the gap near the beginning of lines 65 and 66.—The alphabet is a well-shaped one of the Northern type, resembling that of the Kanthām plates (*Ind. Ant.* vol. xvi, p. 21), with letters of an average height of about $\frac{1}{4}$ "; its affinities are best seen on plate 5 of Bühler's *Palaeographie*.—The language is Sanskrit throughout, with the exception of the Kanarese phrase *gaṇḍaral-gaṇḍa* on line 60. The gerund *nirddhāṭya* (line 66), from the same root as the substantive *dhāṭi*, is worth noting.—As regards orthography, it may be noted that *v* is always written for *b*, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following *r*, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by *anusvāra* and sometimes given in full. The dental *s* is often confused with the palatal *ś*. The *upadhānīya* breathing is in most cases represented by a letter resembling *śā* prefixed to a following initial *p*.

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well-known poem narrating the pedigree of the Western Chālukya kings, which is here carried down as far as the reign of Jagadākamalla-Jayasīma II. I have already published a text of this composition in the recension of the Nilgunda plates, p. 142 ff. above, and there have referred to the variants supplied by the present document; it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Mūḍaḍājhāru, in the three-hundred of Karaṭikallu and the two-thousand of Eḍeḍoḍe, to a certain Vāsudēvārya, son of Rāvapārya and grandson of Śrīdhara, a Brāhmaṇa of the Kaśīka Gōtra and Bahvricha Śākha, born at Mudunira, in the county of Pagalaṭi. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prolārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64-65) are: the Raktākshin *saṃvatsara*, Śaka 946 expired; the full-moon day of Vaiśākha; Ādityavāra (Sunday). On this Dr. Fleet gives me the following note:—"As a Chaitrādi lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha *saṃvatsara* coincided with the Śaka year 947 current (946 expired) also taken as a Chaitrādi year, and began on 13 March, A.D. 1024. The given details answer quite regularly to Sunday, 28 April, A.D. 1024, on which day the full-moon *tithi* of Vaiśākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely:—

1. The Kanthām plates of A.D. 1009; *Indian Antiquary*, vol. xvi, p. 21;
2. The present Miraj plates of A.D. 1024;
3. The Yēwūr inscription of A.D. 1077; p. 269 above; and
4. The Nilgunda plates of A.D. 1087 and 1123; p. 142 ff. above.

There are two other records, on stone, which follow the same draft in the main. Of these one is the inscription of A.D. 1091 at Ālūr in the Gadag tāluka of the Dhārwar District, noticed by Dr. Fleet in *Ind. Ant.*, vol. viii, p. 21; the other is an inscription of A.D. 1122 or 1123 at Dāvāngere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in *Ep. Carn.*, vol. xi, Dg. 1. These remain to be examined in detail.

Beginning of Vers.	Kanṭhāch.	Miraj.	Yāwūr.	Nūgunda.
Namas-tuṅga	1 : line 1	1 : line 1	1 : line 1	1 : line 1
Jayaty-āviśhkrīṭam	2 : " 1	2 : " 1	2 : " 3	2 : " 1
Sriyam-upaharātād°	3 : " 3	3 : " 3	3 : " 5	3 : " 2
Kari-makara	4 : " 9	4 : " 8	4 : " 12	4 : " 7
Kavalita-Nala	5 : " 10	5 : " 9	5 : " 14	5 : " 8
Taj-jāṣhu rājyam	6 : " 13	6 : " 12	6 : " 18	6 : " 9
Kandah kirtti	7 : " 15	7 : " 14	7 : " 20	7 : " 11
Yō Rāshtrakūṭa-kulam	8 : " 16	8 : " 15	8 : " 22	8 : " 12
Chapula-ripa	9 : " 17	9 : " 16	9 : " 23	9 : " 13
Tat-tanayaḥ Palakēśi	10 : " 18	10 : " 17	10 : " 24	10 : " 14
Vayam-api Palakēśi	11 : " 20	11 : " 19	11 : " 25	11 : " 15
Nala-nilaya-vilōpi	12 : " 22	12 : " 21	12 : " 27	12 : " 16
Sarva-dvip-ākramapa	13 : " 24	13 : " 22	13 : " 29	13 : " 18
Jyēsthā-bhrātāḥ	14 : " 25	14 : " 24	14 : " 31	14 : " 19
Jētur-ddiśām	15 : " 27	15 : " 25	15 : " 32	15 : " 20
Adamaṣi-kṛita	16 : " 29	16 : " 26	16 : " 34	16 : " 21
Sotas-tadiyō	17 : " 29	17 : " 27	17 : " 35	17 : " 22
Tat-utō Vikramādityō	18 : " 30	18 : " 28	18 : " 36	18 : " 23
Taj-jamā Vijayādityō	19 : " 31	19 : " 29	19 : " 37	19 : " 23
Tad-bhavo Vikramādityaḥ	20 : " 32	20 : " 30	20 : " 38	20 : " 24
Vikramāditya-bhūpālā	21 : " 33	21 : " 31	21 : " 39	21 : " 24
Talla-bhūpaḥ	22 : " 34	22 : " 32	22 : " 40	22 : " 25
Ayyaḥ-āryaḥ	23 : " 34	23 : " 32	23 : " 41	23 : " 26
Abhavat-tayō	24 : " 35	24 : " 33	24 : " 42	24 : " 27
Chōd-ila-varma	25 : " 36	25 : " 34	25 : " 43	25 : " 27
Sutam-iva Vasudēvād°	26 : " 38	26 : " 36	26 : " 44	26 : " 29
Ari-kumbhi	27 : " 39	27 : " 37	27 : " 46	27 : " 30
Aurjityāch-charapāv°	28 : line 41	28 : " 39	28 : " 48	28 : " 32
Itham purā Diti	29 : " 43	29 : " 41	29 : " 50	29 : line 33
Hōṇa-prāṇa	30 : " 44	30 : " 42	30 : " 51	30 : " 34
Bhannaha-Rattād	31 : " 45	31 : " 43	31 : " 52	31 : " 35
Chālukya-varmā-āmbara	32 : line 46	32 : " 44	32 : " 53	32 : " 36
Sri-Talla-bhūmipālāch°	33 : " 47	33 : " 45	33 : " 54	33 : " 37
Vidvishad-gōṣṭra	34 : line 49	34 : line 47	34 : line 55	34 : line 38
Tasy-ānujō Yaśōvarma	35 : " 51	35 : " 49	35 : " 56	35 : " 39
Yaśya pratāpa	36 : " 52	36 : " 50	36 : " 57	36 : " 40
Tasy-ānujah śri-Daśavarma	37 : " 53	37 : " 51	37 : " 58	37 : " 41
Aṣṭa-nija-jyēsthā	38 : " 54	38 : " 52	38 : " 59	38 : " 42
Rāshtri-ānta-durgam	39 : " 56	39 : " 54	39 : " 60	39 : " 43
Tasya priyā Bhāgyavat-iti	40 : " 57	40 : " 55	40 : " 61	40 : " 44
Um-āva Sūnāyam	41 : " 58	41 : " 56	41 : " 62	41 : " 45
Vikramāditya-nāmānam	42 : " 59	42 : " 57	42 : " 63	42 : " 46
Jyōtas-āv-āchchha	43 : " 60	43 : " 58	43 : " 64	43 : " 47
Varg-āramāgāḥ	44 : " 61	44 : " 59	44 : " 65	44 : " 48
Tyāg-ātayō yaśya	45 : " 62	45 : " 60	45 : " 66	45 : " 49
Yasy-akhila-vyāpi	46 : " 63	46 : " 61	46 : " 67	46 : " 50
Sad-āvanatthah	47 : " 64	47 : " 62	47 : " 68	47 : " 51
Yatra prasādati	48 : " 65	48 : " 63	48 : " 69	48 : " 52
Agamad-akhila	49 : " 66	49 : " 64	49 : " 70	49 : " 53
Adōshākara-saṅgō	50 : " 67	50 : " 65	50 : " 71	50 : " 54
Vikhyāta-Krishnavarṇā	51 : " 68	51 : " 66	51 : " 72	51 : " 55
Tataḥ pratāpa	52 : " 69	52 : " 67	52 : " 73	52 : " 56
Ātm-āvanatthāna	53 : " 70	53 : " 68	53 : " 74	53 : " 57
Amlāna-Talla	54 : " 71	54 : " 69	54 : " 75	54 : " 58
Nāma-alv-ātichalam	55 : " 72	55 : " 70	55 : " 76	55 : " 59
Andharya-yukt°	56 : " 73	56 : " 71	56 : " 77	56 : " 60
Tasmād-ajāyata	57 : " 74	57 : " 72	57 : " 78	57 : " 61
Yah patraḥ	58 : " 75	58 : " 73	58 : " 79	58 : " 62
Āsit-tājah-kalita	59 : " 76	59 : " 74	59 : " 80	59 : " 63
Bhū-bhāraṁ namita	60 : " 77	60 : " 75	60 : " 81	60 : " 64
Yātō-nvēshṭam	61 : " 78	61 : " 76	61 : " 82	61 : " 65
Sarv-āśā-vijaya	62 : " 79	62 : " 77	62 : " 83	62 : " 66

Note by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollapura, in the neighbourhood of which city Jayasinha II was encamped when he made the grant. Kollapura is well known as the earlier name of the present Kolhāpūr, the chief town of the Kolhāpūr State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhmaṇa who was born at a village named Mudunira which was in the Pagalaṭi viśaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihāl taluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgee,' in lat. 16° 34', long. 76° 20', about twenty-one miles east of the taluka town Bāgewāḍi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāl, which is in sheet 58.¹ The record refers itself to the time of the Western Chālukya king Akalanāka-Itivabadda-Satyāśrayādēva, and is dated in the Krōdhin *śaivatsara*, Śaka 926 (expired), on the new-moon tithi of Āshāḍha,² on the occasion of an eclipse of the sun: these details answer quite regularly to 20 July, A.D. 1004, on which day the given tithi ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.³ It tells us that on that day a subject of the king, the Setṭi Brahmayya, made grants to the god Brahmēśvara at the *agrahāra* Tumbige which was in the Pagalaṭi three-hundred district.⁴ Thus, so far, we learn that the Pagalaṭi or Pagalaṭṭi district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāl taluka.

The next step is taken by means of inscriptions at Hire- and Chikka-Mudanūr,⁵ two villages, contiguous to each other, in the Shorāpūr or Sārāpūr taluka of the Gulbarga District of the Nizam's territory: they are shown in the Indian Atlas sheet 57 (1854) as 'Heere and Chikka Moodanoor', in lat. 16° 36', long. 76° 32', with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1"=1 mile, instead of 1"=4 miles), as 'Heere Moodunoor', and 'Chikka Moodunoor', with separate sites, which, however, practically touch each other,—Hire-Mudanūr being on the west. I have ink-impressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from A.D. 1099 to 1318: these present the earlier name as Mudinir.⁶ The remaining inscription is an earlier one, at Hire-Mudanūr: this is only

¹ The inscription is on a stone at the drinking-water well of the Māṭha. I quote it from an ink-impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p. 17: the month is given there wrongly as Pūṣya, i.e. Pūṣa, and the name of the district as Padala.

² The weekday is not stated.

³ See *Indian Calendar*, p. 121; and Von Oppolzer, *Compte des Financiers*, p. 212, and plate 106.

⁴ The name is given here clearly with the double *ṭ*.

⁵ In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Muddanūr, with the double *dd*. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single *d*.

⁶ Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. 1, pp. 242 b, 288, 439 b, 535; Vol. 2, pp. 34, 43 b, 110 b. In none of them is the name given correctly in accordance with the original texts: the nearest approaches are, Mudinir (short *i* in both syllables, twice) and Medinir (long *i* in both syllables, once); other forms are Mudinūr, Mudinūr, Mudēnūr, and Mudēnūr. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.

a fragment, consisting of parts of fourteen lines:¹ the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A.D. 1000. The record speaks of the place, in the first extant line, as *śrīmat Mudunīr*, "the fortunate Mudunīr";² and thus presents a form of the name which matches exactly the Mudunīra (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudanūr being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalatti three-hundred, we find here the Mudunira in the Pagalatti district which is mentioned in that record. The inscriptions do not distinguish between a Piriya and a Kiriya-Mudinīr; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanūr dates from after the epigraphic period. The change from the original name Mudunīr, first to Mudinīr and then to Mudanūr, seems somewhat peculiar, but can only be accepted as a fact, without full explanation: as regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives *mudī* as another form of *muda*, 'advanced age; old.' As regards the expression the "fortunate" Mudunīr,—the place was evidently a large one, as the inscriptions give the number of its *Mahajanas*, i.e. Brāhmanas, as five hundred; they speak of it, from A.D. 1099, as an *agrahāra*; and some of them style it "a Benares of the South", the full description being *śrī-Rāma-dattī śarvanamasyad-agrahāraṁ dakṣiṇa-Vāraṇasī Mudinīr*:³ this stands already in the record of A.D. 1099. The place is mentioned again, as Mudunira (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhara prince Mārasimha of A.D. 1058.⁴

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudanūr. One of them, at Chikka-Mudanūr, dated in A.D. 1099, records grants which were made to the god Kumārēśvara of the *mālasthāna*, or original settlement, after having the feet of the Āchārya of the god Ugra-Bhīmēśvara of a place the name of which it gives in line 26 as Hagarittage and in line 45-6 as Hagalittage. And another, at Hire-Mudanūr, dated in A.D. 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Mārkaṇḍēśvara: these are, in lines 25, 27 and 34, the Sagara five-hundred,⁵ and in lines 29-30 and 33 the Hagarittage three-hundred.

Finally, the place thus mentioned as Hagarittage, Hagalittage, and Hagarittage, and marked as the chief town of a three-hundred district, we identify easily enough with a village of which the present name seems to be written indifferently as Hagarattagi, Hagarittige, Hagarittige, and Hagarittigi: it is in the same taluka of the Gulbarga District, and is situated sixteen miles towards south-west-by-west from Hire- and Chikka-Mudanūr, and is shown as 'Hugurtungee' in the Indian Atlas sheet 58 (1827), in lat. 16° 24', long. 76° 25', and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909). There are seven inscriptions at this

¹ When my man visited the place, in 1891, the stone bearing this record was found "lying below a bābul tree on the north of a temple of Rāmēśvara": it was placed, I hope, for safe keeping, inside the temple.

² This record does not use the term *agrahāra*; see below.

³ With the first term *Rāma-dattī*, compare the epithet *Pāṇḍava-dattī* applied to Hagarittage: see note 2 on p. 308 below. Compare also the epithet *Janamājaya-dattī* applied to the *maḥāagrahāra* Majed-Ālūr in the Ālūr inscription of A.D. 1124 which follows the record of A.D. 1091: Elliot MS. Collection, vol. I, p. 207; and see *Ind. Ant.*, Vol. VIII, p. 23.

⁴ *Archæol. Surv. West. India*, brochure No. 10, p. 103, line 33.

⁵ Regarding this district, which is mentioned as only a three-hundred in the Yāvūr records of A.D. 1054, 1077, and 1105, see my remarks at p. 272 above. In this Hire-Mudanūr inscription of A.D. 1129, the numerical component of the name is given in figures, not in words: but the figures are quite clear in all three places. In the inscription of A.D. 1218 at Chikka-Mudanūr, we have, in connection with the people who joined in making the grant, *Sagaras-ayinūṛaṁ-bāḍa* in words, twice at least.

place, ranging in date from A.D. 1081 (P) to 1240.¹ They mark this place, also, as having been an important one at that time; describing it as an *agrahara* with five-hundred *Mahājānas*.² And the inscription of A.D. 1240, which refers itself to the time of the Dēvagiri-Yādava king Siṅghana, mentions a *Mahāpradhāna* and *Bāhattaraniyogādhipati* Pāriassetṭi, the *Sarvādhipati* of the 'Hagaritige' three-hundred,—who had been "a supporter of the rule of Jayitapāla," i.e. of Siṅghana's father, Jaitagi I,—as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of A.D. 1204 at Kalhole in the Belgaum District mentions a *Mahāmaṇḍalīśvara* Rāja II, of the Yaduvamśa, with the hereditary title "supreme lord of Kuṇapa a host of towns", as then ruling the Hagaratage naḍu, and as having founded the Jain temple at Sindana-Kalpole, in the Kūṇḍi three-thousand province, to which the grants were made.³ It is clear that in the 'Hugurtungee' and 'Haggatagi' of the maps we have the town Pagalatti, Pagalati, which gave its name to the Pagalatti three-hundred of the Tumbagi inscription of A.D. 1004, and to the Pagalati vishaya of the record of A.D. 1024 on the Miraj plates. The interchanges of *p* and *h* and of *l* and *r* are well known. The final *ge* (modern *ge* and *gi*) of the later form of the name is a common ending of place-names in the Kanarese country: it sometimes takes the place of an original *kā*, or else is represented by *kā* in Sanskritized forms, as in Palāśikā, Palasige, Halasige, Halsi; and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsi and in the alternative forms Kadambasige and Kadambaji (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the *a* of Pagalatti, Pagalati, to the *i* of Hagaritige, Hagalittige, Hagarittige, is perhaps due to the influence of the village-name Ittige, Ittigi, which is fairly common in the Kanarese country. It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hire- and Chikka-Mudanūr are sixteen miles towards north-east-by-north: Yēwūr, which was in the Sagara three-hundred, is about twenty-eight miles north-east-by-north from the same place.

The village that was granted was situated in the Karatikallu three-hundred, which district was in the Eḍadore two-thousand province (line 69). The form Eḍadore stands here, as a result of the record being in Sanskrit and in the Nāgari characters, for the Eḍadore which we have in line 128-9 of the Yēwūr inscription B of A.D. 1077 (p. 279 above); the word means "(a territory) between rivers". I have shown at p. 295 above that the Eḍadore country, here specified as a two-thousand province, was a stretch of country between the rivers Kṛishṇā on the north and Tūṅgabhadrā on the south, and consisted of a large part of the present Raichūr District in the Nizām's territory; probably, in fact, all of that district from about

¹ Not having ink-impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 362 b, 400 b; vol. 2, pp. 118, 119, 211, 337b, 374; the last two are mere fragments; the first of them presents, as transcribed, the date of Śaka 973 (expired), A.D. 1051-52, which may be questionable; the first reliable date is of A.D. 1120. The titlings of the transcriptions give the name of the village as Hagaritige (three times), Hagarittigi (twice), and Hagarittige (twice). The transcriptions represent the original records as giving the forms Hagarittige (once), Hagaritige (once), Hagaritige (twice), Hagaritige (three times), and Hagarittige (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above); in my opinion, we may certainly reject the form with *r* in the penultimate syllable; and I doubt very much whether any of the original records can really present an *i* in that same syllable.

² The inscription of A.D. 1240 seems to represent it as a *Pāṇḍava-datti* (but what the transcription actually gives is *Pāṇḍavādatti*): compare the expressions *Rāma-datti* and *Janamājaya-datti*: see p. 307 above, and note 3.

³ JBERRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaratage was written clearly here with the single *f*; perhaps to suit the metre. In the mention of the town Kuṇapa, the reference is probably to the present Kupal, Kuppel, in the extreme south-west corner of the Nizām's territory.

long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. It may be said again here that we can see, now, that this Eḍadoge country (and not, as had been supposed, the small Yeḍatore tāluka on the Kāvēri in the Mysore District)¹ is the Idaiturai-nāḍu which the Chōḷa king Rājendra-Chōḷa I, whom Jayasimha II defeated, had been proud to include among his conquests.² The grant registered by the record on the Miraj plates was made by Jayasimha just after "having completely routed the mighty Chōḷa," and was evidently made as an item in the celebration of his having won back the province which the Chōḷa king had wrested from the Chālukyas some eight or nine years earlier.

As to the Karaṭikallu three-hundred district, there can be little doubt, if any, that its chief town Karaṭikallu is a place which is shown as 'Kurrudikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat. 16° 9', long. 76° 34'.³ The place is in the Liṅgsugūr tāluka of the Raichūr District, and is eight or nine miles south of the Kṛishṇā and three miles on the north-west of Liṅgsugūr. We may safely take the spelling given in the maps as meaning Karadikal; especially in view of the point that the name is given as 'Kararikul' in the Map of the Nizam's Dominions (1892; 1"=16 miles). The *ṛ* which we have in the name as given in the Miraj record would easily be softened into the *ḍ* which is indicated by this last spelling of the name, taken with the other: or it is even possible that the writer of the record confused the Kanarese *karaḍi*, 'a bear', with the Sanskrit *karaṭi*(n), 'an elephant', which would be more familiar to him. The Karaḍikal which is mentioned in an inscription of the Chōḷa king Virarājendra I is probably the same place.⁴

The village that was granted was Māḍadūjhūru, in the Karaṭikallu three-hundred (line 69); and it was bounded by the following villages: on the east, Jālihāḍu (line 71); on the south, Upahalli (line 72); on the west, Vavvulikhēṭa or Babbulikhēṭa; and on the north, Govanti. These places cannot be located at present with any certainty. But it is quite possible that Jālihāḍu is the 'Jalihal' of the maps, a large place in lat. 16° 22', long. 76° 50', about four miles south of the Kṛishṇā, and twenty-three miles towards north-east-by-east from 'Kurrudikul'. The name 'Jalihal' can only mean Jālihāl, "the bābul-tree waste land", from *jālī*, 'the thorny bābul tree, *Acacia arabica*', and *hāl*, *hāḷu*, originally *hāl*, *hāḷu*, 'waste land'. An older form of the latter word is *pāl*, with the variant *pāḷu*. And the *ḍ* in the Jālihāḍu of the record could easily come from the *ḷ* of *pāḷu*; or equally from the *l*, *ḷ*, of *hāl*, *hāl*, *hāḷu*.⁵ This identification, however, can only be put forward as a conjecture; because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several. But Jālihāl being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared.

TEXT.⁶

First plate.

1 Ōm? Svasti || ⁸Jayaty-āvishkṛitam Viṣṇōr-vvārāham kahobhit-ārṇavam | dakṣiṇ-
annata-da[m*]śhṭr-āgra-viśrānta-bhuvanam vapuḥ || [1*]⁹ ¹⁰Śriyam-upaha-

¹ On the name of that tāluka, see p. 296 above, note 3.

² See, e.g. Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, Nos. 727, 729, 733, 734.

³ This place is not to be confused with the 'Kurrudikul' which is the Karaḍikal in the Kumbhāvi twenty-four mentioned in the Kumbhāvi inscription of A.D. 1054: see p. 292 above.

⁴ South-Ind. Inscri., Vol. 3, p. 201.

⁵ On connections between *j* and *ḷ*, see Kittel's Kannaḍa Grammar, pp. 117, 4; 190, § 230; 211, § 248, 2.

⁶ From the ink-impressions.

⁷ Denoted by a symbol.

⁸ Metre: Śloka (Anuṣṭubh).

⁹ The verses are not numbered on the plates.

¹⁰ Metre: Mālika.

- 2 ratād-vaḥ Śrī-patīḥ krōḍa-rūpō vikaṣa-viśada-damabhrā-prānta-viśrānti-bhājān [1*]
avahad-adaya-dashṭī-ākṛishṭa-vispashta-kāṇḍa-prataṇu-
- 3 viśa-jā(ja)t-āgra-grāmthivat(d)=yō dharitṛm || [2*] *Kari-makara-makarik-āmkita-
jālanidhi-raśanām vaṣṭkarōtv-avani-vadhām [1*] Jagadē-
- 4 kamalla-bhāpatir-akalamka-yaśō-mvurāsi(śi)-valayita-bhuvanaḥ || [3*] Svasti Samasta-
bhuvana-sambhūyamāna-Mānavya-sagōtrāpām
- 5 Hārīti-putrāpām Kauśīkī-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnanām septa-
mātrikā-parirakshitānām Kīrtti-
- 6 kēya-vara-prasāda-lavdha-mayāra-pimchha(pichchha)-kumta-dhvaṇām bhagavan-
Nārāyaṇa-prasād-āsādita-vara-varāha-lāṁchhan-ākhaṇa-khaṇa-vaśi-
- 7 kṛit-ārāti-rāja-maṇḍalānām samasta-bhuvan-āśraya-sarvva-lōk-āśraya-Vishṇuvarddhana-
Vijayādity-ādi-viśeṣha-nāmnām rāja-
- 8 ratnānām-udbhava-bhūmih || Vṛttam || *Kavalita-Nala-lakshmitr-iddurjāy-
aerjitya-hārī vibata-prithu-Kaḍamv-āḍamvaro Maurya-nirjit [1*]
- 9 nija-bhūja-vala-bhūma-ōtpāṭayan-Rāshṭrakūṭān-khilita-Kalachuri-ārī-asti Chālukya-
vāmśah || [4*] *Taj-jēshu rājyam-anapālya gatē-
- 10 ahu rājāśv(sv)-ēkām-na-shva(sha)shṭi-gaṇanēshu pur-ādhy-Ayōdhyam [1*] tad-
vāmśa-jāś-tad-ānu shōḍaśa bhūmipālāḥ kshamām Dakṣi-
- 11 pāpatha-jushām vibhārām-vabhāvah || [5*] Dushṭ-āvashṭavdhāyām cha
katipaya-purush-āntar-āntarītāyām Chālukya-ku-
- 12 la-sampadi bhūyaś-Chālukya-vāmśya ēva || Vṛttam || *Kandah kīrtti-lat-
āmkurasya kamalam Lakshmi-vilāś-āpadam | va-
- 13 jram vaīri-mahibhrītām pratinidhir-dēvasya daitya-drubha(ha)ḥ [1*] rāj-āśaj-
Jayasimha-vallabha iti khyātāś-charitrai-
- 14 r-nijair-yō rōjō chiram-ādi-rāja-charit-ōtkarṭhah prajānām haran || [6*] *Yō
Rāshṭrakūṭa-kulam-Indra iti prasiddham Kṛishṇa-śhvayasya
- 15 sutam-ashta-sa(śa)t-ēbha-sainyam [1*] nirjitya dagdha-nripa-paṁcha-sa(śa)to
vabhāra bhūyaś-Chalukya-kula-vallabha-rāja-lakshmitm || [7*] *Chaṭula-ripu-tura-
- 16 ga-paṭa-bhaṭa-karaṭi-ghaṭa-koṭi-ghaṭita-raṇa-rāgaḥ [1*] sukṛita-Hara-charaṇa-rāgas-
tanayō-bhāt-tasya Ragarāgaḥ || [8*] *Tat-tanayah
- 17 Yu(Pu)lakṣī(śi) Kēśi-nishūdana-samo-bhavat-rājā [1*] Vātāpi-purī-vara-patir-
akalita-khala-Kali-kalamka-kalah || [9*] *Vayam-api
- 18 Pulakṣī-kshmapatim varṇayantah pulaka-kalita-dēhah-pasya(śya)t-ādy-āpi
santah [1*] sa hi turaga-gaj-ēndra-grāma-sāram sahaśra(sra)-
- 19 dvaya-parimitam-ṛitvik-sāch-chakār-āśvamēdhē || [10*] Tat-tanayah [1*] *Nala-
nilaya-vilopi Maurya-niryāṇa-hētaḥ prathita-prithu-
- 20 Kaḍamva-stamva(bha)-bhōdi kuthārah [1*] bhuvana-bhavana-bhāg-āpāra-ārambha-
bhāre vyavasita-sita-kīrtti Kīrttivarmā nripō-bhūt || [11*] Tad-ānu
- 21 tasy-ānajaḥ || *Sarvva-dvip-ākramaṇa-mahāś yasya nau-sēta-vandhair-
ullaṁghy-āvdhim vyadhita pritanā Bēvatī-dvipa-lōpam [1*] rā-
- 22 jya-ārīṇām haṭha-patir-abhūd-yaś-cha Kālachohhu(chohu)riṇām vabhō
bhūmim saha sa sakalair-maṇḍalair-Maṇḍalīśah || [12*] *Jyēshṭha-bhrātuh sa-

* End dashṭī.

* Metre: Vasantatilakā.

* Metre: Āryā.

* Metre: Āryāṇī.

* Metre: Śardūlavikṛīṭa.

* Metre: Mālinī.

* Metre: Mālinī.

* Metre: Vasantatilakā.

* Metre: Mandākrāntā.

[illegible]

14
 16
 18
 20
 22
 24

26 श्री श्री माता पार्वती कृष्ण शक्तिः शिवोऽप्यंजलिनामस्तु नमः ॥
 27 कामसुखदुःखपरी सदाशमिनि किंकिरीकम्पिता शक्तिः ॥
 28 शिवपत्नी ध्यात्वा सा कुपवपत्नी सुपत्नी शिवकृष्णसंघे यत्कृतं ॥
 29 सा पत्नी शिवोऽप्यंजलिनामस्तु नमः ॥
 30 सुकृतं कृतं ॥
 31 सदाशमिनि किंकिरीकम्पिता शक्तिः ॥
 32 कामसुखदुःखपरी सदाशमिनि किंकिरीकम्पिता शक्तिः ॥
 33 शिवपत्नी ध्यात्वा सा कुपवपत्नी सुपत्नी शिवकृष्णसंघे यत्कृतं ॥
 34 सा पत्नी शिवोऽप्यंजलिनामस्तु नमः ॥
 35 सुकृतं कृतं ॥
 36 सदाशमिनि किंकिरीकम्पिता शक्तिः ॥

Second Plate; First side.

- 23 tī suta-varō-py-arvabhakatvād-asaktō yasminn-ātmany-akṛita hi dhuram **Maṅgalisāḥ**
pri(pri)thivyāḥ [1*] tasmin-pratyārrppipad-atha mahīm yā-
- 24 ni Satyaśrayō-sau Chālukyanām ka iva hi pathō dharmy-ataḥ prachyavēta ||
[13*] ¹Jētur-ddiśām vijita-Harsha-mahā-nripasya dētur-manōratha-śat-ā-
- 25 dhikam-arthayadbhyāḥ [1*] saty-ādi-sarva-guṇa-ratna-gaṇ-ākaraṇasya satyaśrayatvam-
upalakṣaṇam-ēva yasya || [14*] ²Adamari-kṛita-dig-valayō-rddita-
- 26 dvid-amarī-parigita-mahā-yasā(śā)ḥ [1*] mṛidam-ariṣṭa-kṛitam³ manas-ōdvahan-
Neḍamari-kṣhitipō-jani tat-sutah || [15*] ⁴Sutas-tadityō guṇa-ra-
- 27 tna-māli bhū-vallabhō-bhūd-bhūja-vīrya-śālī [1*] **Ādityavarmm-ārjita-puṇya-**
karmā tējōbhīr-āditya-samāna-dharmā || [16*] ⁵Tat-sutō Vikra-
- 28 mādityō vikram-ākṛānta-bhū-talāḥ [1*] ⁶tatō-pi Yuddhamall-ākhyō yuddhō Yama-
samō nripaḥ || [17*] ⁷Taj-janmā Vijayādityō virāṇ-ēkāmga-
- 29 samgarē [1*] caturṇām māṇḍalānām-apy-ajja(ja)yad-Vijay-opamah || [18*]
⁸Tad-bhavō Vikramādityaḥ Kirttivarmā tad-ātmajaḥ [1*] yēna Chālukya-rā-
- 30 jya-śrīr-atta(uta)rāyiny-abhūd-bhaviḥ(vi) || [19*] ⁹Vikramāditya-bhūpāla-bhrātā
bhīma-parākramah [1*] tat-sūnah Kirttivarm-ābhūo-mṛit-prāc-ārdhita-du-
- 31 rjanah || [20*] ¹⁰Taila-bhūpas-tatō jāto Vikramāditya-bhūpatiḥ [1*]
tat-sūnah(r)-abhavat-tamād-Bhīma-rājō-ri-bhikarāḥ || [21*] ¹¹Ayyaṇ-āryas-ta-
- 32 tō jam(ja)jñē yad-varṇsa(śa)sya śriyam svakam¹² [1*] prāpayann-iva varṇam
sa vavṛitē Kṛiṣṇa-namdanām || [22*] ¹³Abhavat-tayōs-tanōjō vijaya-vibhāsi
- 33 virōdhi-vidhavanat [1*] tējō-vijit-ādityaḥ satya-dhanō **Vikramādityaḥ** || [23*]
¹⁴Chēd-īśa-varṇsa-tilakām Lakṣmaṇa-
- 34 rājasya namdanām nuta-śilām [1*] **Vomthādēviṃ vidhivat-paripinyō**
Vikramādityaḥ || [24*] ¹⁵Sutam-iva Vasudō.
- 35 vād-Dēvaki Vāsudēvam Guham-iva Giri-jāmir-ddēvam-Ārdhēmdamaulēḥ [1*]
ajanayad-atha **Vomthādēvy-atas-Tai-**
- 36 la-bhūpam vibhava-vijita-Śakram **Vikramāditya-nāmnah** || [25*] ¹⁶Ari-kūḥbbhi-
kumbha-bhēdāna-ripu-durgga-kavāta-bham-
- 37 jana-prabhṛtiḥ [1*] sabaja-valasya Harar-iva vāla-kṛid-ābhavad-yasya || [26*]
Kim cha **Rāshtrakūṭa-kula-rājya-sambhavan** || ¹⁷Aurjityāśch-chara-
- 38 nāv-iva prachalitan-ēkabhāt-Kalēḥ krāmataḥ krōrau vaddha-śarīrakau guru-jana-
droha-prarōhāv-iva [1*] kālāt-khamḍita-Rāshtra-
- 39 kūṭaka-kula-śrī-valli-jāt-āmkurau lōnan yēna sukhēna **Karkkara-Ranastambhau**
raṇa-prāṇgapō || [27*] ¹⁸Ittham pur-Āditi-sutair-iva bhō-
- 40 ta-dhātṛīm yō **Rāshtrakūṭa-kuṭilair-gamitām-adhasat** | oddhṛitya **Mādhava iv-**
ādi-varāha-rūpō vabhrē **Chalukya-kula-valla-**
- 41 bha-rāja-lakṣmīm || [28*] ¹⁹Īṭṭa-prāṇa-hara-pratāpa-dahanō yātrā-trasan-
Māravaś-Chaidya-chohḥēdy-akhila-kṣamā-jaya-naya-vyutpaṇ-

¹ Metre: Vasantatilakā.² Metre: Drutavilambitā.³ Probably we should read *śāśīśa*, as in the Nūgunda plates.⁴ Metre: Trisṭubh upajāti, *pāda* 1 being Upendravajrā and *pāda* 2—4 Indravajrā.⁵ Metre: Śloka.⁶ Apparently we should read *anākām* . . . *anākām* *śaśa* *sa* *caśrī* (or *śāśrī*); the parallel passage in the Nūgunda plates with the note, should be compared.⁷ Metre: Āryā.⁸ The words *Chēd-īśa* . . . *nuta-śilām* may be scanned as the first half of an Āryagiti, the remainder as the latter half of an Āryā.⁹ Metre: Mālinī.¹⁰ Metre: Āryā.¹¹ Metre: Śārdūlavikṛitā.¹² Metre: Vasantatilakā.¹³ Metre: Śārdūlavikṛitā.

- 42 na-dhīr-Utpalaḥ [1*] yān-ātyugra-raṣ-āgrā(gra)-darśita-vala-prācharya-sau(śau)ry-
odayaḥ kārāgāra-nivēsi(śi)taḥ kavi-vṛiṣā yam
43 varāṇayan-ghāṇṇatāḥ¹ || [29*] ²Bhāmmaha-Rattād-abbavad-bhūpālād-Raṣṭrakūṭa-
kula-tilakāt [1*] Lakṣmīr-iva sālila-nidhe[ḥ]* śrī-Jā-
44 kavv-āhvayāḥ(yā) kanyā || [30*] ³Chālukya-vatś-ānvara-bhānu-mālī śrī-Taila-
bhūpāla upāyat-ninām [1*] tayāś-cha lok-ābhyuda-

Second Plate; Second side.

- 45 yāya yōgas-sa chāndrikām(kā)-chāndramasor-iv-āst || [31*] ⁴Śrī-Taila-
bhūmipālāch-ahhri-Jākvayās-samajījanat⁵ [1*] śrīmat-Satyāśra-
46 yam Skandam-Amvikā Tryamvakād-iva || [32*] ⁶Vidvishad-gōtra-vitrāsi devō
vivudha-sammataḥ [1*] div-iva bhuvi yō dhātē sarvva-varuṇa-dharam dha-
47 nuḥ || [33*] Api cha || ⁷Yasya pratāpa-jalanēna dagdhaḥ-prarobāt-iv-ātri-gaṇasya
vamśah [1*] vāliḥ-pratōḍh-āmkura-jāla-kalpair-ddīśām
48 vijetuh-pathi sannivāṭaiḥ || [34*] ⁸Tasy-ānujaḥ śrī-Daśavarmma-nāmā
tad-vallabhā Bhāgyavat-itī devī [1*] tayar-abbūd-vikrama-d(śi)la-śā-
49 li śrī-Vikramāditya-urīpas-tanūjaḥ || [35*] ⁹Asau nija-jyēshṭha-pituh-parokṣam
vabhāra vārāsi(śi)-vṛitta(tā)m dharitriḥ [1*] bhujena kāyāra-latā-
50 m-iv-ōchchair-vvidārit-ācīti-kadamvakēna || [36*] ¹⁰Jyōtsn-ēv-āchchha-sucirmālā
nisi(śi) saras-tīrēshu hams-ākṣitih kasa(śa)-stōma-samā sa-
51 ritu gaganē gaur-ābhra-vpinda-dyutih [1*] kirttir-yasya tad-adyam-ōchita-
sa(śa)rach-chilnāyamānā ripūn-aityam hā(bbā)yayat-ittham-anyā-sama-
52 yē-py-ā-māsa-vidvāḥpi || [37*] ¹¹Varāṇ-āśramāṇām sthitayō sthito-pi yaś-cha-
ākarōd-varāṇa-viśēsha-hānīm [1*] sva-kirttibhir-vyāpta-dig-am-
53 varāsi(śi)-tathā-pi loka mahaniya ēva || [38*] ¹²Yāg-ādayo yasya guṇāḥ-
prasiddhās-samkhyām-atikramya sadā pravṛittāḥ [1*] yais-sa-
54 j-janānām hṛidayāni va[d*]dhvā samāchakarsha sva-samipa-dēśah(śam) ||¹³ [39*]
Tad-ann tasy-ānujaḥ || ¹⁴Yasy-ākṣhīla-vyāpi
55 yasō(śō)-vadātām-ākāṇḍa-dugdh-āmuvudhi-vpiddhi-sa(śa)mākām [1*] karōti mugdh-
āmara-sundartām-abbūt-sa bhūpō Jagadēka-
56 mallah || [40*] ¹⁵Sad-āvanasthaḥ-paṭu-vikram-ādhyo mad-āndha-gandh-ebha-
ghatā-vipātī [1*] dhar-orjita-prasphurita-prabhā-
57 vō rarāja yō-sau Jayasimha-rājah || [41*] ¹⁶Yatra prasidati samasta-
jagach-chharanyō nyak-chakrur-Āntakam-api
58 kshītipās-sakōpaṁ [1*] yasmān-manōratha-path-ātigam-artham-arthi sūprāpya
sachamarati na sma sura-drumāṇām || [42*]

¹ Read: *ghāṇṇatā*.

² Metre: Trishṭubh upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

³ Metre: Ślōka.

⁴ Read *Jākvayā sam*.

⁵ Metre: Ślōka. The point of the verse is to compare the king to Indra.

⁶ Metre: Trishṭubh upajāti, *pādas* 1 and 3 being Indravajrā, 2 and 4 Upēndravajrā.

⁷ Metre: Trishṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

⁸ Metre: Trishṭubh Upēndravajrā. The verse is an echo of the Ritu-samhāra, iii. 1 A: the king's glory has all the features of Indra characteristic of autumn alone, but it persecutes his foes all through the year.

⁹ Metre: Trishṭubh upajāti, *pādas* 1 and 2 being Indravajrā, 3 and 4 Upēndravajrā.

¹⁰ Metre: Trishṭubh upajāti, *pādas* 1—3 being Indravajrā and 4 Upēndravajrā.

¹¹ Metre: Trishṭubh Upēndravajrā. See the note on the same verse in the Nilgunda plates, p. 153 above.

¹² Metre: Vasantatilakā.

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[illegible]

- 59 ¹Agamad=akhila-dhātṛi yāna rājanvalitvam nivasati nripa-lakṣmīr=yasya
su(śa)bhr-ātapatrē []² sa sakala-namit-āri-kahogibhṛin-mau-
- 60 li-ratna-dyuti-sa(śa)valita-pēdo gaṇḍarelgaṇḍa-bhūpaḥ || [43*] ³Adash-ākara-
saṃgō=pi vin=āpi makha-dūṣaṇam []⁴ sad-bhūti-bhūṣaṇō(ṇō)
- 61 yaś=cha samprāpya(pa) jagad-īśatām || [44*] Sa tu āri-prithvi-vallabha-
mahārājādhirāja-paramēśvara-paramabhāṭṭācha(ra)ka-Satyāśraya-ku-
- 62 la-tilaka-samasta-bhuvan-āśraya-Chāluky-ābharaṇa-śrīmaj-Jagadēkamalla-dēvaḥ | āri-
mad-vallabha-narēndra-dēvaḥ ||⁵ kuśali sarvā-
- 63 n=ōva yathā-samivaddhyamānakān-rāṣṭrapati-vishayapati-grāmakūṭak-āyuktaka-ni-
yuktak-ādhikārika-mahattar-ādīn-satvādi-
- 64 sa(śa)ty-astu va[h*] |⁶ samviditam yath-asmābhi[s*]-Śaka-nripa-kāl-ātita-
samvatsara-sa(śa)tēṣu navasu śaṭ-cha chatvarimsad-adhikē⁷ amkataḥ
- 65 samvat 948 Raktakṣi-samvatsar-āntarga[ta*]-Vaiśākha-paurṇamasyām-
Ādityavārē pañcha-Dramil-ādbipatim valavaṃtam Chō-
- 66 iam nirdhātya sapta-Komkaṇ-ādhiśvarāpām sarvasvam , grīhitvā uttara-dig-
vijay-ārtham Kollāpura-samīpa-samāvāsi-

Third Plate.

- 67 ta-nīja-vijaya-akandhāvārē Pagalaṭi-vishay-āntahpāti-Mudunira-grāma-j[ā*]tāya
Kauśika-gotrāya Bahvṛicha-sā(śa)khāsa(ya)
- 68 vrahmachāriṇō Śrīdhara-bhaṭṭa-pautṛāya Rēvaṇārya-bhaṭṭa-putrāya Vāsudēvārya-
śarmaṇō yajana-yājan-ādi-śaṭ-karma-
- 69 niratāya vēda-vēdāṅga-pāragāya Eḍadore-dvīśaśr(sr)-āntahpāti-Karāṭikallu-
trisa(śa)ta-madhyō Māḍatūjūru-
- 70 nāma-grāmaḥ sa-dhānya-hiraṇy-ādēyaḥ nidhi nidhāna-samātaḥ rājakiyānām-anamguli-
prēkṣhapīyaḥ sa-su(śa)lkaḥ
- 71 sarvva-kara-vādha-pari[hā*]rō sarvva-namasyō-grahārō dattaḥ || Tasya ch-āghēṣṭaḥ
pūrvvataḥ Jālihaḍu⁸-nāma-grāmaḥ dakṣiṇa-
- 72 taḥ Upahallir⁹-nāma-grāmaḥ pāśchimataḥ Vavvulikhēṣṭa-nāma-grāmaḥ uttarataḥ
Govanti-nāma-grāmaḥ ētēhām chatu-
- 73 raṇām grāmāpām madhyō pūrvva-prasiddha-avakiya-simē-sahitaś=chatur-āghēṣṭa-
visu(śa)ddhaḥ sa yushmā | bhir¹⁰=āgāmibhir-asma-
- 74 d-vamśyair-anyaiś=cha bhūmipālaih-pālantiyah []¹¹ Tathā ch=ōktam bhagavatā
Vēda-vyāsēna Vyāsēna || ¹²Vahubhir-vvasudhā dattā
- 75 rājabhīa-Sagar-ādibhi[h*] []¹³ yasya yasya yadā bhūmis-tasya tasya tadā
phalam || Apaharaṇō=pi cha dōhas-tēn-ō(ni)v-ōktaḥ []¹⁴

¹ Metre : Mālini.² Delete the double *daḍḍa*.³ Read *śaṭ-chaṭvāriṃśad-adhikēṣu*.⁴ The stroke to the left at the bottom of the cerebral *d* here (compare the *da* of *Māḍatūjūru*, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recognized clearly enough in the ink-impression.⁵ Read *Upahalli*.⁶ Metre : Ślōka ; and in the next four verses.⁷ Metre : Ślōka.⁸ Delete the *daḍḍa*.⁹ Delete the *daḍḍa*, and join up *yushmābhir*.

- 76 Sva-dattām para-dattām vā yō harēta vasundharām [1*] shaṣṭīm varsha-sahasrā(erā)ḥ viśvāyām jāyate kṛimih ||
- 77 Viṇḍhy-ājavahv-atōyāsu su(śu)śhka-koṭara-sāyina¹ kṛishṇa-sarppā hi jāyante vrahma-dēy-āpaharakāḥ [2*]
- 78 Suvarṇam-śkam gām-ēk[ā*]m bhūmēr-apy-śkam-aṅgulaḥ [1*] haran-narakam-āpnōti yāvad-ā-bhūta-samplavam || Anyā-
- 79 yōna hrītā bhūmih²-anyāyāna tu hāritā³ harato hārayatā-cha dahaty-āt-saptamam⁴ kulam || Rāmabha-
- 80 drēp-āpy-aktam || ⁵Sāmānyō-yam dharmma-sētur-nṛipāpām kālē kālē pālaniyō bhavadbhīḥ[1*] sarvān-ētān-bhāvinah-pārthi-
- 81 vēndrān-bhūyō bhūyō yāchatō Rāmabhadrah || ⁶Mad-vamśa-jāḥ-para-mahipati-vamśa-jā vā pāpād-apēta-manasō bhuvi bhā-
- 82 vi-bhūpāḥ[1*] yō pālayam | ⁷ti mama dharmmam-imam samaetaḥ tēbhyo mayā virachito-mjalir-ēsha mūrdhni || Śrīmad-rājādhira-
- 83 ja-rāja-chūḍāmanēḥ śrīmaj-Jayasimha-dēvasya dattih || Śāsan-ādhipati-mahā-prachamḍa-damḍanāyaka-śrīmat-Proḷa-
- 84 rya-prativaddha-lēkhaka-Māipayyēna likhitaḥ || Maṅgalaḥ mahati śrī śrī śrī ||⁸

TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A.D. 1123 on the Nilgunda plates (see p. 142 ff. above) : we take up the translation of the present inscription from the point at which its business matter begins :—

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāśraya, refuge of the whole world, decoration of the Chālukyas, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others :—

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaisākha in the year Raktākṣi, when nine hundred and forty-six years have elapsed from the time of the Śaka king, in figures the year 948, We, having overpowered the puissant Chōla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Kōṅkaṇa, have, in Our victorious camp, pitched in the neighbourhood of Kollapura with a view to a *dig-vijaya* to the north, granted unto Vāsudēvārya Śārman, a Brāhman celibate born in the village of Mudunira situate in the Pagalaṭi district, a member of the Kauṣika *gōtra* and the Bahvṛicha branch of the Vēdas, a grandson of Śrīdhara Bhaṭṭa and son of Rēvaṇārya Bhaṭṭa, a person devoted to the practice and teaching of sacrifice and the

¹ Read *sāyina* [1*].

² Read *bhūmih* [1*].

³ Metre : Śālis.

⁴ Delete the *daṇḍa*, and join up *pālayamti*.

⁵ After these words is engraved a decorative design of three figures, followed by a double *daṇḍa*, a figure resembling the numeral 9, and another double *daṇḍa*.

⁶ Read *bhūmih*.

⁷ Read *ā-saptamam*.

⁸ Metre : Vasantatilakā.

rest of the Six Works¹ and master of the Vēdas and their ancillary sciences, the village of Mādadhūhūru in the three-hundred of Karāṣṭikallu situate within the two-thousand of Eḍadore, in fief, with grain and gold and *ādēya* thereof, with treasure and trouvailla, not to be pointed at with the finger (of hypothecation) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all.

(Line 71) And its confines are : on the east, the village of Jālihādu ; on the south, the village of Upahalli ; on the west, the village of Vavvulikhēṭa ; on the north, the village of Govanti. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others.

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas : "Sagara and many other kings have made grants of land ; whosoever at any time has the soil has at the same time the fruit thereof." The same likewise says regarding the guilt of removal thereof : "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered trunks amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (generation)." Likewise Rāmabhadra has said : "This general principle (literally, dyke) of law for kings must be maintained by you in every age ; again and again Rāmabhadra makes this entreaty to all these future monarchs : I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasīma, Written by Māipayya, a scribe attached to the fortunate Prōlārya, Curator of Edicts and High August General of the Forces. Prosperity ! Great fortune !

No. 35.—MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN ;
THE MALAVA YEAR 461.

By MAHAMAHOUPADHYAYA PANDIT HARAPRASAD SHASTRI, M.A., C.I.E., CALCUTTA.

This inscription was discovered by Mr. Jaya-Śaṅkara, pleader at Mandasor in the Gwalior State. Mandasor, as is well known, is the site of the ancient city of *Dasapura*. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasor, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Śaṅkara to his own residence in Mandasor, but subsequently, the *Sabba* or Governor of Mandasor, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Śaṅkara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Śaṅkara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archaeology in India, to get some better estampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archaeological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

¹ *Śaṣṭi-karma* ; compare Manu, i. 83.

The slab bears nine lines of writing, each containing a verso and a half or forty-eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 6½" by 7½" and the size of the characters varies from ¼" to ½".

The following orthographical peculiarities may be noticed. All consonants with a superscript *r* have been doubled, e.g., *Jayavarmma-*, l. 4; *pārthivā-*, l. 5, etc., but consonants with a subscript *r* have not always been doubled; cf. *-vikrānta-*, l. 5; but *-Śakrasya*, l. 2; *-vikramā-*, l. 4. In some cases the *anusvara* has been used in places where there ought to have been *sandhi*, e.g., *-alaṅkṛitā* and *pañchamyaṁ-*, l. 3; *-samābhāra-*, l. 6; *ā* has been used thrice in the place of the *anusvara*, viz., in *Sīṅhavarmanapras-*, and *-siṅhasikrānta*°, l. 5, and *Jayapāṇi-gataḥ*, l. 7. The word *īrī*, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without *vibhakti*. Sometimes it is used as a separate word with the third case-ending, meaning *saha* or *yukta*, but in the present inscription it is used in the first case-ending, as in *īrī-Māluka-*, l. 1; *īrī-mahārāja-*, l. 5. In the last case, however, its use is optional.

The language is Sanskrit and the whole of it, with the exception of the word *siddham* at the beginning of line 1, is in *verse*. There are a few mistakes due to the mason's carelessness, e.g., *-vīduddīpa-* for *-vidyudīpa-* in l. 6; *prāyik-kālē* for *prāyī-kālē* in l. 2; *Jayamī[r]ayāḥ* for *Jayamītrāyāḥ* in l. 9, and *evakulasy-ātha* for *evakulasy-ātha* in l. 8.

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form.¹ The most important common characteristics of the Southern alphabet are to be found in this inscription:—

- (1) *Pa*, *pha*, *sha* and *sa* are open at the top. *Ma* always has the ancient form. The *ya* is tripartite in all cases, with the exception of *prāk-puṣy-ōpaśay-*, l. 4, where it is bipartite.
- (2) The long vertical stroke of the right limb of *la* is always retained and moreover it is in all cases, bent towards the left.
- (3) The medial *ṛi* is shown by a curled curve to the left.

Besides these, the following particulars are to be observed:—

- (1) *Ā*, which occurs once, has a loop at the bottom, cf. *Ārāja-* in l. 3. The medial *ā* is placed somewhat lower down than usual in two cases, viz. *Ārāja-*, l. 3, and *-mardhadrām*, l. 7.
- (2) Medial *ī* is expressed both by a loop and a curve to the left.
- (3) Initial *ī* occurs only once in *īrīk-* in l. 4. The medial form is expressed by a double curve; cf. *īrī-*, l. 1.
- (4) Medial *u* is expressed in three different ways,—
 - (a) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in *-samudra-*, l. 1; *-pushpair-*, l. 3.
 - (b) A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, e.g. in *-śaklasya*, l. 3, and *dhātur-*, l. 9.
 - (c) A curve to the left attached to the bottom of *ra*, rising upwards and intersecting the vertical limb of the consonant; e.g. in *-cāru-*, l. 7; *-kṛupikaḥ*, l. 9. The only exception is the form in *purushāy-*, l. 1.

¹ Bühler's *Indian Palaeography*, Ind. Ant., Vol. XXXIII, Appendix, p. 62.

(5) Initial *ś* occurs only once, in *śka-*, l. 2; the medial form is expressed by a hook to the left; cf. *-śirasā-*, l. 1.

(6) *Ā* occurs only in the medial form and does not call for any remark.

Among consonants the only letters worth noticing are :—

(1) *Kha*, cf. the form in *-śikhāchalam* in l. 6, where the base is triangular as in the Northern variety.

(2) *Na*, the form of this letter is peculiar as it consists of the *na* with a semi-circular top-stroke; cf. *-gaṇ-śmadā-*, l. 1.

(3) *Tha*, where we may note the curvature of the crossbar; cf. *-maṇḍrathā-*, l. 4.

(4) In *pa* the vertical stroke on the left has been slightly bent inwards as in *-paryyasa-*, l. 1.

(5) The curvature of the left vertical line is also noticeable in *pha* cf. *-phaladam* in l. 7.

(6) *Ma* has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards.

(7) In *śa* the lower part of the left limb curves in and not out, as is usual; cf. *-śirasā-*, l. 1.

(8) In *śha* the crossbar is strictly horizontal in all cases. The left shows a curvature to the right as in *pa* and *pha*.

(9) *Sa* retains its old form of the Scythian inscriptions.

(10) The left limb of *ha* also shows a curve to the right.

The record refers itself to a king named Naravarman, who was the son of Siṅhavarman and the grandson of Jayavarman. This Naravarman is mentioned in the Gaṅgdhār inscription of his son Viśvavarman¹ of the Mālava year 480, and Viśvavarman again is referred to in the inscription of his son Bandhuvarman,² who was a contemporary as well as the feudatory of the Emperor Kumāragupta I. In the Susunīā rock inscription of Chandravarman,³ we find that the name of Chandravarman's father was Siṅhavarman. It is spelt exactly in the same way as in this inscription, i.e., *Siṅhavarman* and not *Siṅhakarman* or *Siṅghavarman*. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Mēharauli pillar inscription of Chandra⁴ as being a record of the early Gupta Emperor Chandragupta II. I think the Susunīā inscription and the new Mandasor inscription have put a new complexion on the state of affairs. In the Susunīā rock inscription we find a king named Chandravarman, the son of Siṅhavarman, of the city of Pushkarapa, dedicating one of the insignia of Vishṇu, viz., a wheel. Pushkarapa or Pushkarapā is undoubtedly the ancient name of the city of Pōkharap in the Jodhpur State. An ancient city no doubt, as it has given its name to a sub-division of Brāhmaṇas, named *Pushkarapā Brāhmaṇas*, as *Daśapura*, and *Ānandaṅgara* (Wadnagar) and *Śrīmālā* have given their names to the *Daśārā Nāgara* and *Śrīmālī Brāhmaṇas*. Pushkarapā seems to have been the capital of the Kshatriya

¹ Fleet's *Gupta Inscriptions*, pp. 74 ff.

² See *Proceedings of the Beng. As. Soc.*, 1895, pp. 177 ff.

³ *Ibidem*, p. 82.

⁴ *Gupta Inscriptions*, pp. 139 ff.

Varman-kings of Mālava. By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Mālava :—

Jayavarman
|
Siṅhavarman
|
Naravarman
|
Viśvavarman
|
Bandhuvvarman.

The Sasuniā inscription connects Chandravarman with this dynasty and we have the following complete genealogy :—

Jayavarman
|
Siṅhavarman
|
┌───────────┴───────────┐
Chandravarman Naravarman
(a contemporary of V. S. 461=404-5 A.D.
Samudragupta).
|
Viśvavarman
V. S. 480=423-4 A.D.
|
Bandhuvvarman; V. S. 493=
436-37 A.D.

The Mēharauli pillar inscription mentions a king named Chandra who had conquered the Vahlīkas after crossing the seven mouths of the Indus, and the Vaṅgas. Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanistan by Chandragupta II., or any other successor of Samudragupta. The Sasuniā inscription supplies us with a king named Chandra with the family title Varman, who belonged to Pushkarapa in Western India, but had dedicated a wheel of Vishṇu close to the Vaṅga country. The Mēharauli pillar itself is the very *dhvaja*, another ensign of Vishṇu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandra of the Mēharauli pillar inscription and Chandravarman, son of Siṅhavarman, of the Sasuniā inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitbert to the Bijayagaḍh pillar inscription¹ has been regarded as the oldest known inscription of the Mālava-Vikrama Era, though the era used has not been specifically named. So the

¹ *Gupta Inscr.*, pp. 251 ff.

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words:—

Śrīr-mālava-gaṇ-āmnāṭī prastāṭī kṛta-samjātī.

Sir R. G. Bhandarkar has commented on this line at length in a paper contributed to the Indian Antiquary¹ which appeared before my paper² in which the discovery of the inscription was announced.³ I am afraid I am not able to agree with his conclusions. In the first place he says that the word *āmnāṭa* means "authoritatively laid down", but the word *āmnāṭa* is derived from the root *maṇ*, to repeat. Therefore *āmnāṭa* means 'repeatedly used'. The word *āmnāṭa* from the same root means the Vēdas, which are constantly repeated. *Samāmnāṭa* and *Samāmnāṭa* occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighaṇṭu, which always precedes the former. The phrases mean that which is to be learnt by heart. The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word *gaṇa* to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. *Gaṇa*, *pūga*, *nigama* or *saṅgha* always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body.

The word *sthiti* has not been used in this inscription but it has been used in conjunction with the word *gaṇa* in two other Mandasor inscriptions, viz.—

- (1) Bandhuvvarman's inscription of the year 493.
- (2) Yaśōdharman's inscription.⁴ Sir Ramakrishna takes it to mean "the formation", "the condition" or "the constitution". But *sthiti* usually means convention or tacit consent, and this is supported by the phrase *gaṇa-sthiti-vadāt kālajñānāya likhīṭāṣu*, i.e., written for the knowledge of the time owing to the tacit consent of the *gaṇa* or congregation of the Mālavas.⁵ *Kālajñānāya* means for fixing the date. *Vadā* here means owing to.

Both Sir Ramakrishna and Mr. D. R. Bhandarkar have taken *kṛta* as another name of all the years of the era used in this inscription. *Kṛta* is, however, the name of the first year of a cycle of years, which was used in the Vedic Period. Now this Vedic cycle seems to have been continued in use in the country surrounding Mandasor in the 5th century A.D., though Mr. Shamasastri asserts that it had gone out of use in the 12th century B.C.⁶ The word has been found in three inscriptions:—

- (1) The Bijayagadh pillar of Varika Vishnudevardhana, the year 428.
- (2) The new Mandasor inscription of the year 461.
- (3) The Gaṅgdhār inscription of Viśvavarman of the year 480.

Our supposition that the year *kṛta* is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one. Now this is so in two cases out of three. In the new Mandasor inscription the number of years are divisible by four after the deduction of one. The date of the Gaṅgdhār inscription is an expired year, as is indicated by the words *yātāṣu* and *astarapādāṣu*; *yātāṣu* means 'expired', and *astarapādāṣu* means 'when one quarter had expired', and

¹ Vol. XLII, pp. 199 ff.

² *Ibid.*, pp. 217 ff.

³ See also D. R. Bhandarkar, *Progress Report of the Archaeological Survey, Western Circle*, 1912-13, p. 59.

⁴ *Gupta Inscriptions*, pp. 150 ff.

⁵ See also Dr. Thomas, *Journal Roy. As. Soc.*, 1914, p. 413, and Dr. Fleet, *ibidem*, pp. 746 ff.

⁶ R. Shamasastri's *Gauṇamāyana*, p. 4.

this last has been omitted by Dr. Fleet in his translation. So the real date of the Gangdhār inscription lies in the year 481 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bijayagadh pillar inscription is the exception. Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the *Bhagavati Sūtra*, however, states that the four Yugas come in the following order: *Kali*, *Dvāpara*, *Tretā* and *Kṛita*. If a particular year is divisible by four then it is a *Kṛita* year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican body.¹ Mr. D. R. Bhandarkar² states that "the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the Kṛita year". Dr. Fleet³ thinks that the Mālava Vikrama era was founded by the Kushāga Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramāditya before Chandragupta II. of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hala's *Saptasati*, V. 64 (ed. Weber, nr. 464). As Hala cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have existed in the first century B.C. The verse runs as follows:—

Saṃvāhana-sūha-rasa-tāsiṇa deutēga tuka karē lakkhaṇa |

chalaṇēga Vikramāditya-chalariṇa-aṇṇasikkhiṇa tisa |

I edit the inscription from the original stone.

TEXT.

- 1 सिद्धम् [1*] सहस्रगिरसे तस्मै पुरुषायामिताकने [1*] चतुस्समुद्रपर्यङ्कतोय-
निदालवे नमः [॥ १*] श्रीशालवगणायान्ते प्रशस्ते कृतसंज्ञिते [1*]
- 2 एकपण्यधिकं प्राप्ते समाशतचतुष्टये [॥ *] प्राङ्काले⁴ शमे प्राप्ते मनस्तुष्टिकरे
नृणाम् [1*] मघे(हे)⁵ प्रवृत्ते शङ्कस्य कणस्यानुमते तदा [॥ ३*]
- 3 निष्पन्नोद्बोध्यवसा काशपुष्पैरलंकृता [1*] भाभिरभ्यधिकं भाति मेदिनी सस्य-
मालिनी [॥ ४*] दिने आश्वी(श्री)जयकस्य पंचभ्यामय सत्कृते [1*]
- 4 ईदृकालवरे रम्ये प्रशसति वसुन्वराम् [॥ ५*] प्राक्पुण्योपचयाभ्यासात्संवर्द्धित-
मनोरथे [1*] जयवर्मानरेन्द्रस्य यौने देवेन्द्रविज्जमे [॥ ६*]
- 5 क्षितीशे सिद्धवर्माणस्त्रिद्विक्रान्तगामिनि [1*] सत्पुत्रे श्रीशैलाराजवरवर्माणे
पार्श्वे [॥ ७*] तत्पालनगुणोद्देशादर्थप्राप्त्यर्थविस्तरः [1*]
- 6 पूर्वजआन्तराभ्यासाद्वलादाक्षिप्तमानसः⁶ [॥ ८*] स्वयशःपुण्यसंभारविवर्द्धित-
कृतोद्यमः [1*] मृगतृणाजलस्वप्रविद्विहीपशिखाचलम्⁷ [॥ ९*]
- 7 जीवलोकाभिर्मन्नात्वा शरण्यं शरणकृतः [1*] त्रिदशोदारफलदं स्वर्गलो-
चारपद्मम् [॥ १०*] विमानानेकविटपं तोयदांजुमधुस्रावम्⁸ [1*]

¹ *Ind. Ant.*, Vol. X, II, p. 200.

² *J. R. A. S.*, 1913, p. 633, Note 2.

³ [I would read मेवे वनूते.—S.K.]

⁴ Read "प्राङ्काले".

⁵ *Loc. cit.*, p. 160.

⁶ Read प्राङ्काले.

⁷ The mark above सः is probably accidental.

⁸ Read "मधुस्रावम्".

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

- 8 वासुदेवं जगदासमप्रमेयमजं विभुम् [॥ ११*] मित्रभृत्यार्त्तसत्कर्ता स्वकुलस्वयं^१
चन्द्रमाः [१*] यस्य वित्तं च प्राणाश्च देवब्राह्मणसागताः [॥ १२*]
9 महाकारुणिकः सत्यो धर्माञ्जितमहाधनः [१*] सत्पुत्रो वर्षवृद्धेस्तु सत्पौत्रोऽपि
जयस्य वै [॥ १३*] दुहितुर्वल्लभगूरायाः [१*] सत्पुत्रो जयमित्रयाः [१*] [१*]

TRANSLATION.

(Verse 1.) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead.

(V. 2.) On the arrival of the auspicious year four hundred increase² by sixty-one named Kṛita and repeatedly used by the illustrious Mālava tribe; (V. 3) on the approach of the auspicious rainy season which delights the minds of men, the festival of Śakra having commenced as then allowed by Kṛishṇa, (V. 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder- (Vv. 5-7). On the 5th day of the waxing moon in the month of Āśvina, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious Mahārāja Naravarman, the ruler of the Earth, was governing the world, the virtuous son of the king Siṅhavarman, and the grandson of the king Jayavarman, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,³ and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous (births); (Vv. 8-14) with the object of exemplifying the merit of that administration, Satya, the virtuous son of Varnavarddhi the virtuous grandson of Jaya, the virtuous son of Jayamitrā, (who was) the daughter of Balasūra, bestirring himself for the acquisition of merit, his mind being forcibly drawn to (such a course) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brāhmanas, who was endowed with great compassion, who acquired his great wealth by lawful means, and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in Vāsudeva, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (who is compared to a tree) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (in the shape) of rains from clouds

No. 36.—TWO GRANTS OF BANABHANJADEVA.

By R. D. BANERJEE, M.A.

The discovery of these two grants were announced by Bābū Nāgendra Nath Vasu, the Honorary Archaeological Surveyor to the Mayūrabhaṅja State, Orissa, in the first volume of *The Archaeological Survey of Mayurabhanja*.⁴ One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

¹ Read °स्वयं.

² Read °सम्पत्तिः.

³ Read °विजयाः.

⁴ [R. D. Bhandarkar renders the phrase *Siṅha-sikrānta-gōmā*, as the tributary prince of Siṅhavikrānta (i.e. Siṅhavikrama or Chandragupta II); *Ind. Ant.*, 1913, p. 162.]

⁵ *The Archaeological Survey of Mayurabhanja by Nāgendra Nath Vasu*, Vol. I, pp. 129 ff.

adopted was not purely mechanical. The publication of the Sonpur grant of Śātrubhañjadēva¹ has thrown new light on the Bhañja dynasty of Orissa. As Bābā Nāgēndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, I.C.S., Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal² while the other one has been published by Bābā Nāgēndra Nāth Vasu.³

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough"⁴. Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sonpur grant of Śātrubhañjadēva. For the sake of distinction I have named the plates A and B.

A.—The Baudh Grant of Raṇabhañjadēva; the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from 8½" to 8¾" in length and from 4½" to 4¾" in breadth. They are held together by a ring, ¼" thick and nearly 4" in diameter, of the same metal, passing through round holes about ¼" from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures 2⅞" in diameter. The impression of the seal consists of a crescent above, the name of the king *Śrī-Raṇabhañjadēvaya* in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghātī grant of the same king⁵ or the new Sonpur grant⁶ of his father Śātrubhañjadēva. They are more akin to the characters of the Gumsūr grant of Nētibhañja⁷ and the Orissa plates of Vidyāharabhañja⁸. The inscription mentions a king named Gandhata in l. 5 as the king's father. In grant B in the same verse Śātrubhañjadēva is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (*vaśīṣa-prabhaṭa-apḍajaḥ*), with which we may compare the similar phrase used in the Sonpur grant of his father (*apḍaja-vaśīṣa-prabhavaḥ*). He is styled *Paramamāhātēvara Mahārāja*, l. 12. He is styled *Rāṇaka* in l. 17 of grant B of the year 26. He addresses the officers of the Khāṣījālī maṇḍala and informs them that the village of Kōnatintī in the Khāṣīyā rishaya has been given to a Bhūtaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from Apilōmulāri and an inhabitant of Amvāsara-sara, belonged to the Rōhita gōtra, the Rōhita ashṭaka, the Viśvāmītra pravara, the Chhāṇḍoga charaṇa and the Kauthama śakha. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the Sāndhi-vigrahīya (*Sāndhi-vigrahika*) Himadatta, was incised by the Ārkadālī Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābā Nāgēndranāth⁹, from the original plate :—

¹ Above, Vol. XI, pp. 28 ff.

² The Archaeological Survey of Mayurakhanja, Vol. I, pp. 152 ff.

³ Journ. Beng. As. Soc., Vol. XL, Part I, pp. 165 ff.

⁴ Journ. Beng. As. Soc., Vol. VI, pp. 669 ff.

⁵ loc. cit., pp. 135 ff.

⁶ Above, pp. 158 ff.

⁷ Ibidem, p. 129.

⁸ Above, Vol. XI, pp. 98 ff.

⁹ Ibidem, Vol. LVI, Part I, pp. 153 ff.

TEXT.

First Plate.

- 1 Ōm¹ Siddhi[h*] || ²Samhāra-kāla-kutabhug-vikarāla-ghōra-sambhānta-kiṃkara-
kṛtānta-nitānta-
2 bhinda(nna)m [i*] bhinn-ś(ā)ndhak-āura-mahāgahna-ātapattā[m*] tad-bhairavam
Hara-vapur-bhavataḥ prapātuḥ³ || [1*] ⁴Durvvāra-vā-
3 raṇa-raṇa-pratipakṣa-pakṣa-lakṣmī⁴-haṭh-āpaharaṇ-ōtsalita-pratāpāḥ || (i) Bhañjā
narādhi-
4 patayō vahavō vabhāvar⁵-udbhūtayō-ttra bhūvi⁶ bhūri-sahasrasamkhyāḥ || [2*]
⁷Tēshām kulō sakala-bhūta-
5 pāla-manli-māl-ārochchit-ānhri⁷-yugalō valavām⁸ nripō-bhūt || (i) śri-Gandhaṭa[h*]
prakṣa-pauruṣa-raśmi-
6 dhakra-nirddārit-āri-hṛdayō-sya pītā nripasya || [3*] Nānā-mānāyāmān-ānyōnya-
lagna-
7 gaja-vāji-ghaṭ[a*]-bhaṭ-angha-samghaṭṭa-ghōra - samara - nirddārit-āri - narēndra - vṛinda-
lakṣmī⁹-samūha-
8 haṭha-haraṇa-prakṣita-vikṣa-paṭa¹⁰-pūruṣakāra-pratāp-ātīkrānt-āneka-sahasra-samkhyā-
vi-
9 khyāt-otkhyāta¹¹-khaḍga-bhrājīshvā-bhū(bhu)ja-vajra-Bhañja-bhūpati[h*] prabhūti-
pūrā[d*] Dhṛitipūrat¹² || Śarad-ama-
10 la-vahala-jaladharaḍḍhavalā¹³-yaśaḥ-paṭala-kamala-māl-ālamkṛita-sakala-dig-vadhū-vada-
11 nō anavarata-pravarttamāna-nānā-saṃmāna-dān-ānandita-ni[h*]śāha-svajana-dina-
du[h*]khit-ānā-

Second Plate; First Side.

- 12 tha-jana-manō-vano vaśa-prabhav-āṇḍajah¹⁴ Paramamāhēśvaro mātā-pitṛi-pād-
ānudhyātō Bhañj-ā-
13 mala-kula-tilakō Mahārāja-śri-Raṇabhañjedēvaḥ kuśali || Khīḍjali-maṇḍalō
bhaviṣya-
14 d-rājā¹⁵-rājanak-āntaraṅga - kumār[ā*]mātya - mahāsāmanta - vrā(bṛā)hmaṇa - parōgamān-
anyā[m*]ś-cha dāṇḍa-
15 pāśika-chochāṭa¹⁶-bhaṭa-vallabha-jātīyā[n*] yath-ārha[m*] mānayati vōdbhayati¹⁷
samādisayati ch-ānya-
16 t sarvataḥ śivam-asmākaṃ viditam-astu bhavatām || Khātīyā-vishayaḥ
sammavandhaḥ¹⁸ Kōnatinṭhi-grāma-
17 ś-chaṭaḥ-simā¹⁹-paryantaḥ sa-nidhiś-cha-ōpauidhiś-cha²⁰ mātā-pitṛōr-ātmanāś-cha
pūy-ā-
18 bhivṛiddhaya²¹ salila-dhārā-pūrasarēṇa²² vidhinā || Rōhita-gotrāya Rōhita-ashtakā-

¹ Expressed by a symbol.² Read -lakṣmī-.³ Read -āṅghri-.⁴ Read -paṭa-pūruṣakāra-.⁵ Read -bahala-jaladhara-dhavalā-.⁶ Read -rāja-rājanyak-.⁷ Read -sambaddhaḥ-.⁸ Read -vṛiddhayaḥ-.⁹ Metre: Vasantatilakā.¹⁰ Read bahavō vabhāvar-udbhūtayō-.¹¹ Read bahavō-.¹² Read -vibhūtiś-.¹³ Read -chāṭa-.¹⁴ Read -simā-.¹⁵ Read -vīmā-.¹⁶ Read -pūrasarēṇa-.¹⁷ Read prapātu-.¹⁸ Read bhūti-.¹⁹ Read -lakṣmī-.²⁰ Read -pūrā-.²¹ Read -vōdbhayati-.²² Read vōdbhayati samādisati-.²³ Read samidhiś-ōpauidhiś-cha-.

- 19 ya Viśvāmītra-pravarāya śchhāndōka¹-charapāya Kautuma-sākhāya² Vāsudēva-
antāya Bhā-
20 tapūtra³ Apilōmulēri-vinirgata⁴ Amvasarasarā-vāstavya⁴ vidhīr-vvidhōya-
savidhāna⁵-vi-
21 dhinā tamvra⁷-śāsanatvāna pratipādito-smābhir-yatīś(taś)-cha pārāmparya-kul-
āvatāreṇa yāva-
22 d-Vēd-ś[na]vachanāna⁹ yathā [I*] Kāṇḍāt-kāṇḍā[t*] prarohanti¹⁰[I*] yā śatēna
pratandahi sahasrēṇa viro-

Second Plate; Second Side.

- 23 hasi [I*] śvaṁ vudhvā¹⁰ parārddham cha parataḥ vaśś¹¹-āvatāreṇ-āpi
bhavadbbhir-¹²aamad-nparōdhāt dharmma-gaura-
24 vāch-cha na kōnachi[t*] svalpam-āpi vādhs karapāyam¹³ || Uktam cha
dharmmaśāstre [I*] Vahubhir¹⁴-vvasandhā dattā rāja-
25 bhiḥ Sagar-ādibhir¹⁵-yasya yasya yadā bhūmih¹⁶ tasya tasya tadā phalam ||
Mā bhūd-aphala-śatkā vaḥ
26 paradatt-ēti pārthivāḥ [I*] śvadānāt-phalam-ānamtya[m*] paradatt-ānupālānē ||
Aśvamēdhasahasrāpi
27 vājapēya-śatāni cha [I*] paṇḍarika¹⁷-sahasrāpi bhūmi-dānā[r*]ddhikam phalam ||
Ekavinsati.¹⁸
28 kulāmany-āhuḥ kṣatrah hi narakē sthitam [I*] bhūmidānēna mātṛēṇa urddham¹⁹
yānti mṛitam²⁰ divi ||
29 Śvadattā[m*] paradattām-vā yō harēti(ta) vaśś(su)ndharām [I*] sa viśṭhaya²¹
krimir-bhūtvā pīṭribhiḥ saha pa-
30 chyatē || Hiraṇyam-ēkam gōr-ēkam²² bhūmim-apy-arddham-aṅgulam [I*]
harām²³ narakam-āyāti yāvad-āhūti-sampla-
31 vaḥ²⁴ || Avisham viśham-ity-āhuḥ vrahmasvam²⁵ viśham-achyatē ||(I)
viśham-ākākinē(nam) hanti vrahmasvam²⁶ ²⁶pūtra-pautri-
32 kam²⁴ || Sarvvēśhān-tu pradānānām bhūmi-dāna[m*] praśasyati ||(I) kalpa-kōṭi-
gatam pāpam samchitam jayatē naraḥ [I*]
33 ¹⁸Ēka-viśēti-kulāny-ēva kṣat[t*]am narakē sthitam [I*] bhūmi-dānēna mātṛēṇa
tvach-ēv-āhir-vvimuchyatē || Pāpa-ni-

Third Plate; First Side.

- 34 ¹⁸mimśhyavas-tyaktvā saupānē bhūmidānaka [I*] padō padō divim(vam) yāti
pīṭrim-ātm-āikavinsakam || Phalasya
35 katham dharmmam phalā[n*] nishphala-sambhavaḥ [I*] bhūmi-hartī phalachēta
(-chchhētā) phalā[n*] nishphalatā[m*] vrajēt[||*]

¹ Read *Chhāndōga*.

² Read *-gāḍya*.

³ Read *tāmra*.

⁴ [Read *prarohanti*, see e.g. *Vājasaneyi-Samhitā*, 13, 20 f.—S. K.]

⁵ Read *buddhā*.

⁶ Read *svalpāpi śā* i karapāya.

⁷ Read *bhūmi-t*.

⁸ Read *urddham*.

⁹ Read *pām-śhām bhūmēra*.

¹⁰ Read *brāhmaṇa*.

¹¹ Read *-sākhāya*.

¹² Read *-vāstavya*.

¹³ Read *-vidhāna*.

¹⁴ Read *vahubhir*.

¹⁵ Read *śāsanā*.

¹⁶ Read *paṇḍarika*.

¹⁷ Read *mṛitā*.

¹⁸ Read *harām*.

¹⁹ Read *putrapautrikam*.

²⁰ Read *Bhāṣaputrāya*.

²¹ Read *vidhī-vidhōya-savidhāna*.

²² Read *śāsanā*.

²³ Read *śāsanā*.

²⁴ Read *śāsanā*.

²⁵ Read *śāsanā*.

²⁶ Read *śāsanā*.

²⁷ Read *śāsanā*.

²⁸ Read *śāsanā*.

[illegible]

12 धर्ममवावृत्तं पुनरावृत्तं परममात्मनो रासा नापि कृष्णद्विपा नापि
 12 मलकुलनिलकमं सागंधीरालक्ष्म्यवः कुशलौ ॥ अत्र लोमल्लेखविषु
 14 दुःखं साहसकाकुटाकुमारमाश्रमलयावत्तु दूला पुगंधमावकाष्ठदत्त
 14 पाठिककुलदत्तं दत्तं दत्तं नीयायथा देमावयं निवाय निमयादिनाय निमाव
 16 ॥ सुवृत्तः ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 16 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 18 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 18 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 20 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 20 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 22 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम
 22 ॥ अत्र ॥ अत्र मया कथितं नमः सुवृत्तं ॥ अत्र निवाय विषयसंभूतः कावतिविशाम

[illegible]

- 36 *Aśvamēdha-sahasrāpi vājapēya-śatāni cha* [1*] *gavām śatasahasrāṇa bhūmihartā*
na śudhyati ||
- 37 *Loha-chāruṇ-[-ā*]āma-chāruṇam cha viśhañ-cha jarayē[n*] naraḥ[1*]*
vra(bra)hmaṣvaṁ tṛi(tri)śhu lokēśhu(h) kaḥ pū(pu)mā[n] jarayishyati ||*
- 38 *Yajñō-nṛitēna kharati tapaḥ kharati viśmayān¹-kshiti-hartty=²śkavimśāni*
kū(ku)lāni narakam vrajēt || Tṛi-
- 39 *n-āgra-jala-vi(bi)nduś-osa jala-vudvada(budbada)-sādṛiśa[m*] [1*] sadṛiśam*
jīvitam jūṣtvā kirtti-dharmmam na lopa-
- 40 *yēt || Veda-vāk-amṛitayō jihvā vadanti śiśhi-dēvatā[h*] bhūmi-harttā tathā*
martyā āho mā hara
- 41 *mā hara(h) || Yath-āpsu patitam(taḥ) Śakra taila-viadur-vvisarpati | evam*
bhūmikṛitam dānam sasyē sasyē prarō-
- 42 *hati || Āsphoṭayanti pitarah pravalgyanti pitāmah[āh*] bhūmidātā kulō*
jātā(taḥ) sa m[ē] trātā bha-*
- 43 *viśhyati(h) | (||) Ādityō Varuṇō Viśṇu[r*] Vra(Bra)hmā Soma(s) Hutāśanaḥ[1*]*
Śūlapāṇis-tu bhagavām(vān) abhinam-
- 44 *dantu bhūmidah(dam) || Bhūmim yaḥ pratigrihñ(hṇā)ti yach(yaś)-cha bhūmi[m*]*
ptayachchhati [1] abhau tau punya(nya)-karmāṇaṁ niyatau*

Third Plate ; Second Side.

- 45 *svarga-gāminau || Iti kamala-dal-āmbu(āmbu)-vi(bi)ndu-lolāh(lām) śrī(śrī)yam-*
anuchintya manushya-jīvitam [cha 1]*
- 46 *sakalam-idam-ndāhri(ri)tam hi vudhvā³ na hi pūrushah⁴ parakīrttanam vilōpyā ||*
Śrī-Ranabhañja-
- 47 *dēvasya pravarddhamānē vijayarājyē sammvatsarē chatuḥpañchāsatamē*
Bhādravada-āmāmā(va)-
- 48 *syāyam likhitam sūd[h*]ivigrahiya-Himadattēna [1*] Utki(i)ṛṇam cha Ārka-*
śālī-Gonā-
- 49 *kōna[1*] Lāmchhitam Mahārājakiya-mudrāṇa ||⁵*

B.—Bauddh Grant of Ranabhañjadēva ; the 26th year.

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about $\frac{1}{2}$ " from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure $6\frac{1}{2}$ " by $4\frac{1}{2}$ ". The last plate, however, is only $4\frac{1}{2}$ " broad in the middle. The ring is $\frac{1}{8}$ " thick and has a diameter of $2\frac{1}{2}$ ". It passes through the bottom of an oval seal measuring $2\frac{1}{2}$ " by 2". The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend *Śrī-Ranabhañjadēvasya* in Nāgarī letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that *Satrubhañja* was the father of the king *Ranabhañjadēva*, who was a devout Vaishṇava and meditated on the feet

¹ Read *viśmayān* | *kshiti*.

² Read *-hartt-sika*.

³ Read *budbada*.

⁴ Read *pūrushah parakīrttayō vilōpyā*.

⁵ Here follow a floral design and a conch (or symbol for *śā*) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the *Khiñjalis* which were mentioned in the Sonpur plates of Śātrubhañja as *Ubhaya-Khiñjali-maṇḍalā* and as *Khiñjali* in plate A. He is styled Rāṇaka (l. 17), one who was worshipped by the *Mahāśāmantas*, who had obtained the five great sounds, and who had obtained a boon from the goddess Stambhēśvari. The inscription records the grant of the village of Vallāśrīngā in the *Khiñjā-vishaya* to a Brāhmaṇa of the *Vājasanāya caturaṇa*, the *Maudgalya gōtra*, the *Bhārmyasva pravara*, and the *Āṅgīrasa anuprasava*, the *Bhaṭṭaputra Dāmōdara*, surnamed *Bhūśaṇa*, the son of *Bhaṭṭabhūśaṇa*, who hailed from the *Bhaṭṭa*-village of *Khaḍuvāpali*, and, after his death, to his son the *Bhaṭṭaputra Chhaḍōka* (?). The grant was made in the 20th year of the king on the 5th day of the bright fortnight of *Mārgaśīras*. It was incised by the merchant (*vaśik*) and goldsmith (*suvarasakara*) *Śivanāga*, the son of *Pāṇḍi*, and sealed with the Royal seal. This man *Śivanāga* also sealed the Sonpur grant of *Raṇabhañja*'s father *Śātrubhañja*. I edit the inscription from the original plate.

TEXT.

First Plate.

- 1 Ōm¹ Svasti | ²Samhāra-kāla-hata-bhug-vikarā-ghōra-sambhānta-kkīra³
- 2 kṛtānta-[nītānta*]-bhi[u*]na[m*] [i*] bhi[u*]n-āndhak-āsura-mahā-gahanātpatra⁴(i)
tad-bhairavam Hara-va-
- 3 pur-bhavataḥ prapātaḥ⁵ || ⁶Durvvara-vāraṇa-raṇa-pratipaksha-[paksha*]-lakshmi-
haṭha-gra-
- 4 ṇaṇa-suprasita-pratāpā[h*] Bhañja anarādhipatayō⁷ vahavō vabhuvar-udbhu-
- 5 vayo-ira bhava(vi) bhu(bhā)ri-sahasra-sa[m*]khyā[h*] || ⁸Teshām kulō sakala-
bhu(bhā)ta[la*]-pāla-
- 6 manli-māl-ārchchit-āngghri-jagala valavānripō-bhāt⁹ || (i) śri-
- 7 Śatrū(tru)bhañja ity-atula-dhīḥ [i*] Tasy-ātmanja[h*] svayambhū-vat || A-
- 8 nyo-ma[rda]māna-milita¹⁰-samuddhata-nripa-chakra-chaturāṅga-va(ba)la-[khaḥ]bha¹¹
- 9 chali¹²-dharā-maṇḍala(lo) gaja-taraga-khara-nir(n)dāraṇa-prasarad-atula-dha(dhā)li-
- 10 vitāna-eachchhaṇa¹³-jany-āṅgaṇa(nō) gaja-skandha-vēdikā-svayamvar-āyāta | ¹⁴pa-
- 11 rinīta-ja[ya*]-lakshmi-samānandita-paurajana-m[ā*]nsaḥ śrimad-dhīja¹⁵
- 12 bhupatī purād-Dhṛtīpura-nāma[h*] || sa(śa)rad-amala-dhavalakara-yaśa[h*]-

Second Plate; First Side.

- 13 paṭala-dhavalita-dig-vedanō || ā(a)nava(n)rata-pravṛti[t*]a-sammāna-dān-āna-
- 14 ndita-sakala-janō apāja-vaṭṭa-prabhavaḥ Paramavaishṇava(vō) mātā-pi-
- 15 trī-pād-ānudyāta(tō) Bhañj-āmala-kula-tilaka Ubhaya-Khiñjaly-adhipatī[h*]
- 16 samadhigata-pañcha-mahāśavda¹⁶ mahāśānta-vandita Stambhēśvari-
- 17 lavdha-vara-prasāda¹⁷ | rāṇaka[h*] śri-Raṇabhañjadēva[h*] kaśali ih-nīva Khi-
- 18 ñjali-maṇḍalō bhaviṣyad-rāja-rājannak-āntaraṅga-kamār[ā*]mā-

¹ Expressed also by a symbol at the beginning of the line.

⁷ Metre: Vasantatilakā.

² Read *śivakara*.

⁴ Read *gahanātpatrah*.

⁵ Read *prapāta*.

⁷ Read *anarādhipatayō bhavō bhūśaṇa-udbhūta*.

⁸ Read *manli-māl-ārchchit-āngghri-jagalaḥ balavān nripō-bhāt*. The second half of the stanza cannot be restored.

¹⁰ Read *anyōṅga-mardamāna-milita*?

¹¹ Looks like *śaktīśāla*.

¹² Read *śaktīśāla*.

¹³ Read *vaishṇava*.

¹⁴ Read *svayamvar-āyāta-pa*.

¹⁵ Read *śrimad-Bhañja-bhūpatī*.

¹⁶ Read *vaśik*.

¹⁷ Read *Stambhēśvari-lakṣṇa-caraprasāda*.

- 19 tyā(tya)-mahāsāmanta-vrā(brā)hmaṇa-pradhānā[n*] an[y*]ā[m*]ś-cha daṇḍapāsi(śi)ka-
 20 chāṣṭa-bhāṣṭa-vallabha(ñ)jātyāḥ(yān) yathārhi¹ mānaya² vōdhayati³ sam[ā*]-
 21 dīśa(ya)ti ch-ānyat(a) | sarvvataḥ si(śi)vam-asmākam[ī*]viditam-astu bha[va*]tāś
 Kbṛā*]-
 22 tiā⁴-vialhaya-prativa(ta)ddha-Vallaśrīṅgā-khaḍḍakabhētra[m*] [i*]tasya cha paśchimēna
 di-
 23 g(a)-vibhāḡēna Śālaṅki⁵ nady-asti ut[t*]arēṇa cha Mahānadī pu(pū)rvvēna si-
 24 ma-sandhan āśva[t*]tha-vrikṣa-dvaya[m*] vyavasthita[m*] | dakṣiṇatas-tu
 ku[t*]ṭaśi-

Second Plate ; Second Side.

- 25 lā atmāvadhi[h*] paratvēna | vyavasthiḥ⁶ nidhyē-upanidhi-sahita Madhyadēś-ā-
 26 kṛa-bhu(bhū)ta-Khaḍuvāpali-bhaṭṭa-grāma-vinirgata(m)-Maudgalya-gotrēṇa Bhākra-
 myā.⁷
 27 śva-pravarēṇ-Āṅgiras-ānupavarēṇa Bhu(Bhū)shaḥ-ābhīdhānē[na*] Vāja[se]nāya-
 charaṇa-
 28 Kāva-ākṣhādhya[y*]imā Bhaṭṭa-Bhu(Bhū)shaḥ-saḥṭṭā⁸ bhaṭṭeputra-śrī-Dāmōdarēṇa
 pra-
 29 bhu-kāy-aika-śaraṇēna mṛitvā ētat(a) śśā(sa)nam tad-anantaram tat(a)-putrēṇa
 30 bhaṭṭaputra-Chhaḍḍaka-nāmnā tām(v)ra-śśāna[m*] pratilavdham⁹-iti | P[ā*]-
 31 ram(a)parya-kul-āvatārēṇa y[ā*]vad-Vēd-ārtha-vachanēna yathā [i*] kāṇḍā[t*]
 32 kāṇḍā[t*] prarōhamti¹⁰ | śśānēna pratināsi sahasrēṇa viroha-
 33 si [i*] evam vuddhā¹¹ parā[r*]ddhaś-cha parato va[m*]śśvatārēṇa [bhavadbhira-
 smad-uparōdhā*]d-dharmma-gauravā[oh*]-cha na kē-
 34 nachī[t*] [avalp-āpi bādha-karāṇyā [i*] tathā chauktam¹² dharmma-śāstrēṣu[||*]
 Phala¹³ kriṣṭā mahi[m*] dadyā[t*] sa-vija-sasya mē-
 35 dēni¹⁴ | yāva[t*]surya kṛitām lokē tāva svargga mahityatē || ¹⁵ Vēda-vākyasma-
 36 yō jīhvā vadanirhi dēvatāḥ bhumi hattā tath-ānyavcha abō mā(m) hara
 m[ā]
 37 hara | (||) yath-āpsu patitam Śakra tailavind[u]¹⁶ visarppati | evam bhu(bhū)-
 mi-kṛi-

Third Plate ; First Side.

- 38 tam dāna[m*] sasyō sasyō prarōhati || Ādityō Varuḥ Vishṇū¹⁷ Vrahmā Soma-
 (mō) Hāt[ā*]-
 39 śana[h*] || (I) Su(Śa)lapāṇi(pi)s-tu bhagavām(vān-)ābhinandanti bhu(bhū)mida[m*]
 | (II) Āspōṭaya[n*]ti-
 40 pitarah pravalga(ya)nti pitāmahā[h*] || (I) bhu(bhū)mi-dātā kulō jātā(tah) sa
 mō trātā bhavi-

¹ Read yathārhi.

² Read vōdhayati.

³ The t of Khāṣṭi- is slightly misshaped so that it looks almost like a.

⁴ [The present river Śāli-—S. K.]

⁵ Read *sthitam nidhy-upanidhi-sahitam.

⁶ [The tra of Bhākramyāśa- looks like a cancelled ka. Read Bhākramyāśa-—S. K.]

⁷ Read -vāṣṇa.

⁸ Read -labdham-.

⁹ [The writer originally wrote prarōhanti but cancelled the i after A. Read prarōhaṇi | yā talva
 pratanōhi, see above, p. 324, n. 9.—S. K.]

¹⁰ Read buddhā.

¹¹ Read ch-ōktam.

¹² Read phala-kriṣṭā.

¹³ Read sa-śīśā sasya-mēdīm | yāvat sūrya-kṛitālōka-tāvat svargā.

¹⁴ Read Vēda-vāk smṛityō jīhvā vadanti rikhi-dēvatāḥ |

¹⁵ Read -śinder.

¹⁶ Read Viśvavar-Brahmā.

- 41 shyati || (Rv)vahubhir-vvasudhā dattā rājēnāi¹ Sagar-ādibhi[^{b*}] || Ma
rud-aphala-samkā²
- 42 parādētēhu pārlitā || yaaya yaaya yadā bhu(bhū)mi[^{s*}] tasya tasya tada
phala[m] ||³ S[v]a-
- 43 da[t*](tām parada[t*](tām-vā yō harēta(m) (d)vasudharām ||(l) sa viśṭhāyā[m*]
krimir-bhu(bhū)-
- 44 tvā pitribhi[^{b*}] saha paśhyatē || Hiraṇyam-ekam gām-āk[^{s*}]m⁴ bhumim-apy-a-
45 rddham-aṅgulam | hara[n*] ma(na)rakam-āyāti yāvad-ābhu(bhū)ti-samplavaḥ⁵ ||(l)
Bhu(a)mi[m*]
- 46 yaḥ pratigrihṇā(nā)ti yach(s)-cha bhu(bhū)mi[m*] (ya pratigrihṇāti yach-cha
bhumi) prayachchhati | ubhan
- 47 tau puna(aya)-karmāṇau niya[^{tam*}] svarga-gāminau ||(l) Haratē hārayatē
bhu(bhū)mi[m*] manda-vu(bu)-
- 48 ddhis-tamāvṛitāḥ | sa vvaddho⁶ vārapāḥ pāsai[s*] tīrya[s*]-yonishu jāyātē ||(l)
Mā pā-
- 49 rthiva(h) kadāchit-[^{tr*}]am vrahmasvam⁷ manasā-d-āpi | anahācha⁸ dha[r*]ma[m*]-
bhū[^{sha*}]jya[m*]ētanta⁹ hal[ā]-
- 50 halam viśam || Avisham viśam-ity-āhu[r*] vrahmasvam⁷ viśa[m*] uchyatē || (l)
viśa[m*] ēkā-

Third Plate ; Second Side.

- 51 [ki]no hanti vrahmasvam⁷ putra-pātrikam ||(l) Loha-churapa¹⁰-āma-¹⁰
churnanā¹¹-cha viśan-cha [ja*]-
- 52 maye[n*] naraḥ | vrahmasvam⁷ triahu lōkēhu kaḥ pumā[n*] jaramishyati¹¹ |
Vājapē-
- 53 ya-sahasrāṇi āsvamēdha-śatāni cha | gavām koṭi-pradānēna [bhūmi-ha]-
- 54 ritā na śyudhyati¹² || Iti kamala-dal-āmya-vindu-lolām¹³ śriyam-asu[^{chintya}]
- 55 manushya-jivitaḥ-cha [i*] sakalam-idam-udāhṛitaḥ-cha vudhai¹⁴ na hi parushaiḥ
- 56 paraki(ki)ritayo vilōpyā[^{b*}] ||(l) Vijaya-rājyē samvatsarē śatavi-
- 57 śānti¹⁵ varisha Mārgaśra sudi tithi panchamy[ā*]m utakina-¹⁶
- 58 ā-cha vaṇik(a)-suvarṇakāra-Sivapāgā Pāqisuta lāmchhitā[m*]
- 59 mārājaki-mudr-etiḥ¹⁷ ||

¹ Read rājābhī.

² Read śāśā-aphala-samkā eā parādēt-iti pārlitā. This half śloka has been placed between the two halves of the preceding one.

³ Read śāśā-

⁴ Read brahmarām.

⁵ Read śāśā-dhālā-

⁶ Read jaragishyati ||.

⁷ Read baddhē.

⁸ Read malārājakyā-mudray-iti.

⁹ Read -plavaḥ.

¹⁰ Read āśāka, see above, Vol. XI, p. 101, l. 1 (l. 32 of the grant).

¹¹ Read -churapa-

¹² Read śudhyati.

¹³ Read śāśā-dalā-dalā-

¹⁴ Read śāśā-dalā-dalā-

¹⁵ Read śāśā-

¹⁶ Read śāśā-

¹⁷ Read śāśā-dalā-dalā-

¹⁸ Read śāśā-dalā-dalā-

No. 37.—INSCRIPTIONS AT YEWUR.

By LIONEL D. BARNETT.

(Concluded from p. 293.)

C.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1105.

This inscription is on a stone in the garden-land of Chikkira-Rāmappa, on the north of the village.—At the top of the stone there are sculptures: towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger.—The writing covers a space about 1' 6½" wide by 3' 11" high, and is for the most part very well preserved: but there has been slight damage at the ends of lines 23 to 28.

The characters are Kanarese, of the regular type of the eleventh and twelfth centuries: their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately ½" to ¾". They are fairly well formed; but in some cases (viz. lines 32 and 43) letters have been omitted and afterwards added below the line.—Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the mediæval form of development: note the nominative plural in *aru* (instead of *ar*) in lines 16, 17, 18, 24, 32, and the locative in *allī*, lines 28-29, 33, against a freer use of the endings *o* and *al*. We may note the word *kamma* (line 30), denoting a measure of area; neither *kamma* nor *kamba*, which appears in some other inscriptions, is known to Kittel's dictionary.

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yēwūr, houses, an oil-mill, and a customs-duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kāśava (Vishṇu); and it was issued by Satyaprachāra Bhaṭṭāraka Dēva, apparently a pontiff of a (? Vaishṇava) sanctuary at Yēwūr, in the reign of the Western Chālukya king Tribhuvanaśaila-Vikramāditya VI. The General Raviyapa-bhaṭṭa and the god Śaṣeśvara, mentioned in this record, are already known from the Yēwūr inscription B, of A.D. 1077 (p. 269 above).

The details of the date of this inscription are: the cyclic year Pārthiva, being the thirtieth year of the Chālukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the new-moon of Mārgasīra; Soma-vāra (Monday). Dr. Fleet gives me the following remarks:—"Like so many dates of the eleventh and twelfth centuries, this date is irregular; that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day. The Pārthiva *anācaturdasa* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 18 March, A.D. 1105. The given *tithi*, the new-moon of Mārgasīra, answers for that year to 8 December, on which day it ended at about 9 hrs. 47 min. after mean sunrise (for Ujjain). But that day was a Friday, whereas the record specifies a Monday."

The only places mentioned are Ēhūr, i.e. Yēwūr itself, and the Sagara three-hundred, in which district the record locates Ēhūr. For some remarks on this district see above, p. 272 f.

TEXT.¹

- 1 [Namō] bhagavatē Vāsudēvāya || ²Painta vō Nara-
2 śimhasya nakhe-jāṃgala-kōṭaya[ḥ³] Hiraṇyakasīpō-

¹ From the ink-impressions.² Metre: Ślōka (Anuṣṭubh).

3 r-vak-ha[h*]-ksatr-āpi(āpi)k-kardam-āraṇḍaḥ || [1*] Ōm! Svasti Samasta-
 4 bhuvan-āśraya śri-prithvi-vallabha-mahārājādhirāja
 5 paramēśva(śva)ra paramabhaṭṭārakaṁ Satyaśraya-kuja-
 6 tilaka Chāṭukya-ābharaṇaṁ śrīmat-[T*]tribhuvanama-
 7 lla-dēvara vijaya-tājyam-uttar-ōttar-ābhivṛddhī(ddhī)-prava-
 8 rddha(rddha)mānam-ā-chaṣṭr-ārka-tāraṁ saluttam-ire
 9 Kalyāṇada nele-viḍino[] euka(kha)-sāmkathā-vinōdadin rā-
 10 jya[m*]-geyyuttum-ire || Svasti Śrīmada-jīta²-saka[]-vāḍi(di)-ai-
 11 kara pād-ākṛānta-jagati-pati saka[]-vidvan-mano-rasajita Sa-
 12 rasvati-sannilesita-vadan-āravinda akita-jana-bhaṣmi(ami)-
 13 karaṇa saka[]-hita-jan-śaṣṭ-āpūrti-karaṇa saka[]-bra-
 14 hma-vidyā-tat[t*]v-āgata yama-niyama-svādhyāya-dhyā-
 15 na-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīla-mahapāṇina
 16 dvija-guru-pūjā-tatparā-mārttāṇḍ-ōj[]*va[]-kīrtti-yutara
 17 saka[]-śāstra-viśāradaru śrīmat-Tribhuvanamalla-dēvara
 18 param-ārādhyar-appa śrīmat-Satyaprachāra-bhaṭṭāraka-dēvaru
 19 Svasti Śrīmach-Chāṭukya-Vikrama-kalada mūvatte(tta)noya Pk-
 20 rtthiva-samvatsarāda Mārgasirad-amāvāsyē Sōmavāraṁ vyati-
 21 pātad-amdu Sagara-mūnūṣara baliya tamam-āḷkeya Bhū-
 22 ra Isapēśvara-dēvarim mōḍaṇa deseyala śri-Kēsa(śa)va-dēvargge khaṣ-
 23 ḍa-sphuṭita-jīraṇ-ōddhāra-pūjā-nivēdya-nandī-divige-pavitr-īroha-
 24 ṇa-nimittav-āgi munna Raviyaṇa-bhaṭṭa-daḍḍanāyakaru biṭṭa
 25 mattaru ā-olag-āgi dīrim baḍagala Isapēśvara-dēvara [ke]-
 26 yyim paḍavala māvatt-aydu-gēṇa Dānavinōdana ghaḷeya-
 27 la biṭṭa mattaru paṇṇa-eradu amkado[](l) mattaru 12 Anama-gau[ā]-
 28 ḍana keṇeya keḷag-Isapēśvara-dēvara galdeyim vāyā(ya)vya-
 29 dalli galḍa mattaru 1 dīrim mōḍ(mō)ḍaṇa haḷḷadin baḍaga tōṣṭa[m]
 30 kamma 450 dēvara satrāda mane 1 pūjāriya mane 1 dēva-
 31 ra nandī-divigege naḍeva gēṇada mane 1 amtu mane māru gā-
 32 ṇa 1 nakharamūṁ nānā-dēśi³-gūtrigaru haṇṇavapaṇam-amtaranam-i-
 33 rddu aḍake māridalli poṇge aḷake aydu hēriṅg-irpatt-ayd-e-
 34 le || I dharmmavaṁ pratipāṭisidavargge Kurukshētrado[] sāsira
 35 kavileya koḍum koḷagumam ponnala kaṭṭisi sūrya-grahn-
 36 ṇado[] chatu-ṇvēda-pāragar-appa brāhmaṇarum-aḷida pātaka sārgga ||
 37 rmmaman-aḷidavargge Vāraṇāsiyo[] sāsira kavileya-
 38 mam chatu-ṇvēda-pāragar-appa brāhmaṇarum-aḷida pātaka sārgga ||
 39 Śloka || 'Sāmānyō-yam dharmma-sētu[r*]-nīpāṇam' kālō kālō pālani-
 40 yō bhavadbhīḥ sarvān-ōtān bhāginah pārtihivēndrān bhōyō
 41 bhōyō yāchatō Rāmabhadrah || 'Sva-dattām para-dattām vā yō
 42 barētu(ta) vasundharām śhaṣṭhi(ṣṭi)r-rvaraha-sahasrāpi viśṭhāyām jā-
 43 yatō kri(kpi)mih || I dharmmam-ā-cha[m*]drā[r*]kka-tāraṁ salutta⁴ mach-
 44 gaḷa mahā śrī śrī

¹ Represented by a spiral symbol.

² The *di* was omitted, and then was supplied below the line.

³ Name: Śloka (Anushṭubh).

⁴ The syllables *sa* and *ta* were omitted, and then were inserted below the line; read *salga*.

⁵ Read *śrīmaṣ-jīta*.

⁶ Metre: Śāllit.

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TRANSLATION.

Homage to the Lord Vāsudēva ! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiranyakaśipu's breast, protect you !

(Line 3) Ōm ! Welfare ! While the victorious reign of the fortunate king Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chālukyas, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāṇa,—

(Line 10) the happy and fortunate Satyaprachhara Bhaṭṭāraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvatī in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brāhmanas and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamalla,

(Line 19) on a Monday, at the time of a *vyatipāta*, on the full-moon day of Mārgasīra of the year Parthiva, the thirtieth of the happy and fortunate Chālukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kṛṣṇa [situate] in the eastern quarter from [that of] the god Īśapēśvara of Ēhūr, [the town] of his administration, within the Sagara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,¹ grant twelve *matter* [of arable land], in figures 12 *matter*, in Dānavināda's measuring-staff of thirty-five spans, including six *matter* formerly granted by the General Rviyana Bhaṭṭa, on the north of the village (and) on the west of the arable land of the god Īśapēśvara;

(Line 27) [also] one *matter* rice-field below Agnana Gaṇḍa's tank [and] on the north-west of the rice-field of the god Īśapēśvara; [also] 450 *kanma* garden-land north of the stream on the east of the town;

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god: total, three houses and one oilmill.

(Line 32) [Also] on sales of areca-nuts, the burghers, foreign merchants, market officials (?), and other persons, being [convened,² they allotted an impost of] five areca-nuts on each gold piece [and] twenty-five leaves on each load.

(Line 34). For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshētra and gave them during an eclipse of the sun to Brāhmanas versed in the Four Vēdas; to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brāhmanas versed in the Four Vēdas.

(Line 39). Śloka : "This general principle of pious foundations of kings must be maintained by you in every age;" again and again Rāmabhadra makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune !

¹ *Pacitra* : see *Ind. Ant.*, Vol. 38 (1909), p. 32.

² The *irddu* of the text seems to stand for the *oḍan-irddu*, *oḍan-irddu*, "being together [in assembly]"', which is found in Mysore inscriptions.

D.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1110.

This inscription is on a stone apparently built into a wall near a mosque inside the village.—There seems to have been a full row of sculptures at the top of the stone; but there is seen now only a cow, at the left end.—The writing covers a space about 14½" in width by 19½" in height. It is well enough preserved as far as it goes; but the bottom of it, containing the minatory formulae, is broken away and lost.

The characters are Kanarese, of the early twelfth century; they vary in size from about ½" to ⅞".—The language is Old-Kanarese prose.

The inscription records donations to a temple of Kammaṣṣvara at Ēhūr by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.

The details of the date of this inscription are: the cyclic year Vikrīta, being the thirty-fifth year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI; the full-moon of the bright fortnight of Jēṣṭha, (i.e. Jyēṣṭha, Jyāishṭha); Somavāra (Monday); an eclipse of the moon. Dr. Fleet gives me the following remarks:—"The *tithi* is denoted by the curious word *paṇṇamavāṣya*, which looks like a mixture of *paṇṇamāśi* and *amāvāṣya*; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended.¹ This date, also, is irregular. The Vikrīta *samvatsara* in question began on 23 March, A.D. 1110. The given *tithi*, the full-moon of Jyāishṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday; and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyāishṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT.²

- 1 Ōm³ Svasti Samasta-bhuvan-āśaya
- 2 śri-pri(pri)thvi-vallabha mahārājādhirājān
- 3 paramēśvara paramahasthāraka Satya-
- 4 śraya-kuṣa-tīlakaṁ Chāḷukya⁴-ābharaṇaṁ
- 5 śrīmat-Tribhuvanamalla-dēva-viṣa-
- 6 ya-rājyaṁ-uttar-ōttar-ābi(bhi)vriddhi-pravard[ḍha*].
- 7 mānam-ā-chandī-ārka-t[ā*]raṁ salutaṁ-iro
- 8 Svasti Śri-Chālukya-Vikrama-varṣa(reṣa)ḍa 35⁵ Vikrī(krī)-
- 9 ta-samvatsarada Jēṣṭha sūdhḍha⁶ paṇṇamavāṣya So-
- 10 mavāra sōma-grahaga-parbba-ni-
- 11 mittadiṁ Ēhūra Kammaṣṣvara-dēvargge 129 kot[t*]āji.
- 12 y-iḷḷu kottaru kalkaṭiga-gottāḷi hoṁge h[ā*].
- 13 ga kaṁchagāra-gottāḷi kaḍharada⁷ suppaṇ-anita-

¹ [According to the Elliot MS. Collection, R. A. S. copy, vol. 2, p. 366 b, this curious expression *paṇṇamavāṣya* or a very similar one—(what the transcription actually has is *pāṇṇamāśyā*)—occurs in an inscription of A.D. 1077 at Yeḍarāve in the neighbourhood of Yāwūr.—J. F. F.]

² From the ink-impression.

³ Represented by the spiral symbol.

⁴ Read *Chāḷukya*: the *ḷ* has the s-like form of the superscript *nirāma* attached to it, instead of the vowel *u*.

⁵ There is an omission here of the ordinal ending *avāṣya* (*avāṣya*).

⁶ Read *sūdhā*.

⁷ The reading of this word is not quite clear. The second letter seems to be *ḍa*; but on the right side of it, level with the middle of the letter, is a small hook.

- 14 mañ baḍaci-kammūṣar-akkamaleyaṇa beṇṭṭuḍi-
 15 bar-āḍiy-agi okkala aḍ[ā*]amañ biṭṭaru [||*] Yint-i
 16 dharmama[m*] pratipa[i*]sidavarggo Varapāsīyaḷu
 17

TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvana-malla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Sityāśraya's race, ornament of the Chālukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,—

(Line 8) on the full-moon day of the bright fortnight of Jyāishṭha of the year Vikṛita, the thirty-fifth of the happy and prosperous Chālukya-Vikrama era, on Monday, on the occasion of a parva in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],¹ made gifts to the god Kammaṭṭēśvara of Ēhūr: the stone-cutters' guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures² [as was necessary]; the carpenters and blacksmiths, the goldsmiths, the *beṇṭṭumbar* (?)³, and others, an *aḍa*⁴ for each residence.

E.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1125.

This inscription is on a pillar in the south part of a temple of Bhāmvi-Basavappa, "Basavappa of the well".—There are no sculptures in this case.—The writing covers a space about 9" in width by 2' 1" in height, and is well-preserved.

The characters are Kanarese, and good types of the writing of the early twelfth century; their average height is from about $\frac{1}{2}$ " to $\frac{3}{4}$ ".—The language is Kanarese prose (lines 1-21), followed by a Sanskrit minatory formula in verse (lines 21-24). The Kanarese is in a stage of development midway between the ancient and the medieval dialects; typical of this is the use of the euphonic vowel *i* in *brāhmaṇarigaṇ* (lines 8, 10) and *brāhmaṇarige* (line 14), beside *dēvarggaṇ* (line 8) and similar forms. There is some confusion between the intervocalic *l* and the Kanarese *l*; thus we find *Chālukya* (line 1), *koḷagunaṇ* (line 15), and *phaḷam* (line 16) beside *phalam* (line 24), etc. On the other hand we find *aḷidarargge* (line 17) for *aḷidavargge*.

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Sōmēśvara at Ēhūr by a minister named Lakshmanayya, who bears the title of *taḍeya daṇḍanāyaka* (lines 5-6). If we may connect this term with the common word *taḍa*, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fiscal, not the military, sense.

The details of the date of this inscription are: the cyclic year Viśvāvaṇa, being the fiftieth year of the Chālukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the fifth day of the bright fortnight of Bhādrapada; Bṛihaspativāra (Thursday). Dr. Fleet gives me the

¹ *iḷḷa*: see note 2 on p. 331 above.

² This translation is conjectural, assuming that *kaḍakara* (or whatever the word may be) is connected with *kaḍa*, "ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of houses, on thresholds, etc., daily or on festive occasions" (Kittai, *s.v.*, where a connection with *kaḍakara* is suggested). Mr. Krishna Sastry suggests the root *kaḍeyā*, to churn or turn, so that the phrase would mean "dust of turnings."

³ The words *beṇṭṭumbar-okkalallī* are also found in an inscription of Managōḷi (above, Vol. V, p. 30).

⁴ An *aḍa* = seven *daḍḍas*.

following remarks :—" This date, again, is irregular. The Viśvāvasu *samvatsara* in question began on 8 March, A.D. 1125. The given tithi, Bhādrapada śukla 5, answers for that year to 5 August, on which day it ended at about 17 hrs. 38 min. after mean sunrise (for Ujjain). But that day was a Wednesday, whereas the record specifies a Thursday."

Vālvāriva-pura, the place in which lay the land mentioned in the grant, is difficult to identify. I am however inclined to think that it is the village styled 'Valuwar' on the Indian Atlas, sheet 57 (1854), and 'Yaluwar' in the Hyderabad Topographical Survey, sheet No. 78 (Suggur Circar). This place lies about fourteen miles north-by-north-east from Yēwār.

TEXT.¹

- 1 Ōm² Svasti Śrīmach-Chakukya-Vikra-
- 2 ma-kālada sOneya Viśvāvasu-
- 3 samvatsarada Bhādrapada su(śa)ddha 5
- 4 Bri(Bri)haspati-vārad-aṁdu śrī-
- 5 man-mahā-pradā(dhā)nam tadēya da-
- 6 ṇḍanāyakaṁ Lakṣmaṇayyaṁgaḷ Ḍ-
- 7 hūra śrī-Svayambhu-Somēśvara-dē-
- 8 vargaṁ brāhmaṇarigaṁ Vālvāri-
- 9 va-purada tadēyal-āvanodeyam³
- 10 dēvara namdā-divigegaṁ brāhmaṇari-
- 11 gaṁv⁴-ā-chaṁdr-ārka-tāraṁ baraṁ baraṁ⁵ bi-
- 12 tṭar-I dharmamam pratipāḷisida-
- 13 vargaṁ Vāraṇāsiyalā chatu[r*]-vvē-
- 14 da-pāragar-appa brāhmaṇariga sū-
- 15 sira kavileya koḍum koḷaga-
- 16 mam ponnalu kattisi koṭṭa phala-
- 17 m-t dharmaman-aḷidavargge
- 18 Vāraṇāsiyalā chatu[r*]-vvēda-
- 19 pāragar-appa brāhmaṇaruma[m*] ka-
- 20 vileyuman-aḷida dōṣam sū-
- 21 rggaṁ || ⁶Akarasya karikara-
- 22 [ṇa]ṁ gō-sahaara-vadhaḥ smri(smri)-
- 23 taḥ [i*] kara-pravṛitti-vichchhēdād-gō-
- 24 kōpi-pa(pha)lam-aśuntē ||

TRANSLATION.

Ōm ! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viśvāvasu, the fiftieth of the happy and fortunate Chakukya-Vikrama era, the fortunate High Minister Lakṣmaṇayya, General in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure, in the reserve (?) of Vālvāriva-pura to the fortunate god Svayambhu-Somēśvara of Ḍhūr, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇa.

¹ From the ink-impressions.

² Or perhaps we should read *tadēya āvanodeyam*.

³ This spelling represents the transition between the ancient *sona* and the later sound which appears in the medieval and modern dialects as -va ; the scribe here writes both sounds.

⁴ The second *baraṁ* is superfluous.

⁵ Metre : ślōka (Anuṣṭubh) : the first *pāda* consists of nine (instead of eight) syllables.

⁶ The meaning of *śakrodē* is not apparent.

⁷ Represented by the spiral symbol.

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhmanas learned in the Four Vēdas. For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhmanas learned in the Four Vēdas and kine.

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kine; by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine.

F.—OF THE TIME OF RAYAMURARI-SOVIDEVA : A.D. 1173.

This inscription is on a pillar in the east part of the same temple of Bhādevi-Basavappa.—In this case, again, there are no sculptures.—The writing covers a space about 12½" in width by 9" in height, and is well-preserved.

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about ½" in height. They are upright and well rounded, and are moreover characterized by the occasional use of two special letters, namely those for *m* and *y*, which were favoured during this period in Kanarese epigraphy.¹ The letter *m* when thus written strongly resembles the ordinary *vo*, except that the hook on the top of it is usually shorter than a superscript *e*; the *y* is very like the form which is depicted in Bühler's *Palaeographie*, plate 8, col. 10, no. 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel *e*. We have these peculiar forms in *ma* at the end of l. 1, *ma* at the end of l. 4, *maṁ* in l. 10, and *ya* in l. 2.—The language is throughout Kanarese prose. The euphonic *i*, usual in the later language between *r* and *g*, is found in *dēvarasariye* (l. 4), as against, e.g., *brāhmanargge* (l. 13); *u* is written instead of the *virīma* in *śrīmatu* (l. 1), *baḍugala* (l. 8), *māḍala* (ib.), and *mattaru* (l. 9). Once we find *ḷ* for *ḷ* (l. 10); and *ḷ* takes the place of the older *ḷ*.

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sovidēva for the maintenance of the temple of the god Mallikārjuna at Ēhūr. The donor is a certain Tripurāntaka-dēvarasa, described as *maḥā-prabhu* (apparently a governor) of Ēhūr, who made the grant at the instance of his son Tajavara Chandeya-nāyaka. The genealogy of this Tripurāntaka is fully given in the next inscription, (G). The conveyance of the land was performed with "laving of the feet of Tatpurusha-dēva", who must have been a priest or *Āchārya* of the temple.²

The details of the date of this inscription are: the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sovidēva; the full-moon day of Kārttika; Ādivāra (Sunday). Dr. Fleet gives me the following remarks:—"The Vijaya *samvatsara* in question began on 16 March, A.D. 1173. The given *tithi*, the full-moon of Kārttika, answers for that year to 22 October, on which day it ended at about 16 hrs. 35 min. after

¹ [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use: but the *m* is traced back to A.D. 804 by the Kanarese copper-plate record of Gōvinda III; see *Ind. Ant.*, Vol. XI, p. 127, and plate, line 14, *para-dattam-bā*. There was a corresponding form of *e*: it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (*vedārāḥa*, l. 2, p. 274, and *ōrrei*, l. 142, p. 279). For use of all the three forms together see the Ablūr inscription E of about A.D. 1200, Vol. V above, p. 252, plate: note therein the *m* in *marigī*, line 44, the *y* in *anayasaḍe*, line 62, and the *e* in *silipeva*, line 69.—J. F. F.]

² It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10.

mean sunrise (for Ujjain). But that day was a Monday, whereas the record specifies a Sunday. The *tīthi* began, of course, on the Sunday, but at a very late time, namely at about 17 hrs. 43 min., or practically midnight; and no reason can be recognized in this case for using the *tīthi* as the current one at such an hour. Accordingly, this date, again, must be classed as irregular.*

TEXT.¹

- 1 Ōm² Svasti Ś[r*]imatu-Kaṣachurya-chaṣravartti-Rāyamu-
- 2 rāri-Sōvidēva-varshada 7noya Vijaya-sa[m]vatsarada Kā-
- 3 ritika amūdhā³ paṇṇame Ādivāra viṭṭpātad-amdu Ēhu(hū)ra
- 4 mahā prabhu Tripurāntaka-dēvarasarigey-avara ma-
- 5 ga Tajavara Chandevara-nāyakana bhūṇapadiḥ śri-Mallikā-
- 6 rjuna-dēvara aṅga-lhaga-nivēdyakt-amdu Tatparaha-dēvara kē-
- 7 laḥ karohchi dhārā-pārvvakam mēḍi vārim paḍava haḷḷa-
- 8 diṇḥ haḍagala Gavarōḍēvara-dēvara keyiṇ mēḍala biṭṭa
- 9 keyi Vora[m*]ṭana [Mallana*] kōla mattara 1 toṇa kālāḍi mattar 1
- 10 sarvva-na-nāḍya(sya)v-āgi biṭṭara || Yiat-i dharmmamam prativāṇi-
- 11 davaragge⁴ Vāragōḍiyala sāṇira kavileya kō-
- 12 ḍumam kolagumam ponnala kattai chatur-ṇvēda-
- 13 pāragar-appa brāhmaṇargge kē(ko)ṭṭa phalam-akku Ōm⁵ ||

TRANSLATION.

(Line 1) On a *vyatipāta* on Sunday, the full-moon day of the bright fortnight of Kārttika of the year Vijaya, the seventh of the happy and fortunate Kaṣachurya Emperor Rāyamurāri-Sōvidēva,

(Line 3) the *mahā-prabhu* of Ēhūr, Tripurāntaka-dēvarasar, at the instance of his son Tajavara Chandevara-nāyaka, has for the personal enjoyment and oblation of the god Mallikārjuna granted with having of the feet of Tatparasha-dēva and pouring of water one *mattar* of arable land, according to the measuring-standard of Oraṇṭana Malla,⁶ on the north of the stream on the west of the village (and) on the east of the arable land of the god Gavarōḍēvara, (and) one quarter (?) *mattar* of garden-land, (in ownership) to be respected by all.

(Line 10) To those who maintain this pious foundation the merit of adorning with gold at Benares the horns and hoofs of a thousand kine and giving them to Brāhmaṇs learned in the Four Vēdas will accrue. Ōm!

G.—OF THE TIME OF SANKAMADEVA : A.D. 1179.

This inscription, the last of the Yēwār records, is on a pillar of a building known as the Madhyarāga, on the north of the village.—In this case, too, there are no sculptures.—The writing is on two faces of the pillar, each measuring about 10½" in width by 18" in height. It is well preserved all through.

¹ From the ink-impression.

² Read *iuddha*.

³ Represented by a spiral symbol reversed.

⁴ On this standard see inscription B, above, p. 233, l. 231.

⁵ Represented by the spiral symbol.

⁶ Read *pratiṭṭāḥ*.

The characters are Kanarese, averaging from $\frac{1}{8}$ " to a little over $\frac{1}{4}$ " in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of *y*, mentioned on p. 335 above as appearing in the inscription F, is found here in *kiryasaṃ* (l. 8) and *Miriṃje* (l. 24), and as the upper member of the conjunct consonant in *Kaṣachuryya* (l. 19) and *aṣāryyaru* (l. 26). The corresponding form of *v* is found as the upper member of the conjunct letter in *paravad-* (l. 22), *pārvakaṃ* (l. 28), and *pāreva* (l. 47, twice). The corresponding form of *m*, which is found in the inscription F and dates from A.D. 804,¹ is not found here.

The language of the inscription is Kanarese, in verse (ll. 3-14) and prose (ll. 14-46), preceded by the well-known Sanskrit verse beginning *Namas-tuṅga*² (ll. 1 to 3) and concluding with a Sanskrit minatory formula (ll. 46-8). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B; these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing initial *h* for *p* (*haḷḷadiṃ*, l. 36, and *hattu*, ll. 38-9).—As regards orthography, we may note that *r* is used for *r* in *Oraṃfana* (l. 37). The ancient *ḷ* does not appear, being replaced by *ḷ* in *pogaḷ*³ (ll. 7, 14), *negaḷ* (l. 15), *koḷagumaṃ* (l. 42), and *aḷ*⁴ (ll. 44-6). The notation of the *virāma* by the vowel *u* is found in several places in the prose portion, as well as in *dhatriyoḷa* (ll. 13-14), and more notably in *tatu-kantyan* (l. 11) and *bhaṣṭu* (l. 48).

The purport of the inscription is to record a donation of land made in the time of the Kalachurya king Saṅkamaḍēva by Tripurāntaka-dēvarasa, the *mahā-prabhu* of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jñānarāṣi, the abbot of the Śaiva monastery attached to the local temple of Svayaṃbhu-Somanātha (Śiva), for the maintenance of his establishment.

Tripurāntaka-dēva was the son of the General Nachaya-bhaṭṭa or Nāchapa, eldest son of the same Bavidēva who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jñānarāṣi is here described as being of the spiritual lineage of Chikkadēva of Miriṃje (the modern Miraj), the disciple of Malayāḷa-dēva of the church of Elēmela Simha; the three last-named also appear in our inscription B, ll. 226-7,? above, p. 233. This fraternity seems to have been a local branch of the ancient Lākuliṣa-Pāṇpata or Kālāmukha sect of Śaivism, which apparently affected names compounded with *rāṣi*. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattūr and Tiruvānakkoyil mention Gomaḍattu Śailarāṣi Paḍḍita and Jñānarāṣi Paḍḍita (possibly identical with the Jñānarāṣi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p. 67). In the Kanarese country the sect had been established for many years: we find it in 1161 at Managoli (see vol. V above, p. 9 ff.), where the same Jñānarāṣi is mentioned (ib., p. 30 f.).

The details of the date of this inscription are: the cyclic year Vikārīn, being the fourth year of the reign of the Kalachurya king Saṅkamaḍēva; the new-moon day of Āśvayuja; Somavāra (Monday); a *mahā-parva*. Dr. Fleet gives me the following remarks:—"The Vikārīn *samvatsara* in question began on 11 March, A.D. 1179. The given *tithi*, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs. 23 min. after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a *mahā-parva*; and the allusion apparently is to the Dipāvali,

¹ See Dr. Fleet's note on p. 335 above.

Diwāṣṭi, which extends from Āśvina kṛishṇa 14 to Kārttika śukla 2 : at any rate there was no eclipse of the sun, either visible or invisible in India, at this new-moon. The Dipāvali or "row of lamps" being chiefly a nocturnal festival, the grants registered by this record may well have been made at night on the Monday, when the new-moon *tithi* had begun, which was at about 16 hrs. 1 min., or roughly 10.0 P.M.; and this may have led to the *tithi* being cited with the weekday on which it began.¹ Accordingly we may take Monday, 1 October, A.D. 1179, as a sufficiently satisfactory equivalent of the given date."

Among places this record again mentions Yēwūr by its earlier name of Ēhūr. For Beḷḷubhaṭṭe, Elarāve, Mirimje, and Śivapura, which are all mentioned in the inscription B, see above, p. 272. Dr. Fleet tells me that Oḍagere, which is mentioned in line 29, is a village, now known as Waḍagēri, which is shown in the Indian Atlas sheet 57 (1854) as 'Wudigeyru', four miles towards the north-west from Yēwūr. He adds that in an inscription of A.D. 1077 at Waḍagēri itself the name is written both as Oḍagere and as Oḍamgere; also, that the god whose name is given here as Ḍāyimōśvara is there called Dhāyimōśvara (with the dental aspirated *dh*, instead of the cerebral unaspirated *ḍ*), and that that record implies that his cult was established by a Maṇḍalika named Dhāyimaṃya.

TEXT.²

First face.

- 1 Ōm³ 4Namas-taṃga-śiraś-chambī-chaṃḍra-chāmara-chāravō [1*]
- 2 traṇḍakya-nagar-ārambha-māḷa-stambhāya
- 3 Śambhava || [1*] 4Iṃgaḍalinge Śitakaraṇ-eṃta Kumā-
- 4 rakaṇ-eṃta Dēva-dēvaṃge Marūtakalige Kuamā(samā)-
- 5 yudhan-eṃta Jayamtaṇ-eṃta Sa(śa)kraṇge ta-
- 6 nōjan-anto Ravidēva-chamūpati samda Koppa-
- 7 dēvaṃge taṇōjan-eṃdaḍ-adaḍ-umantiyam pogalalke
- 8 veḷcumō || [2*] 4Vinutam Nāchanan-ātaniāṇ kiriya-
- 9 vam Koppam tadīy-ānōjanman-avam Vām(vā)vaṇa-
- 10 n-ātaniunde kiriyātam Bēvaṇam tate-
- 11 kaniyan-avam Sōvanan-amb-ivar-asakala-vidyā-
- 12 pāragar-ppunya-bhājanar-ātm-odbhavar-em-
- 13 doḍ-ē vibhuvān-ant-ār-dhthamnyar⁴-i dhā-
- 14 triyola || [3*] Emb-i pogaltegam
- 15 negaltegam aggaṇam-eṇisida Koppaṇa-bhaṭṭa-da-
- 16 ṇḍanāyakara taṇōjan Nācheyā-bhaṭṭa-daṇ-
- 17 ḍanāyakara tat-taṇōjan-appa śrimate Ē-
- 18 hūra mahā-prabhu Tripurāntaka-dēvarasa-

¹ [Professor Kiehn has told us (*Ind. Ant.*, vol. 26, p. 184) that the chief day of the Dipāvali is that one on which the moon is in the nakṣatra Svāti. But this does not help in the present matter. The moon usually enters Svāti on Āśvina kṛishṇa 14, but occasionally not even till Kārttika śukla 1; and this was the case on the present occasion; she did not come to Svāti till about 9 hrs. 10 min. after moon sunrise on the Wednesday, which was Kārttika śukla 1.—J. P. F.]

² From the ink-impression.

³ Represented by a four-pointed symbol.

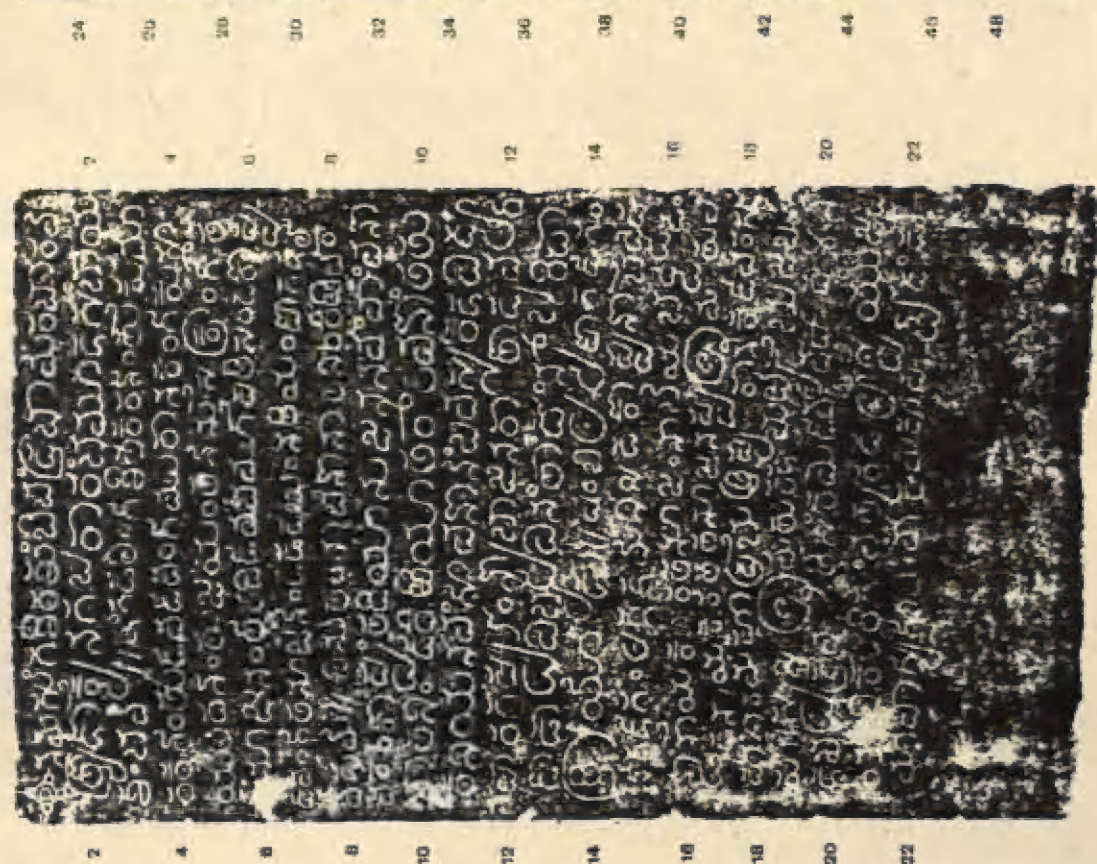
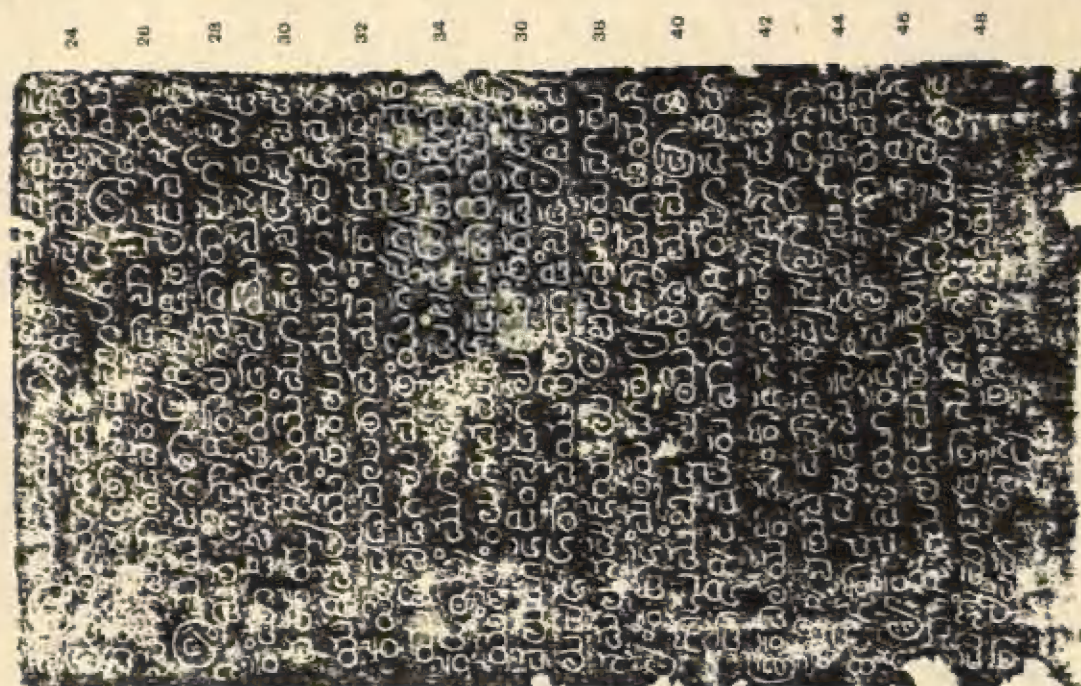
⁴ Metre: Śloka (Anuṣṭubh).

⁵ Metre: Uṭpalamālā: this is verse 73 in the inscription B, above, p. 280. The first word is there spelt *am*⁶; both forms are permissible. Towards the end the verse there has *ānōjan-eṃdaḍaḍ-adaḍ-umantiyam*.

⁶ Metre: Maṭiśābhavikṛidita: this is verse 75 in the inscription B.

⁷ Read *dhāyimaṃya*.

Yewur inscription of the time of Sankamadeva : A.D. 1179



19 ru || Svasti Śrīmatu-Kaśchuryya-bhuja-ba-
 20 la-chakravartti-Saṁkama-dēva-varshada 4ne-
 21 ya Vikāri-saṁvatsārada Āśva(śva)yujad-a-
 22 māvāsyē Somavāra mahā-parvva-d-amda

Second face.

23 Ōm! Śrīmad-Ejēme-la-śrī-Simha-parsha[n*]-maṁḍa-
 24 li Malayālu-dēvara śāhyar-appa Mirimjeya
 25 Chikkudēvara saṁtānam Ēhūra śrī-Svayam-
 26 bhu-Somanātha-dēvara sthānad-āchāryyaru
 27 śrīmatu-Jñānarāsi(ā)-paṁḍita-dēvargge bhikṣahe-
 28 nimittav-āgi kālām karchchi dhārā-pūrva-
 29 kam māḍi Odagereya Dāyimēśva(śva)ra-dē-
 30 vara keyya śimeyīm mūdala Beḷumbatte-
 31 ya² śimeyīm temkale Matta-Mādhava-dēvara
 32 keyīm paduvale tāva munna koṭṭa mattar-a-
 33 ydarīm baḍagala mattam Yisapēśva(śva)ra-dēvara
 34 keyyīm mūdala Beḷumbatteya śime-
 35 yīm temkale Si(śi)vapurada dāriyīm paṭṭha(ḍu)-
 36 vala baḷladiṁ baḍagala yim-eradu sthālada-
 37 la Elarāveya tīrthada gaḍimḍada Orampa-
 38 naMallana ghaḷeyalu biṭṭa mattara hattu
 39 aṁkadolam mattara hattu Appama-gereya ni-
 40 r-ggolamam biṭṭaru [||*] Yim-i dharmmamam prati-
 41 pālisidavaru Vāraṁsiyoḷa sa(sa)ha-
 42 śra(śra) kavileya kōḍam koḷagumam suvarṇṇadala
 43 kaṭṭiśi chatur-vvēda-pāregar-appa sa³ brāhmaṇa-
 44 rigo koṭṭa phalam-akku i dharmmaman-aḷidavam-
 45 ge ā kaviley-ākaḷuvam brāhmaṇaruvam Vā-
 46 raṁsiyal-aḷida pāta[ka*]m=akku || *Sva-datta-dviguṇam
 47 puṇyam pūrva-datt-ānupālānūta⁴ [||*] pūrva-da-
 48 it-āpahāreṇa sva-dattam niḥphalam⁵ bhavēta ||

TRANSLATION.

(Verse 1) Ōm! Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further] ?

¹ Represented by the spiral symbol.

² Read *Beḷumbatteya*, in accordance with line 34 below: compare the inscription B, lines 230, 233, & above, p. 283, where, however, the name ends in *ē* instead of *a*.

³ Delete this syllable, *sa*.

⁴ Metre: Ślōka (Anuṣṭubh).

⁵ [The usual reading of this line is:—*Sva-dattā-dviguṇam puṇyam pūrva-datt-ānupālānūch*.—J. F. F.]

⁶ Read *niḥphalam*.

(Verse 3) The famous Nāchapa; his younger brother Koppa; his younger brother Vāvaṇa; his younger brother Rēvaṇa; his younger brother Sōvaṇa: these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness; in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate Tripurantaka-dēvarasa, *māhā-prabhu* of Ēhūr, son of the General Nāchaya-bhaṭṭa, son of the General Koppapa-bhaṭṭa, who is thus called a noble subject of praise and glory,

(Line 19) on a great *parva* on Monday the new-moon day of Āvayuja of the year Vikārin, the fourth of the happy and fortunate Sankama-dēva, puissant Emperor of the Kaḷachurya [dynasty],

(Line 23) Ōm! has granted for the purpose of alimony to the fortunate Jñānarāsi-paṇḍita-dēva, head of the monastic establishment of the fortunate god Svayambhu-Somanātha of Ēhūr, in the [spiritual] succession of Chikka-dēva of Miriṇṇe, the disciple of Maleyāla-dēva, a member of the church of the fortunate Eḷemela-Simha, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Dāyimēśvara of Oḍagere, south of the boundary of Beḷḷumbatte, west of the arable land of the god Mutta-Mādhava, [and] north of the five *matṭar* previously granted by himself, and [in the other] east of the arable land of the god Isapēśvara, south of the boundary of Beḷḷumbatte, west of the path to Śivapura, north of the river, ten *matṭar*, in figures ten¹ *matṭar*, by the *ghaṭṭa*s of Oraṇṭana Malla² of the measuring-pole of the *tirtha* of Eḷarūve, [and likewise] a supply of water from the Anṇama-gere tank.³

(Line 40) [For] those who maintain⁴ this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmadevased in the Four Vedas in Benares. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmadev in Benares. Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations; by taking away previous donations one's own gift loses its effect.

No. 38.—THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II;
SAKA-SAMVAT 1499.

By T. A. GOPINATHA RAO, M.A., TRIVANDRUM,

and

T. S. KUPPUSAMI SASTRI, TANJORE.

The village of Arivilimangalam is situated five miles south-west of Nappilam, the headquarters of the Tāluka of the same name in the Tanjore district. It had an old Vishnu

¹ The scribe by an oversight has written the word *ḷatta*, instead of giving the numeral symbol.

² With a slight difference in the spelling of the prefix, this person is mentioned as Oraṇṭana-Malla in line 231 of the inscription B, above, p. 283.

³ This is evidently "the tank of Anṇama-giruvuḍa" which is mentioned in the inscription B, line 240, above, p. 282.

⁴ The construction is loose, *pratipāṭidacora* owing its nominative case to the attraction of the implied subject of *hoḷṭa*. The usual form is *pratipāṭidacoryga*.

temple, now gone out of existence and of which there exists at present only a *maṇḍapa*; in this is placed now a modern figure of Gaṇeśa. Long time ago the copper-plates on which the inscription under consideration is engraved were found in this ruined Viṣṇu temple, and they have been preserved in the family of Svāminātha Ayyar of that place. They were got on loan from their owner by Mr. Kuppasvāmi Śāstrī, and from the impression prepared under the supervision of Mr. Gopnātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandināgarī and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name *Śrī Virupākṣa*, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannada numerals, 1 and 2; in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens). The secondary *t*-symbol resembles in form the secondary *i*-form of the Tamil alphabet; that is, the free end of the curve does not reach the bottom; e.g. in *dhātrī*, l. 3; in *kṣhira*-, l. 5; in *-Śrīpatī*-, l. 10, etc. Instead of *ri* we often find *rrī*; thus *nrīpatīs*- for *nripatis*-, l. 8. The consonant *dh* has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period; compare *-Gaṇādhi*-, l. 1; *dadha*-, l. 4; *Budha*-, l. 7, etc. The dot representing the *anusvāra* is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs; compare *-tūṅga*-, *-chūmbī*-, and *-chāmbra*-, l. 1; *-ārambha*-, l. 2; *daṁṣṭrā-daṁḍas*-, l. 3; *-bhātāṁ paṁchāśya*-, l. 5, etc. The letters *y* and *p* are almost similar to each other: the only difference observable is that the latter has a larger loop than the former; compare the *p* and *y* occurring in *-patayē*, l. 1; *p* in *-nāpī* and *y* in *jayatī*, l. 5, etc. The compound *śa* looks like *śe*, that is, the cross line in the first *s* is omitted; cf. *-daṁḍas*-, l. 3; *-śeutaḥ*, l. 16; *-kaiśaśa*-, l. 24; *mahanjās-sāmrājyē*, l. 36; *chatuṣṣimā*-, l. 76; *-jas-sūrya*-, l. 93; *bhāsurās-sarvā*-, l. 103; *svayambhū-sarasa*-, and *-patās-sānuḥ*, l. 106.

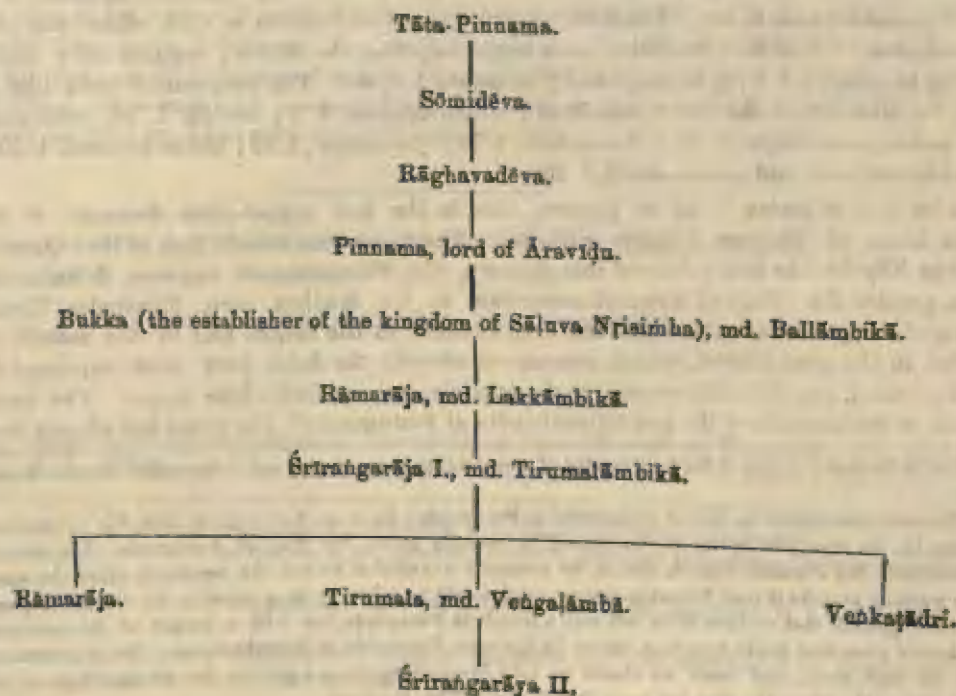
As far as it is known to us at present, this is the first copper-plate document of the Nayaka kings of Tanjore hitherto published. The inscription records that, at the request of Sevvappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīraṅgadēvarāyaṇ, granted the village of Arumolimangalam to the Mādhyā gura, Vijayindra Tirtha. The date of the grant was a Monday, the first dvādaśī¹ in the bright half of the month of Āshādha, in the year Dhātṛī, which corresponded with the Śaka year 1499 (expressed by *indu* (the moon), *paṇḍhī* (the oceans), *graha* (the planets) and *ratna* (the gems)). The grant was made in the presence of the god Rāmachandra of Penugonḍa.² The grant had already been

¹ This is the first dvādaśī of the four months of the *Chāitramāsa-vrata* and hence called the *prathama-dvādaśī*.

² Tirumala transferred the seat of government to Penugonḍa (*Ep. Ind.*, Vol. III, p. 288 ff.). His second son, Raṅga II., the same who figures in our record, is actually called the king of Penugonḍa. The present inscription has (l. 61) *Peruṅkōḍapura*, that is, the secondary *c*-symbol of *ko* and the *anusvāra* after the same letter are wanting to make it read *Peruṅkonḍapura*, which might be taken to be a mistake for *Penugonḍapura*. It is of course possible that we have to do, not with a temple in Penugonḍa, but with a temple of Rāmachandra in an unknown place that might have been known by the name *Peruṅgōḍa* or *Peruṅkōḍapura*. But at present we know of no such place, and hence we choose to take *Peruṅkōḍapura* as a mistake for *Penugonḍapura*, the capital of Raṅga II., where the king had every facility for making the grant.

made by Achyuta, the son of Śevvappa Nāyaka; but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee. Arumolimangalam was bounded on the west by Parittiyūr, on the south-east by the village of Vallagrāmam, on the east by Kōvilpattu and Tiruvattachchēri, on the north by Parittiyūr, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vaḍapēr. The village granted belonged to the Kulōttuṅgachōla-vaṇaṇḍu, forming part of Ōhayūr-pattaka, a subdivision of the Tiruvārūr-chōṇḍi in Chōla-maṇḍala-rājya, situated on the south side of the river Kāvēri. The donee, Vijayindra Tirtha, after receiving the village, divided it among a number of Brāhmanas of various *gōtras*, *sūtras*, etc., for his own merit and for that of Śevvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamikannu Pillai, M.A., LL.B., says:—"Monday, Āshāḍha Śukla Dvādaśi in the year Dhātṛi-Ś. 1499. A.D. 1576-77=Dhātṛi; A.D. 1577-78=Īśvara. In A.D. 1577 Āshāḍha Śukla 12 fell on Thursday. In A.D. 1576 the *tithi* fell on Saturday. But in A.D. 1576 Śrāvāṇa Śukla 12 ended on Monday at 18 *ghaṭikās* after mean sun-rise. There is probably an error in the name of the lunar month, Āshāḍha being a mistake for Śrāvāṇa."

The inscription, as usual, begins with the *parāśak* and the traditional history of the third Vijayanagara dynasty: the historical genealogy begins with Tāta-Pinnama, whose son was Sōmidēva; his son, Rāghavadēva; his son, Pinnama, lord of Āraṇḍu; his son Bukka, who established the kingdom of Sāluva Nriṣimha firmly; his wife was Ballāmbikā and their son Rāmarāja; his wife was Lakkāmbikā and to them was born Śrīraṅgarāja I.; his wife Tirumaladēvi bore him three sons named Rāmarāja, Tirumala and Veṅkaṭādri. Rāmarāja being already dead, Śrīraṅgadēvarāja II., the son of Tirumala by Veṅgaḷāmbā, ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above:—



Sanskrit into Tamil in the year Ś. 1527.¹ The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka.² Like his father, he also made his son, Raghuntha Nāyaka, *yuvārāja* in his own lifetime.³ The name of the queen of Achyutappa Nāyaka is Mūrttimāmbā.

The donee, Vijayindra Tirtha, is one of the most famous of the Mādhva āchāryas. Nothing is known of his parentage and his birth place. Surēndra Tirtha of the Pārvaḍi or Sumatindra maṭha, who was the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual guru of Vijayindra.⁴ It is from him that he received the robes of *saṁnyāsa*, and eventually he also succeeded him on the pontifical see as the thirteenth guru. But Vijayindra, like Vādirāja Tirtha of the Saṇḍe maṭha, received all his education in philosophy from the great Vyāsarāja Tirtha⁵ of the Vyāsarāja maṭha. Vijayindra was succeeded by Sudhindra and he, in his turn, by Rāghavēndra Tirtha, who was the fifteenth in the list of succession. Next to Śrīmad Ānanda Tirtha (another name of Madhvāchārya) and Jaya Tirtha, the most important names in the history of the Mādhva hierarchy are Vyāsarāja Tirtha, Vijayindra Tirtha, Vādirāja Tirtha and Rāghavēndra Tirtha. Therefore, a short summary of the lives of these four āchāryas will not be out of place in this paper.

Brahmaṇya Tīrtha of the Vyāsārāya maṭha was once doing his pūjā when a lady came and prostrated herself before him. In the usual way he blessed her to be a *sumangali* for a long time and become the mother of noble sons. But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her. However, Brahmaṇya Tīrtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first-born son, which she gladly did. After some time a son was born to her, and she promptly made the child over to Brahmaṇya Tīrtha. That Svāmin brought the child up on the milk that was used for *abhiśāka* in his pūjā. When the child grew to about the seventh year of age, the *upanayana* ceremony was performed and a little time after he was made a *sannyāsin*. This pupil of Brahmaṇya Tīrtha was Vyāsa (i.e. Vāsārāya) Tīrtha.⁶ His higher education was undertaken by Śrīpādarāya Tīrtha of the Malbāgal maṭha.⁷ He became a great scholar and favourite with royal personages. It is said

¹ Verse 18, of the Tamil *Tiruvaiyār-Purāṇam*.—

Mali-puṣal tūl Sōḡāda Taḡjaiyir-kāttidēm aratar maḡiy-amaizalcho-
p-gli-maḡai-dār Gōrinda-Difehidarāyan tīra-zūkh=adaimaiyālē

kaligayattu=chakragam=chakra mēṇṇu=chakramēṇṇu=chakra mēṇṇu

poli-caridati-4 (vici=unione) e doli: l'adattamento.

Tamil: *paṇḍalavṛkka*. Nos. 366 and 367 (Tamil MSS.),
Tanjore Palace Library.

Tanjore Palace Library.

[It is also possible to interpret *māw-ninšār-trabandig* as equal to 'thrice five-hundred and twenty,' i.e. 1500.
—E. V. S.]

* दि जायप्राप्ततेन सदा निरालाः पूर्वं समेयं पुण्यस्य समुद्रविषम् । नेपालभूमिसुखी निरकासयन्त्रिं भक्ष्यामि तस्मिन्नेव
पुधि पारसीकान् । *Sāhityaratnakara*, VI, 68.

सर्वं धैर्यविधृतमेव विभजे सर्वसहाया भरं
 प्रीडेऽस्मिन्ननुनादनामि निदधत्पुत्रेऽभ्युत्थापतिः ।

श्रीरङ्गस्य लसंसतो बुधकुलं शीतांशुसौमिण

प्रातः सैष पुषीष शेषशयने भक्तः परे धामनि । *Ibidem*, XII, 94.

* The following is the traditional list of the *śrīrāgas* of this *māṭha* as far as Rāghavēndra Tīrtha :—

(c) Kaviendra T. (d) Vidyādhira T. (e) Vidyādhira T.

(g) Ravindra T. (h) V. V. T. (i) Rameshchandra T. (j) Nārāyaṇa T. (k) Vibudhendra T.

(p) Bāghavendra T.

• See *Ku. Car.* Vol. VII. *Śāstra* 100. *Vijayindra-stūtram*.

² See *Ep. Carn.*, Vol. VII, Shimoga taluka, No. 85, and *Ep. An. Rep. for 1905*, p. 59.

[illegible]

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one *mukharta* in favour of Vyāsārāya Tirtha, fully believing that his spirituality could prevent the evil from taking place; hence it is that the distinct title *rāya* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *saṃnyāsin*, but there exists the tradition among the Mādhvas about the Svāmin's occupying the throne, and a custom in the *maṭha* perpetuates the event; every night, after all the services in the *maṭha* are over, the Svāmin sits on his seat, with a costly shawl tied round his head, and the officers of the *maṭha* present themselves one after another before the Svāmin, bow before him and retire. This ceremony is called *divaṭi-salām*, and it is supposed to be indicative of royalty. Vyāsārāya Tirtha was the contemporary of Krishṇadēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsārāya Tirtha seem to corroborate our surmise.¹ Again, when Vallabhāchārya, the founder of the *puṣṭi* or *bhakti mārga*, desired to preach his tenets before the king in the presence of his paṇḍits, the king chose Vyāsārāya Tirtha as the president for the occasion.² Vyāsārāya was the author of several works of which the most important are the *Chandrikā*, the *Nyāyāmṛta*, the *Bhāṣajīvanā*, etc. The second of these works elicited a powerful criticism from Madhusūdana Sarasvatī, who then wrote his well-known *Advaita-siddhi*. Vyāsārāya Tirtha is sometimes called Chandrikāchārya after his famous book.

Of Vijayindra Tirtha we have already said something. In his *pāraśrama* he was known by the name of Viṭṭhalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavāndrasvāmī *maṭha*, for a period of 55 years, 5 months and 16 days, from Ś. 1461 to 1517, and to have died on the Jyēṣṭha *vadya* 13th of the latter year, which was the cyclic year Maumatha. He appears to have spent the last part of his life at Kumbhakōṣam. He died there, and his *brindāvana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dīkṣita.³ He

¹ Compare *Ep. An. Rep.* for 1905, p. 59; *Ibid.*, No. 74 of the collection for 1889; *Ep. Cara.*, Vol. VII, Shimoga Taluk, No. 85; Prof. Aufrecht is wrong in taking Vyāsārāya as the founder of the *maṭha* which goes under his name. Evidently the late Mr. Venkayya also agreed with him in thinking that Vyāsārāya was the founder of the *maṭha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor; see *Ep. An. Rep.* for 1905, p. 53, para. 33. There were two Vyāsa Tirthas in this *maṭha*, of whom the later was the famous Vyāsārāya Tirtha, while the earlier is the one whose death Dr. Aufrecht perhaps refers to.

² Search for Sanskrit Manuscripts, during the year 1898, by Prof. M. Śālagiri Śāstrin, M.A., p. 24.

³ Appayya Dīkṣita was born in Kāl 4654:—

वीनद्वयवदीचितकृताया आचार्यवसुते; विमानन्दवतिकृताया व्याख्याया वीनद्वयवदीचितजन्मकाल एवमुदीर्यते—

वीणातन्त्रमन्त्राख्यसितकलिसनाभाक्रमणीषवर्षे

कन्यामासे तु कृष्णप्रथमतिथिपुन्येऽप्युत्पन्नोऽवदौ ।

कन्याक्रमेणैकव्यापतिरनितद्वयमिदं चिद्वेदिकेषु

वीमौर्ध्वे प्राम्यवाह्यं कं सनजनि विरिञ्चोत्पुर्वा कल्लवः ।

खग्रे रवीन्दुसुतवीर्मकरे च मान्दी

नीमे श्रिजिह्वं हवे रविजे च राहौ ।

षाढे वुरौ चितिसुते निधुने तुलाया

यके श्रिजिह्वजियते शुभकाल एवम् ॥

and he lived for seventy-two years:—

कालेन मंभुः किल सावतादि कलावत्, वटिमिताः प्रथिते ।

वासवति प्राप्य कलाः प्रवन्धाव्यक्तं व्याघाद्वयवदीचितेन्द्रः ॥

V. 8, Canto I, *Śivaśārngāśāstra* by Nīlakaṇṭha-Dīkṣita, the grandson of the younger brother of Appayya-Dīkṣita.

Hence it is clear that Appayya-Dīkṣita lived from about A.D. 1554-1626.

is said to have been the master of the sixty-four *kalās* or branches of learning,¹ which he employed in vanquishing a great Vira-Śaiva *guru* who had a large following and who had his *maṭha* at Kumbhakōṣam. The condition under which this philosophical wrangle took place was that, if the Vira-Śaiva *guru* succeeded, the Mādhva śāchārya should join him with all his followers; and if the Mādhva śāchārya succeeded, the Vira-Śaiva *guru* should make over his *maṭha* with its belongings to the Mādhva śāchārya and go away to the north, never after to return to Kumbhakōṣam. After an eleven days' discussion, Vijayindra came out successful. The Vira-Śaiva *guru* was obliged to leave the place and retire to the north, making over his *maṭha* and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession.² On the anniversary of this event the image of Vijayindra is taken in procession to this *maṭha* even at the present day. When Appaya Dīkshita wrote condemning the Mādhva philosophy, Vijayindra Tirtha wrote several refutations of his works.³ He also wrote commentaries on almost all important Mādhva works. The most important of his works are *Chakra-Mīmāṃsā*, *Chandrikodāhṛita-Nyāya-Vivaraṇa*, *Nyāyamṛita-Vyākhyā*, *Appayya-kapōla-chapāṭikā*, etc.

Vādirāja Tirtha, the co-student of Vijayindra under Vyāsarāja Tirtha, belonged to the Śaundē *maṭha* and was the fourteenth in descent from Madhvāchārya. His immediate predecessor was Vāgīśa Tirtha.⁴ Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayindra Tirtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his *Tirtha-prabandha*. At Śaundē he built a temple for Kṛiṣṇa and a *maṭha*⁵ with the help of the Rājā of Śaundē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Brāhmaṇa by birth.⁶

At the same period as Vijayindra and Vādirāja there lived the Śrīraishnava śāchāryas Doḍḍayyāchārya of Cholaśingapuram and Tātāchārya of Conjeevaram. The former wrote in refutation of Appaya Dīkshita's *Advaita-Dīpikā* his famous *Chapḍamārutam*; he is, on this account, known by the name of Chapḍamārutam Doḍḍayyāchārya.⁷ The latter was the

¹ मध्वातीतमाहारम्बो विजयीन्द्रवलीवरः ।

चतुर्वर्षिकलापूर्वो रत्नी मुक्तं करीतु नाम् । *Vijayindra-stōtram*.

² जिला नादे वीरवीरगुरुं विस्तृतकठम् ।

अवह्वलेह संवासं कृतवत् सतां वितम् । *Ibid.*

³ Most of these are said to have been written by Vijayindra Tirtha in the temple of Maṅgaḷāmbikā at Kumbhakōṣam.

दुर्वाद्यप्येवचितयन्वारणविनश्ये । चतुर्वर्षाधिकव्रतयन्मनीनां प्रचोदकम् । नाचदप्यनातदुगर्वनवो-
पवचनम् । वीरवीरगुरुं मे हनुवावसवी भवेत् ।

⁴ The following is the traditional list of this *maṭha* as far as Vādirāja Tirtha, —

Madhvāchārya. (a) Viṣṇu Tirtha. (b) Vēdayyāsa T. (c) Vēdayyā T. (d) Varīśa T. (e) Vāmana T. (f) Vāsudēva T. (g) Vēda T. (h) Varīha T. (i) Vīṣṇavēdyā T. (j) Vīśva T. (k) Viṭṭhala T. (l) Varādarāja T. (m) Vāgīśa T. (n) Vādirāja T.

⁵ See *prabandha* 2 of *Prīttā-ratna-saṅgraha*, alias *Vādirāja-vijaya*, by Raghunāthāchārya, in the *Stōtra-mahādadhī*, published by the Rāma-tattva-prakāśa Press, Belgium. This work states that the life of Vādirāja was attempted with poison by the Advaitins.

⁶ No. 114 of the Govt. Ep. Collection for 1901 dated S. 1536, Prāmāḍin, mentions Vādirāja Tirtha and his disciple.

⁷ श्रीव्यासविदो येनः श्रीमानप्यदीक्षितः । विवकुटे जितारातिरमोमत महाधराः । अवेतदीपिकाभिधाय दन्त-
मयदीक्षितः । अकार मयवेदी दीपधरतः कदा । महाचार्यः स तां मुखा तस्याः प्रतिमते कदा । अस्माद्वतनामानं
विदधे दन्तमुत्तमम् । *Prapanāṁpitam*, 127th Chapter.

spiritual teacher of Āṣya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kāñchi.¹ He wrote a work named the *Pañcha-mata-bhañjanam*; therefore, he is called *Pañcha-mata-bhañjanam Tātāchārya*. His son was the famous Śrīnivāsārya, better known by the names Lakshmikumāra Tātāchārya² and Koṭi-kanyā-dānam Tātāchārya. He was the *guru* of Venkātapatidēvarāya I.; he performed the *abhishēha* ceremony on the coronation of this king.³

Rāghavēndra Tīrtha was, like his *guru* Sudhindra and his illustrious predecessor Vijayendra, a Kannaḍa Brāhmaṇa. He was ordained a *sannyāsin* rather late in life. Before this event he went by the name of Vēpiveṅkaṭa-bhaṭṭa. According to the *maṭha* list, he came to the pontificate in Ś. 1545, Rudhīrōdgārī, and continued till the Śrāvāṇa *vadya* 2nd of Ś. 1593, Virōdhikrit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhyas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tuṅgabhadra.

At the end of the record it is stated that the composer of the *śāsana* was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakoṭi, Rāma, etc.,⁴ as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Viḷāppākkam and the Kūniyūr plates⁵ we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakoṭi and Sabhāpati. The present plates and the British Museum Plates of Sadāśivadēvarāya⁶ state that Svayambhū was the son of Sabhāpati. The Dalavāy-agrahāram plates of Atirirarāma Pādya inform us that Rājanātha, the son of Svayambhū, was the composer of that document.⁷ This enterprising son of the *śāsana*-composer of the court of the

¹ श्रीरामदेवरायास्तः कन्नडभाषादन्तरम् ।
ब्रह्मसं राज्ञं धर्मेषु गुरुमतिप्रदायकः ।
स सुप्रतिर्गदतिजा वयो वन्दनिरिति ।
गुरुं जातायमादाय रामरायाभिषेकदा । *Ibid.*

² राजासीत्सर्वदेशेषु रामरायादन्तरम् ।
श्रीविठ्ठलपतिर्नाम महात्मा भगवत्परः ।
लक्ष्मीकुमारतातार्थं महात्मानमभिविद्यन् ।
स महान्वेदपतिरायः श्रीमान्महायज्ञाः । *Ibid.*

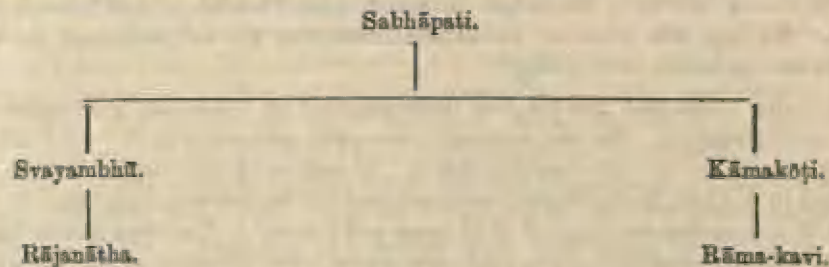
³ Compare the paper on the Dalavāyagrahāram Plates of Venkātapatidēvarāya, above, pp. 161 and ff. See also preceding foot-note.

- ⁴ Compare *Ep. Ind.*, Vol. III, p. 158, (Sabhāpati).
Nellore Inscr., C. P., Nos. 10 and 13, (Sabhāpati).
Ep. Ind., Vol. III, p. 350, (Rāma-kavi).
Nellore Inscr., C. P., No. 7, (Rāma-kavi).
Ep. Ind., Vol. IV, p. 277, (Rāma-kavi).
Ep. Ind., Vol. IV, p. 22, (Sabhāpati Svayambhū).
Nellore Inscr., C. P., No. 14, (Sabhāpati Svayambhū).
⁵ *Ep. Ind.*, Vol. IV, pp. 269 ff. and Vol. III, pp. 236 ff.
⁶ *Ibid.*, Vol. IV, pp. 1 ff.

⁷ अतिवीररामहपतैराज्ञप्यतावशामनोकात् ।
अवददिति राजनायसुरभिलकवितरस(रस)वमुपचूतः ।

See *Transcove Archaeological Series*, Vol. I, p. 142.

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇḍyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table:—



In the comedy named *Sōmacallī-Yōgānanda-prahasana* the following account of the author, Aruṇagirinātha, is given: Nāgaṇṇa-kavi, who bore the several birudas *Kavi-prabhu*, *Aṣṭa-bhaṣa-kavi*, *Kavi-nāga-kēśarin*, etc., who was of the Sāma-Vēda and who was a follower of the Śrīkaṇṭhāgama, had a son named Rājanātha-Dēśika. He was married to Abhirāma-Nāyikā, the daughter of Diṇḍima-prabhu and sister of Sabhāpati of the Kāśyapa gōtra and the Sāma-Vēda, whose ancestors bore the title *Aghōrativāchāryas*. To these was born Aruṇagirinātha.¹ He held several distinguishing titles such as *Diṇḍima-kavi-sāraṅghauma*,² *Chēra-Chōḷa-Pāṇḍya-prathamārādhyā-Diṇḍima-kavi*,³ *Daśarūpa - Nārāyaṇa - birudamaṇḍana-Diṇḍima*,⁴ *Rasika-kavitā-samrājya-Lokheśwari*,⁵ *Navanāṣaka-bharatāchārya*,⁶ *Kavimallagalla-tāḍanapaṭu*,⁷ *Pratibhaṭa-kavi-kuṇjara-paṇchānana*,⁸ etc. The *Sāṣvābhyudaya* calls the father of its author, (that is, of Rājanātha-kavi), Śōṇādrinātha.⁹ The author of the *Bhāgavatachampa*, *Achyutarāyābhyudaya*, etc., was also a Rājanātha-kavi, whose father was also Śōṇādrinātha. From these facts we are forced to draw the conclusion that the Rājanātha-kavi of *Sāṣvābhyudaya*, *Achyutarāyābhyudaya* and *Bhāgavatachampa* was one and the same person; but then it is not possible to explain why he wrote his *Sāṣvābhyudaya* long after the hero of that work was dead.¹⁰ Nor are we in a position to assert that the author of the

¹ कविः सन्तु परेन्द्राद्वारमायकमथैः सायवेदसागरसांयाविकस्य अष्टभाषाकवितासाध्यामिदिकस्य ब्रह्माळरायचटव-
कविकुलमर्पपर्वतपदेः नागचक्रविनायकेशरिषः श्रीमतः कविप्रभोः पीतः पुत्रः श्रीरालभाधदेशिकस्य ब्रह्माळमायपिचक्षुमन्त्र-
सितविजयचित्रिकमरचक्षिषः श्रीब्रह्मागमशिखरमन्त्रमथैः श्रीकाञ्चनप्रभोर्दोहिवः श्रीमदभिरामनायिकासमन्धः सभापति-
भारकभागिनैः श्रीविजयमकविदारभौम इति प्रथितविक्रमात्मा सरस्वतीप्रसादक्षमकवितासनायः श्रीमानवधमिरिनायः ।
तेन कृतेन श्रीमद्वैद्यीशानन्दनाथा प्रहसनेन समानिवोगमनुतिष्ठामि । *Sōmacallī-yōgānanda-prahasana* (called
Yōgānanda by Burnell) Palace Library, Tanjore, No. 10,658.

² *Sāṣvābhyudaya*, Canto 3.

³ *Ibid*, Cantos 3 and 12.

⁴ *Ibid*, Canto 5.

⁵ *Ibid*, Canto 6.

⁶ *Ibid*, Canto 8.

⁷ *Ibid*, Canto 10.

⁸ *Ibid*, Canto 11.

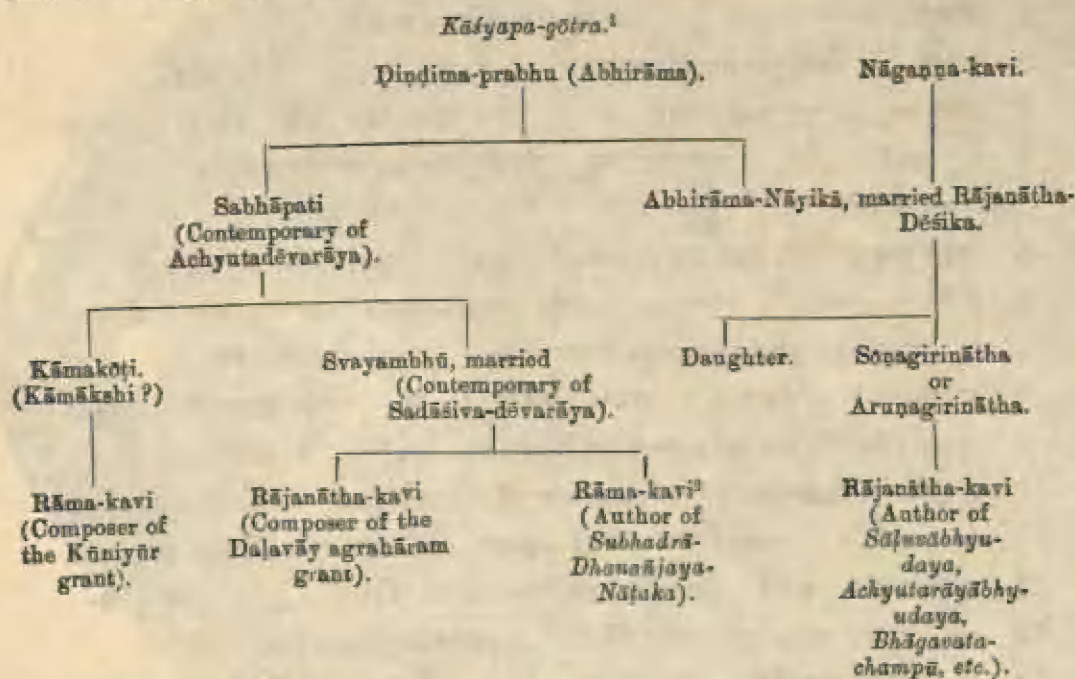
⁹ राजनाथकविमिदमादीन् सीत्यं कविकदम् श्रीमद्वैद्यीशानन्दनाथायिर् नरपतिरदभक्षित्वा ।

असूयवन्मन्त्रहन्तराजिन्मन्त्रं वक्तुं सद्यारभत नाभिभवातुल्यम् । *Ibid* MSS. Nos. 9987 and 12069, Tanjore
Palace Library (*Bhāgavata-champa-kāvya*).

¹⁰ Probably Śāṣva Nṛsiṅha first entertained the maternal ancestor of Rājanātha-kavi at his court *Sōmaca*-
writer, in gratitude for which act he might have written this poem in praise of Śāṣva Nṛsiṅha. The following
verse (the last one in the *Sāṣvābhyudaya-kāvya*) makes it clear that the author did not write it during the reign
of the hero:—

आकण्ठं वाचमसिदादरमक्षितादी-
ममर्षया विरचययुचिताननुभवे ।
अध्याजबन्धुरवति क नहीमद्विधा-
नाचर्वेष्टुचरितो नरविद्वराजः ॥

Sāṃśābhyaṇḍaya is different from the author of the *Achyutarāyābhyaṇḍaya*. Now, comparing the genealogy of Rājanātha-kavi with that of Dīṇḍima-prabhu, the father of Sabbāpati, given above, we get the subjoined table :—



The following names of places occur in this document :—Penugonḍa, Tiruvārūr, Ōhayūr, Kīlkūrchehi, Parittiyūr, Vallagrāma, Kōvilpattu, Tiruvattachchēri, Vaḍapēr, Arumoli(ḷi)maṅgala, the rivers Kāvērī and Puttāru and the tank named Kappalu-ḍayan-taṭaka. Of these Penugonḍa is in the Penugonḍa tēluka of the Anantapur district. Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttuppēṭṭai lines of the South Indian Railway. Parittiyūr, Tiruvattachchēri (Tiruvattachchēri of the inscription), Vaḍaver (Vaḍapēr), and Arivilimaṅgalam (Arumolimaṅgalam) are in the Nannilam tēluka of the Tanjore district. The two rivers, Kāvērī and Puttāru, flow through the same district. Ōhayūr or Ōgai is near Koḍavāśāl, and Vallagrāma is Vallam close to Arivilimaṅgalam.

¹ अस्मिन् काले काश्यपगोत्रस्य तत्त्वमयती दुर्धनकविः कृतिः सुमहात्मनश्च नाम नाटकम् । पूर्वं तद्वर्गं परिषदादिभिः । ...
 दुर्धनः—दुर्धना तावत् । अस्मिन् खलु तुच्छीरमच्छले मूलार्थं नाम महानद्वारः । तत्र कैचन वसन्ति काश्यपाः
 क्रीडन्ति वा वृत्तिवार्त्तनप्रदाः । यैरधीरशिवदेविकादिभिः प्रत्यपादि परतत्त्वमेवम् ।
 सार्वभौमकविप्रख्या वज्रवाची बहुयुताः ।
 दुर्धनगणतया सर्वे दुर्धनसंभावयन्ति धान् ।
 तेषामन्वयमूषणस्य तदुद्धरेकः स्वयंमूर्धुरी-
 र्दोहिन्ः कवितानिकटवद्वयः श्रीराजनाथस्य च ।
 एतान्मप्यकरोत्कतिं पितृमुचयामः स रामः कविः
 काम्यं लक्ष्मणं च न्यायान्निवर्त्तयन् चन्द्रप्रवर्त्तय च यः ।

Subhadrā-Dharmajaya-nāṭaka, No. 10,700, Palace Library, Tanjore.

[Mūlāṇḍam of Tanjira-maṇḍala is the modern village Mullaṇḍam in the North Arcot district. An inscription at the place mentions a poet Dīṇḍimakavi; see *Madras Ep. Rep.* for 1912, p. 90, paragraph 72.—H. K. S.]

² See foot-note ¹ above.

TEXT.¹

First Plate.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिरसुर्विचंद्रचामर-
 2 चारवे । वैलीक्यनगरारंभमूलस्तंभाय शंभवे ।[1१*] 'हरिर्लीलाव-
 3 राह[स्व] दंष्ट्रादंडस्व पातु वः । हिमाद्रिकलया यच्च धात्री 'दक्षत्रि-
 4 यं दधी ।[1२*] 'कल्याणायास्तु तद्धाम 'प्रताडतिमिरापहं ।
 य[त्न]जो-²
 5 प्यगजोत्भूतं³ पंचास्यनापि⁴ लालितं ।[1३*] 'जयति श्रीरजलधेर्जातं
 6 सव्येक्षणं⁵ हरिः । आलंबनं⁶ चकोरनाममरायुत्करं महः ।[1४*] 'पौचस्त-
 7 स्य पुरुरवा बुधस्तस्तस्यायुरस्यात्मजसंज्ञे नहुषो ययातिरभ-
 8 वत्तस्मात्⁷ पूरुस्ततः । तदंशे भरती बभूव⁸ 'वृपतिस्तत्तंतौ शंतनुस्त-
 9 तुर्यो विजयोभिमन्युदभूत्तस्मात्परीक्षिततः ।[1५*] 'नंदस्तस्याष्टमासौ⁹ स-
 10 मजनि नवमस्तसा¹⁰ र[1*] 'ज्ञच्चक्रिकस्म[1*] पस्तत्तमम¹¹ श्रीपतिश्चिरभवद्राजपू-
 11 र्वा नरेन्द्रः । तस्यासीत्विज्जलेद्रो दशन इह नृपा¹² वीरहेमाकिराय-
 12 स्तार्तीयकी मुरारौ कृतनतिरुदभूत्तस्य मायापुरीशः ।[1६*] 'तत्तुर्योज-
 13 नि तातपिब्रम¹³ 'हीपालो निजालोकनवस्तार्मिचगणस्ततोज-
 14 नि हरन् दुषाणि¹⁴ समाहितात् [1*] 'अनैकेन¹⁵ स सोमिदेववृपतिस्त-
 15 स्तैव जज्ञ¹⁶ सुतो वीरो राघवदेवराडिति [त*]तः श्रीपिब्रमो भूपतिः
 [१७*] 'या-
 16 रवीटिनगरोविभोरभूदस्य बुधधरणीपतिस्तुतः । येन साकुव-
 17 'नृ'मिहराज्यमप्येधमानमहसा खिरीकृतं ।[1८*] 'स्वःकामिनो-
 18 स्ततनुकांतिभिराचिपंतो बुकावनोपतिलको बुधक[त्प]शास्त्री ।

¹ From impressions and the original.² Read 'जो'.³ Read 'वज्रजो'.⁴ Read पंचास्यनापि.⁵ Metre: Śārdūlavikrīḍita.⁶ Read 'वृपति'.⁷ Read 'नीसी'.⁸ Read 'अमम'.⁹ The second स in 'पिब्रम' has been engraved below the line.¹⁰ Read दुषाणि.¹¹ Read जज्ञ.¹² Read 'नृसिंह'.¹³ Metre: Anuṣṭubh.¹⁴ Read 'प्रलुङ्ग'.¹⁵ Read 'इत्त'.¹⁶ Read 'चकोरनाम'.¹⁷ Read 'सकाय'.¹⁸ Metre: Śārdūlavikrīḍita.¹⁹ Read 'अनैकेन'.²⁰ Read 'नीतिजलेद्रो दशन इह नृपा'.²¹ Read 'अनैकेन'.²² Metre: Rāthāḍhatā.²³ Metre: Vāsanatāḍhatā.

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- 19 कल्याणिनी कमलनाभ इवाधिकन्यां वल्लविकासुदवहत्वं¹हुमा[न्य]-
 20 गीलां ।[12*] ²सुतेव कलयांबुवे[सु]रभिःकाशुर्ग माधवाकुमारमिव [यं]-
 21 करात्कुलमहीधृतः³ कन्यका । जयंतममरप्रभोरपि शचीव वृद्धाधि-
 22 पात् [चु]तं⁴ जगति वल्लमालभत रामराजं सुतं ।[13*] ⁵श्रीरामराज-
 चि[ति]-
 23 पथ्य तसं⁶ चिंतामणेरर्थिकदंबकानां । लक्ष्मीरिवांभोरुह-
 24 लोचनस्य लज्जाविकासुथ महिष्यलासीत् ।[14*] ⁷तस्याधिकेक्षं⁸-
 25 भवत्तनयस्तपोभिः श्रीरंगराजनृपतिशशिवंशदीपः । आ-
 26 सन् समुद्रसति धामनि⁹ यस्य चित्रं नेत्राणि वैरिसुदृशं च नि-
 27 रंजनानि ।[15*] ¹⁰सतीं तिरुमलांबिकां चरितलीलयारंधतोप्रधाम-
 28 पि तितिलया वसुमतोयशो कृधतीं [1*] हिमांशुरिव रोहिणी¹¹
 29 हृदयहारिणीं सत्पुणै¹²रमोदत सधर्मिणीमयमवाप्य

Second Plate; First Side.

- 30 वीराग्रयोः ।[16*] ¹³रचितनयविचारं रामराजं च धीरं वरति-
 31 रुमलरायं वैकटाद्रिचितींद्रं [1*] अजनयत स एताना-
 32 नुपूर्वा कुमाराणिह तिरुमलदेव्यामेव राजा महीजाः ।[17*] ¹⁴सक्त-
 33 लभुवनकंदकानरातीन् समिति निहत्य स रामराजवीरः ।
 34 भरतमनुभगीरथादिराजप्रथितयशाः प्रशशास [च]क्रमु-
 35 र्याः ।[18*] ¹⁵विष्णु श्रीरंगन्मापरिवृटकुमारेष्वधिरणं विजित्यारिन्मापां-
 36 स्तिरुमल[म]होरायनृपतिः¹⁶ । महीजास्त्रा[भा]ज्ये सुमतिरभिपिक्तो निरुप-
 37 मे शशासोर्वीं सर्वामपि तिसृषु¹⁷ मूर्ति[धिव]व [हरिः ।[19*] ¹⁸यश-
 स्त्रिनामप्रस-
 38 रस्य यस्य पद्माभिपेक्षे सति पादिवेदोः¹⁹ । दानां[बुधु]रैरभिपिच[मा]-

¹ Read "वहत्वं".

² Read "भल".

³ Metre: Indrayajrā.

⁴ Metre: Vasantatilaka.

⁵ [च] is engraved below the line.

⁶ The anuvāsa of "सुते" has been written at the beginning of l. 29.

⁷ Read "सुदृशं".

⁸ Metre: Pushpitāgrā.

⁹ Read "नहारायनृपतिः".

¹⁰ Metre: Upajāti.

¹¹ Metre: Pritthvi.

¹² Read "पाकुन".

¹³ Read "तस्य".

¹⁴ "सक्तमम".

¹⁵ Metre: Mālinī.

¹⁶ Metre: Śikharīgī. Read "विष्णु".

¹⁷ Read "तिसृषु".

¹⁸ Read "पादिवेदोः".

- 39 ना देवीपदं भूमिरियं जगद्दे ।[1१७*] 'यस्मिन् शासत्वेकवीरे धरिचीमे-
 40 षाचीणामे[व] काश्च' विलम्बे । कौटिल्यं तत्कृतले कर्कशत्वं तद्वचोर्जे' चा-
 41 पलतकट[1]वे' ।[1१८*] 'यमंतरं तत्तनयः प्रतीतश्चास्ति हस्तापजि-
 तदिशा-
 42 खी' । [ओ]वेगक्रांवाचिरपुष्कराशिः श्रीरंगरायः श्रितभागधेयः ।[1१९*]
 43 'वाराशिगांभोर्यविशेषधुख्य' श्रीराशिदुर्गेकविभाऊवर्त्यः ।[*] पर[1*][६]-
 44 दियायमनःप्रकामभयंकरशार्ङ्गधरांतरंगः' ।[1२०*] 'इतरिपुरनिसेवानो-
 45 कही याचकानां होसविरुदरगंडो रायराहुत्तमिंडः [१२०*] 'उभयधलपि-¹¹
 46 तामहो नतानामभयपदार्पणतत्परो रिपूणां । अयमवहकुरायमा-
 47 नमर्दोत्खिल[ज]नैरभिधोरमानधाया' ।[1२१*] 'तांडवितोदयो विरुदमन्य-
 48 रगंडतयो[इंडवल्लो(लो)]ल्लेद्वजयपंडितवीरयुतः । चंडिमशालिवा-
 49 [हु]वल[द]डितवैरिगणो गंडरगूळिमन्यपुळिमान्यमहाविरुदः ।[1२२*] 'सार-
 50 वीररमया समुल्लसचारवीटिपुरहारनायकः । कुंडलीश्वरमहाभज' अ-
 51 यम्बंडलीकधरणीवराहतां ।[1२३*] 'यो[ष]धिपत्युपमायितगंडस्तोषणरु-
 52 पजितासमकांडः । भ[1*]यमेतप्युवरायरगंडः पोषणनिर्भरभूनवखं-
 53 डः ।[1२४*] 'राजाधिराजस्तोषस्त्री श्रीराजपर[मि]श्वरः । इत्यादिविरु-
 दैवंदि-¹²
 54 तत्वा नितामभिष्टुतः¹³ [1२५*] 'कांक्षोजभोजकालिंगकरहाटादिपाथिवैः ।
 55 प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः ।[1२६*] 'सीयं श्रीरंगरायचिति-
 56 पतितिलकी रत्नमिंडासनस्तः' कीर्त्त्या नीत्वा निरखन् वृगनऊ-¹⁴
 57 नहुधानप्यवन्मामयान्यान् । आ सेतोरा सुमेरोरवनिसुरनुत[ः*] खैर-
 58 मा चोदयादेरा पाचात्वाचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशा-
 59 स्ति ।[1२७*] 'रत्नयहपयोर्धीदुगणिते शकवल्लरे । धातुसंव-

¹ Metre: Śālihi.

² 'त्रि' is engraved above the line.

³ Metre: Upajāti.

⁴ Read 'पुर्व'.

⁵ Metre: Mālini. The second half of this verse is found in *Ind. Ant.*, Vol. XIII, pp 128-132, thus :—
 महितचरितधनो मल्लिवाण्णामुत्तादिप्रकटितविरुदहीः पाटिकारागिनीकः.

⁶ Metre: Pūshpitāgrā.

⁷ Read 'दीयमानधाम'.

⁸ Metre: Ratbādhātā.

⁹ Metre: Dōḍhaka.

¹⁰ Read 'विरुदैवंदि'.

¹¹ Metre: Saṅgallharā.

¹² Read 'रु'.

¹³ Read 'काश्च'.

¹⁴ Read 'चापलं तरुहाले'.

¹⁵ Read 'दुग्धाक्षी'.

¹⁶ Read 'शार्ङ्गधरान्तरंग'.

¹⁷ Read 'दल'.

¹⁸ Metre: Śālihi.

¹⁹ Read 'भुज'.

²⁰ Metre: Annahubh.

²¹ Read 'निरखन्'.

²² Read 'रु'.

Second Plate; Second Side.

- 60 खरे ख्याते मासि चाषाठनामनि ।[१२८*] 'सोमवारेष्यनूराधातारकासं-
 61 युते दिने । शुक्लपक्षे च पुष्यायां प्रथमहादशीतिथौ ।[१२९*]
 'पेस्[का]ड'पुरा[धी]-
 62 शरामचंद्रस्य संनि[धी] । पदवाक्प्रमाणज्ञशेषुषोजितवादिने ।[१३०*] 'म-
 63 [धु]चार्यमतोद्यान'संवरत्तरवर्द्धिणे । श्रीरामचंद्रदेवस्य दिव्यश्रीपाद-
 64 सेविने ।[१३१*] 'सर्वशास्त्रप्रसूना[र्थ]श्रीरभ्यसरसाकिने । मायावादि-
 मतच्छेद-
 65 कोलाहलभरोक्तये' ।[१३२*] 'सुरेंद्रतीर्थ[श्री]पादहस्तपद्मसुजन्मने' । विजयी-
 66 द्रसुतोर्वीय विष्णुपर्यायमूर्तये ।[१३३*] 'चोळमंडलराज्यस्यं काविर्या दक्षिणे
 67 स्थितं । चावटौ तिरुवारुरारो(वो)हयूरपत्तके स्थितं ।[१३४*] 'कोळ्कु[चै]
 च कुल्लोत्तुंग-
 68 श्रीचोळवळ्ळनाडुके । परित्तियूरग्रामकस्य सीमांताव्याप्तिश' स्थि-
 69 तं ।[१३५*] 'एतत्ग्रामसु' सीमांतादपि दक्षिणतस्स्थितं । वल्लग्राम-
 स्य सीमातादा-
 70 यव्य' दिग्गमाश्रितं ।[१३६*] 'कोवि[स्व]त्तुग्रामकात्च' तिरुवड[चे]रिना-
 मतः । चा-
 71 मवर्यस्य सीमांतादपि पश्चिमदिक्स्थितं ।[१३७*] 'कोवि[स्व]त्तुसुसीमा-¹⁰
 72 तात्पुत्तारार्यनदीवरात् । उत्तरं वडपेरार्यग्रामादेशान्यमाश्रितं ।[१३८*]
 'पु-
 73 तार्यकप्पुडयान्तटाकाभ्यां समन्वितं । ख्याताहमोलिमंगलपा-
 74 मस्य प्रतिनामकं ।[१३९*] 'अच्युतप्पसमुद्राख्यं पठिन्नृत्ति'भिरन्वितं ।
 कुमारा-
 75 अच्युतभूपेन दत्तपूर्वं विशेषतः ।[१४०*] 'पाचंद्राकमिमं¹¹ ग्राममयहारं
 विधित्त-
 76 तः । वीरयोचेव्वभूपस्य विजयिमनुषलयन्¹² ।[१४१*] 'सर्वमान्यं चतु-
 स्सीमासंयुतं

¹ Metre: Anushtubh.² Read जप्ताचार्यमतोद्यान°.³ Read °पक्ष°.⁴ Read एतद्ग्रामस्य.⁵ Read °काव्य.⁶ Read वटिन्नृत्ति°.⁷ Read °पाचवन्.⁸ Read पेरुकील°.⁹ Read कोलाहल°.¹⁰ Read °दिक्.¹¹ Read सीमानाशायन्या.¹² Read °सीमाना°.¹³ Read पाचंद्राकमि.

- 77 च समंततः । 'निहादिभिद्याष्टभोगस्त्रीकारैश्च समन्वितं ।[18२*] 'दाना-
धमन-
- 78 विक्रीतियोम्यं विनिमयोचितं । 'शोरंगरायदेवेद्र' शोधनेशो म-
- 79 द्वायशाः ।[18३*] 'सहिरण्यपयोधारापूर्वकं दत्तवाग्नुदा । 'प्रतिपञ्च'
च तं या-
- 80 मं विजयीद्रो द्विजेद्रसात् ।[18४*] 'व्यधात्स्वस्य च पुण्याय चेव्वभू-
पायु-
- 81 तेंद्रयोः । 'वृत्तिमंतोच लिख्यते विप्रा विदांतपारगाः ।[18५*] 'अप्य-
लभट्टस्य
- 82 सुतशांडिल्यान्यसंभवः । सोमभट्टो बहुचक्ष 'वर्तिचयमिहायुते ।[18६*]
'चं-
- 83 निभट्टस्य तनयो विश्वामित्रान्वयोऽभवः^१ । सुधीः केशवभट्टोपि बहुचोच चिद्र-^२
- 84 तिकः ।[18७*] 'अच्छरभट्टस्य सुतो भारद्वाजान्वयोऽभवः^३ । याजुषो
वैकाटभट्टो 'वृत्ति-
- 85 च[य]मिहायुते ।[18८*] 'बोधायनोऽगस्त्यगोचो याजुषो वारणामिजः ।
शंकरनारायणेंद्रो
- 86 'वृ[त्ति]चयमिहायुते ।[18९*] 'पुत्रो नारणभट्टस्य कोशिकान्वयसंभवः ।
याजुषो रंगना-
- 87 द्रोच याति 'वृत्तिचयं चिरात् ।[1९०*] 'निद्रुप'काश्यपगोचोऽप्यपाकु(कु)ट्टिष्ठ-
धोसुतः-
- 88 रामाभट्टो बहुचक्ष 'वृत्तिचयमिहायुते ।[1९१*] 'होत्रिभट्टस्य तनयो
वसिष्ठान्वय-
- 89 संभवः । श्रीमत्तिरुमलभट्टो बहुचोच चिद्र्तिकः^४ ।[1९२*] 'नरसण-
दासस्य सु-
- 90 तो भारद्वाजान्वयोऽभवः^५ । दालण्यो बहुचक्ष^६ याति 'वृत्ति[चतु]-

^१ Read निद्यादि°.^२ Read °चन्द्रः.^३ Read इति°.^४ Read °वृत्ति°.^५ Read °चक्षुः.^६ Metre : Anuṣṭubh.^१ Read °चक्षुः.^२ Read °इति°.^३ Read निद्रुप°.

Third Plate; First Side.

- 91 [ट]यं । [१५३*] 'हस्तकं तिरुमलयोप्यश्रुते 'वृत्तिपंचकं । एतंभट्ट-
 92 स्व सुतो भारद्वाजियाजुषः । [१५४*] 'भागवतं वेंकटयो याति 'वृत्ति-
 [चतु]-
 93 टयं । कौशिकान्वयजसूर्यनारायणमखीसुतः । [१५५*] 'याजुषः कृच्छ्रभ-
 94 णोपि हरितान्वयसंभवः । याजुषः [पे]रुमाळुपुतो^१ चङ्गशा[स्त्रो] च
 वि[श्रु]तः । [१५६*]
 95 'याजुषोप्याचे[य]गोचो ने[ना]रुदिजवरात्मजः । श्रीरा[म]या[र्च्यो]रि[रा]-
 96 रैनारार्थसुधीरपि । [१५७*] 'बह्वचः [कामकाय]न[विश्वामित्र]कुलोद्भवः ।
 97 [पिचनरसयपुत्रो] नरसंभट्टोपि याजुषः । [१५८*] 'को[डि]न्यगोचो नर-
 संभट्ट-
 98 जः पाण्डितेश्वरः । कोनूर[श्रीसूर्य]नारायणभट्टसुधीवरः । [१५९*]
 'याजुषीपा-
 99 'ज्जायसुतो भारद्वाजान्वयोत्तभवः^२ । सुधीः कोनेरिभट्टोपि रामादी-
 100 चित्तेश्वरः । [१६०*] 'नारायणभट्टसुतो [याजु]षो हरितान्वयः ।
 [नरहरि]-
 101 [स्ति]रुवारु^३ सूर्यनारायणो[पि च] । [१६१*] 'याजुषोप्याचे[य]गोचो
 स[र]-
 102 स्वत्यणयात्मजः । रामोपि त्वागसमुद्रं वेंकटाद्रिः 'च तेष्यमि^४ [१६२*]
 '[या]-
 103 मेस्मिन् भूसुरास्त्रवे प्रत्येकं [द्वय]वृत्तिकाः^५ । [१६३*] 'तदिदं नयधुर्य-
 104 स्व प्रथितश्रीरंगरायवर्यस्व । शासनमतिवलशा[स]नेतरकरदा-^६
 105 नस्व गुणनिदानस्व । [१६४*] 'श्रीरंगराय[नृ]पतेश्चासन[त]स्तामशास-^७
 106 नन्नोकान् । कविशासनस्वर्भूस्वरसमभाषीसभापते[स्त्रु]नुः । [१६५*] 'श्री-
 107 रंगरायभूपालशासनादीरणा[त्मजः] । [१*] [श्री]मत्पणपयाचार्यो^८ स्व-

^१ Metre: Anuṣṭubh.^२ Read भारद्वाजी च.^३ Read 'पुचव'.^४ Read 'ज्जाय'.^५ Read 'टादिच'.^६ Read 'वृत्तिका'.^७ Read 'ज्जासनतव'.^८ Read श्रीमद्.^९ Read वृत्ति.^{१०} Read कृच्छ्र.^{११} The aksharas between f and रा are illegible.^{१२} Read 'इव'.^{१३} Read तेष्यमी.^{१४} Metre: Giti.^{१५} Read 'शाव'.

- 108 लिखतामशासन¹ ।[144*] 'दान[वल]नयोर्मन्त्रे' [दाना]च्चेयोनपालनं ।
 109 दानास्त्वर्गमवाप्नोति पालनादच्युतं पदं ।[145*] 'स्वदत्तादिगुणं' पु-
 110 ष्ठं परदत्तानुपालनं । परदत्ताप[हा]रेण स्वदत्तं नि[ष्फलं] भवेत् ।[146*]
 'स्वदत्ता'
 111 [प]रदत्तां वा यो हरेत् वसुंधरा । 'पटिर्वषसहस्राणि विहायां जायते
 112 [क्रि]मिः² ।[147*] एकेव भगिनी लोके सर्वेषा[मे]व भूमुजा । न
 भोव्या न करषा-
 113 ह्या विप्रदत्तां वसुंधरा ।[148*] 'सामान्योयं धर्मसेतुं' सृपाणां [कालि
 का]लि पाल-
 114 नीयो [भवद्भिः] । सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो [याच]ति
 रामचंद्रः³ ।[149*]
 115 श्रीविरूपाक्ष⁴

Abstract of contents.

(Verse 1.) Invocation to Śiva.

(V. 2.) Do. Varāha incarnation of Viṣṇu.

(V. 3.) Do. Gaṇapati.

(V. 4.) Chandra (the Moon) was born in the ocean of milk.

(V. 5.) His grand-son and Budha's son was Purūrasva; his son was Āyu; to him was born Nahuṣa; from him sprang Yayāti; from him Pāru. In his line came Bharata; in his family, Śantanu; fourth from him was Vijaya; from him came Abhimanyu; from him, Parikṣit.

(V. 6.) The eighth from him was Nanda. Ninth from him was Chalukka. His seventh descendant was Rājānarēndra, a worshipper of Viṣṇu; the tenth from him was Bijjalēndra; third from him was Vira-Hemmaliraya, the lord of Māyāpurī, a Vaiṣṇava in faith.

(V. 7.) Fourth from him was born Tata-Pinnama, who by his mere sight made his foes tremble. To him was born Sōmidēva, who took seven forts during the course of a single day. The brave Raghavadēva was his son; from him came king Pinnama.

(Vv. 8-12.) To this Lord of Āraṇḍu was born Bukka. He firmly established the kingdom of the Sāṅga Nṛpatimha. His queen was Ballāmbikā. To them Rāmarāja was born. His wife was Lakkāmbikā. Their son was Śrīraṅgarāja.

¹ Read 'शासन'.

² Read 'पालनयोर्मन्त्रे'.

³ Read 'पटिर्वष'.

⁴ Read 'दत्ता'.

⁵ Read 'सिद्धि'.

¹ Metre: Anuṣṭubh.

² Read 'क्रिमुच'.

³ Read 'कृमि'.

⁴ Metre: Śāliṅg.

⁵ In Talugu-Kannaḍa characters.

(Vv. 13-14.) His wife was Tirumalāmbikā, and by her were born to him Rāmarāja, Tirumalarāja and Venkaṭādri.

(V. 15.) Praises of Rāmarāja.

(V. 16.) Of the three sons of Śrīraṅgarāja, the powerful and wise Tirumala, having defeated his enemies and being anointed king, began to rule the earth like Hari.

(Vv. 17-18.) Praises of Tirumala.

(V. 19.) To him by Veṅgaḷāmbā was born Śrīraṅgarāja.

(V. 20.) Praises of Śrīraṅgarāja, two of which are that he destroyed the Chaurāśi-durga, and that he was a worshipper of Viṣṇu.

(Vv. 21-26.) His *birudas*: *Hosabirudaragaṇḍa*, *Rāgarādhuttamiṇḍa*, *Ubhayaḍalapitāmaha*, he who put to shame *Avahatūrāja*, *Gaṇḍaragūḷi*, *Mangapūḷi*, the Lord of *Āraṇḍu*, *Maṇḍalika-dharanīcarāḷa* and *Bhāṣaḡettappurāyaraḡaṇḍa*, etc.

(Vv. 27-44.) In the Śaka year 1499, counted by *indu* (the moon), *payōḍhi* (the oceans), *graha* (the planets), and *ratna* (the gems), in the year Dhātṛi—on Monday, the first (*Prathamā*—) *dvādāśi tithi* of the bright fortnight of the month *Āṣāḍha*, in the *Anūrādhā nakṣatra*, the renowned king, Śrīraṅgarāja granted at the request of Che(Śe)vvabhūpa the village of Arumolimangala, alias Achyutappasamudra, by the pouring of water, to Vijayendra Tirtha, who was well versed in *pada* (*Vyākaraṇa*), *vākya* (*Pūrva-Mīmāṃsā*) and *pramāṇa* (*Tarka*); who had defeated his enemies with the help of his insight; who was like a peacock roaming about the garden called the school of Madhvāchārya; who was a devout worshipper of the god Rāmachandra; who was a bee delighting in the scent, the inner meanings, of the flowers called the *śāstras*; who had sharp words which cut down the opinion of the Māyāvādins; who was born at the lotus hands of the holy Surēndra Tirtha (*i.e.* who was ordained by Surēndra Tirtha), and who looked like another Viṣṇu. Arumolimangala, which had already been granted by prince (*kumāra*) Achyuta, which was composed of sixty *vr̥ttis* and which was now given by the king Śrīraṅgarāja, free of all taxes and with all privileges, belonged to the Chōḷamaṇḍala-rājya, situated on the south of the river Kāvēri, in the Ōhayūr-pattaka of the Tiruvārūr-chāvaḍi, in Kilkūrchēchi and in the Kulōttuṅgachōḷa-vaḷaṇḍu, was bounded on the west and the north by Parittiyūr, on the south-east by Vallagrāma, on the east by the villages of Kōvilpattu and Tiru-vaṭṭachōḷēri, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vaḍapēr. It was watered by the river Puttāru and a tank named Kappaluḍaiyāṇ.

(Vv. 44-63.) Vijayendra, having received the gift of the village, distributed it among Brāhmins for the merit of the king Che(Śe)vvappa and prince Achyutendra and of himself. Here follow the list of donees:—

(See table, below.)

(V. 64.) This is the *śāṇa* of Śrīraṅgarāja: his praises.

(V. 65.) This deed was drafted by Svayambhū, son of Sabhāpati.

(V. 66.) The engraver of the *śāṇa* was Gaṇapayāchārya, son of Virāṇa.

(Vv. 67-71.) The usual imprecatory verses.

Table showing the distribution of shares of the village granted.

No.	Name of the Donor.	His father's name.	Gōtra.	Sūtra.	Śikhā.	Share.
1	Somā-Bhaṭṭa . . .	Appala Bhaṭṭa . . .	Śāṇḍilya . . .	.....	Śik . . .	3
2	Kōśava Bhaṭṭa . . .	Chenni Bhaṭṭa . . .	Viśvāmitra . . .	.....	Do. . . .	3
3	Veṅkaṭi Bhaṭṭa . . .	Lakṣmaga Bhaṭṭa . . .	Bhāradvāja . . .	.....	Yajus . . .	3
4	Śaṅkaraśārāyaṇendra . . .	Vāraṇasi (?) . . .	Agastya . . .	Bod-āyana	Do. . . .	3
5	Rāṅganātha . . .	Nāruga Bhaṭṭa . . .	Kauṭika . . .	.....	Do. . . .	3
6	Rāmā-Bhaṭṭa . . .	Appakutti . . .	Nelluruva Kāṭya- pa.	.....	Śik . . .	3
7	Tirumala Bhaṭṭa . . .	Honni Bhaṭṭa . . .	Vaśiṣṭha . . .	.....	Do. . . .	3
8	Dānappaya . . .	Narasaga Dāsa . . .	Bhāradvāja . . .	.....	Do. . . .	4
9	Hastakam Tirumalaia . . .	Ellam-Bhaṭṭa . . .	Bhāradvāja . . .	.....	Yajus . . .	5
10	Bhāgavatam Venkatasya . . .	Sūryaśārāyana Ma- khin.	Kauṭika . . .	.....	Do. . . .	4
11	Kṛishṇa Bhaṭṭa . . .	.....	Harita . . .	.....	Do. . . .	2
12	Chakra Śāstrin . . .	Perumāl . . .	.....	.....	Do. . . .	2
13	Rāmāyāya . . .	Nainār . . .	Ātrīya . . .	.....	Do. . . .	2
14	Nainārāya ¹ . . .	.....	.....	.....	.....	2
15	Narasam-Bhaṭṭa . . .	Pinnu-Narasaya . . .	Kāmakāyana Vi- śvāmitra.	.....	Śik . . .	2
16	Pāpikōlvara . . .	Narasam-Bhaṭṭa . . .	Kaundinya . . .	.....	Yajus . . .	2
17	Sūryaśārāyana Bhaṭṭa Kinū.	.....	.....	.....	.....	2
18	Kōśāri Bhaṭṭa . . .	Upādhyāya . . .	Bhāradvāja . . .	.....	Yajus . . .	2
19	Rāmā-Dikshita . . .	.....	.....	.....	.....	2
20	Narabari . . .	Nārāyana Bhaṭṭa . . .	Harita . . .	.....	Yajus . . .	2
21	Sūryaśārāyana of Tiruvā- rūr.	.....	.....	.....	.....	2
22	Rāma . . .	Sarasvatyaṇḍaya . . .	Ātrīya . . .	.....	Yajus . . .	2
23	Veṅkaṭāḍri of Tyāga- mudra.	2
Total Number of Shares . . .						60

The full form of this name cannot be made out.

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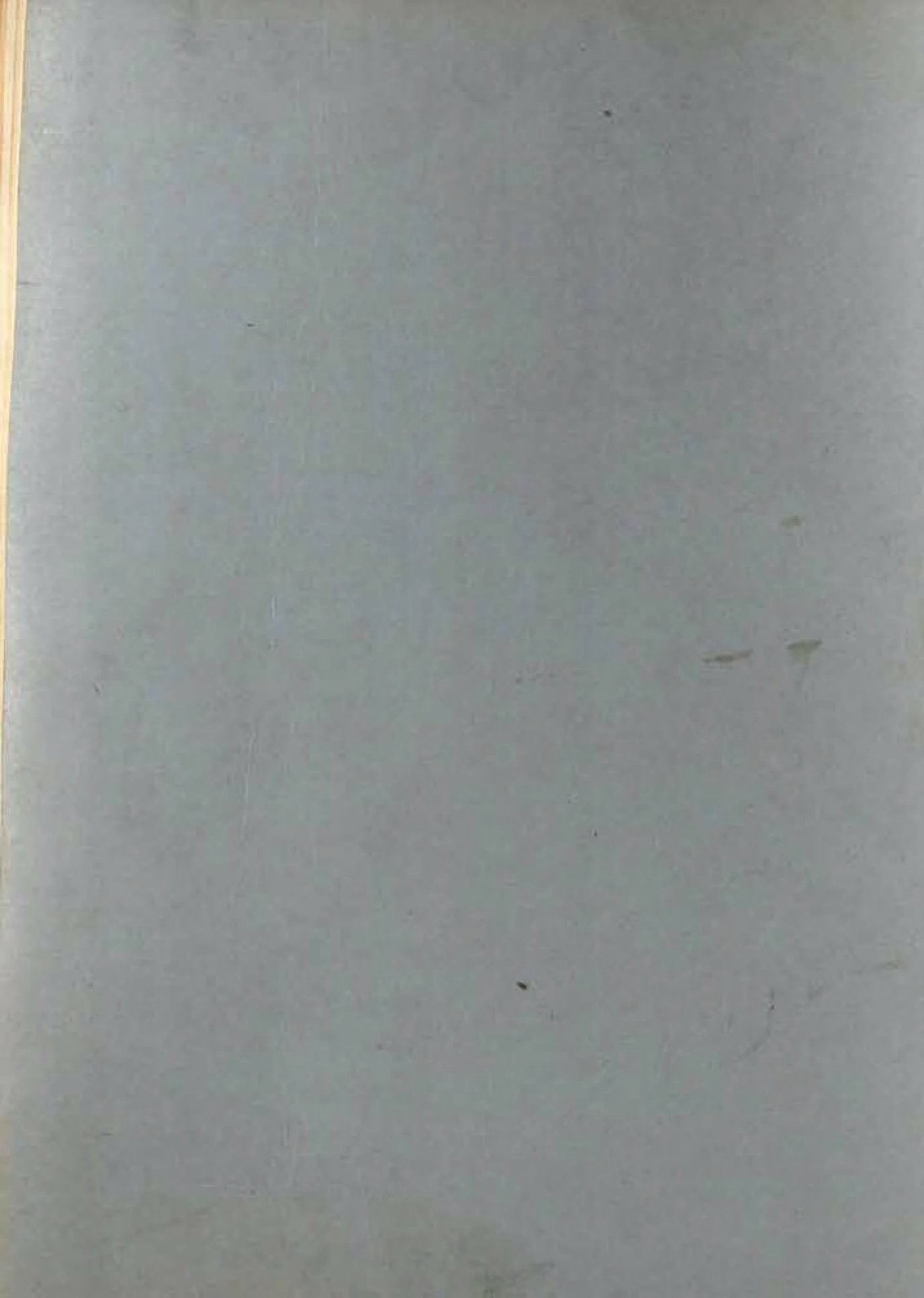
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